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The Enduring Communities Project of Japanese American Experiences in New Mexico during World War II and Beyond: A Teachers Journey in Creating Meaningful Curriculum for the Secondary Social Studies Classroom

Diane Ball

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Diane Leslie Ball

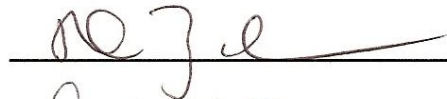
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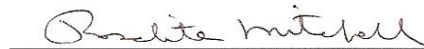
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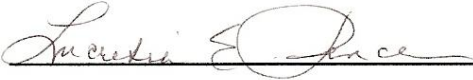
Approved by the Dissertation Committee:



, Chairperson







**The *Enduring Communities* Project of Japanese American Experiences in
New Mexico during World War II and Beyond:
A Teacher's Journey in Creating Meaningful Curriculum for the Secondary
Social Studies Classroom**

BY

Diane Leslie Ball

B.A., History and Russian Studies, The University of New Mexico, 1984

M.A., Secondary Education, The University of New Mexico, 2002

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of

**Doctor of Philosophy
Language, Literacy and Sociocultural Studies**

The University of New Mexico
Albuquerque, New Mexico

May 2010

DEDICATION

To Mom, for the gift of history

To Allyson, for the opportunity

To Lyn, for the journey

ACKNOWLEDGEMENTS

In any endeavor of this size, the journey to create the dissertation was certainly not a singular act. This paper would have never have been written without the members of the *Enduring Communities* Project both in New Mexico and other participating states. My fellow team members provided me with the opportunity to be part of a rich and exciting experience that broadened my intellectual horizons and introduced me to an understudied piece of American history. Allyson Nakamoto and other members of the Japanese American National Museum provided encouragement and support to tell the story of our project to create meaningful curriculum. It is from others that we are taught and my own development can only be measured as part of our three-year interaction together.

In order to take the *Enduring Communities* Project from implementation to dissertation, I owe a large debt of gratitude to my dissertation committee. Dr. Rosalita Mitchell taught me how to define the role of teacher education within the framework of the classroom and for that experience, I am so very grateful. She has also been a tireless supporter of National Board Certification in our state and I have enjoyed learning from her about the need for reflective teacher practice. Dr. Lucretia Pence brought to the conversation questions about why I was following certain threads within my research. She helped me to think beyond the boundaries of my research framework. Dr. Don Zancanella, as my chair, was able to guide my work into a theoretical framework that provided an opportunity for self-study and narrative inquiry. He also introduced me to the value of educational theory in the secondary classroom. And finally, Dr. Lynette Oshima brought me to the project and guided my research to maximize both the power of

content and pedagogy. Her commitment to social studies education was demonstrated over and over again as she asked the hard questions about the value of my work and how it was reflected in student outcomes. As a leader, as an educator and as a mentor, I owe her a great deal of thanks for pushing my thinking beyond the immediacy of the classroom. All the members of my committee gave me the freedom to explore a different kind of research that brought meaning to the journey.

In addition to the academic faculty, museum personnel and members of the *Enduring Communities* project, I want to thank Jean and Dave Oakes who read countless drafts of my paper, looking for the errors both large and small. Their family has been an important support system for me over the last several years. To Monique, my friend and principal, her support has been constant as this project grew beyond the confines of my classroom and she has been an inspiration in showing how leadership fosters learning at all levels.

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ABSTRACT

In 2006, the Japanese American National Museum funded a three year curriculum development project entitled *Enduring Communities: Japanese Americans in Arizona, Colorado, New Mexico, Texas and Utah*. As a member of the team of teachers from New Mexico, I used this experience to study my process of developing meaningful content and pedagogy about Japanese American internment for U.S. History and Civics courses at the secondary level. History is full of stories involving characters, actions, events, artifacts and analysis by those within the experience and those studying the experience in an academic setting. Understanding the past means knowing how what happened was shaped by a multiplicity of factors including the lives of those affected then and now. Developing this kind of historical knowledge was transformative; ideas became more important than facts. For the student, it meant learning to analyze and synthesize information to expand their thinking beyond a single event. Civil liberties for example,

could be examined through the lens of the Japanese American experience during World War II.

Narrative inquiry provides a methodology to document as well as analyze this personal story of curriculum development. Using Clandinin and Connelley's (2000, 2002) three-dimensional narrative inquiry space, the study focused on the context of the experience, the temporality of locating events within a larger framework, story-telling and metaphor as a way to describe the experience, and the inclusion of different voices to explore point-of-view. Data included journal entries, primary sources, video tapes, readings of both historical and pedagogical materials, student work from field tests, and interviews with team members and museum personnel.

The conclusions were that (1) teacher-driven curriculum development is an under-utilized process leading to effective instruction in the classroom, (2) teachers voices need to be included and valued within the field of curriculum development, (3) experiences like the *Enduring Communities* Project are invaluable professional development opportunities for teachers, and (4) the combination of research, pedagogy and time are crucial components of effective teaching. Future studies should explore the need for teacher-driven curriculum and study the connections between theorists, theory and practice in the secondary social studies classroom.

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CHAPTER I

INTRODUCTION

In front of the National Archives facing Pennsylvania Avenue, in our nation's capital, are two statues representing "Past" and "Future." Past sits with a scroll and closed book, the engraved message being "Study the Past," as he stares down the corridors of time. Future sits with an open book and the message, "What is Past is Prologue," from Shakespeare's *The Tempest*.

I remember as a young girl walking up the steps of this impressive building in the heat of a Washington D.C. summer, looking upward at the classical columns as if I were entering a Greek temple. Walking through the two huge bronze doors, I recall the coolness of the air-conditioning as compared to the sweltering heat outside. I looked ahead to the Rotunda and the Charters of Freedom. I could see lines of people with their families, cameras clicking, kids talking or asking questions, all wanting to see the Declaration of Independence hanging front and center with two armed guards at either side.

As we circled around the left of the Rotunda, waiting to see the Declaration of Independence and Constitution, other documents placed in glass cases referred to colonial grievances against England and early efforts of political rebellion. Perhaps I gave them a cursory glance but was more concerned with trying to get up front to see if I could make out John Hancock's signature. After we had our one minute to look at the faded and well-guarded documents, we quickly marched along the right side and headed to the gift shop, glancing only briefly at what came after the famous documents such as Lincoln's inaugural speech or FDR's address to Congress following Pearl Harbor.

Twenty-five years later, when I walked into a U.S. History classroom, I realized that what came before and after did matter; those documents to the right and left of the Constitution and Declaration of Independence provided the background and the context of our history and somehow it was my responsibility to provide this breadth of knowledge to my students.

Statement of the Problem

Imagine a typical 11th grade U.S. History classroom. A teacher has 18 weeks or less to cover the American experience from 1870 to the present while students are being pulled out of class for testing, counseling, field trips, and a variety of sports and extra-curricular activities. Many juniors express the notion that U.S. History is boring, and somehow not related to what they really need to know to live in today's fast-paced technology-based world. Frequently, history classes are based solely on lectures and readings that make no real connections to students' present day existence and are nothing more than a litany of names, dates, and "important events." Time is the enemy and curriculum becomes a series of short bursts of creativity – trying to teach all that went before and after an event – mixed with content requirements that are covered in a "drive-by" fashion. The dream of teaching breadth of knowledge is not reality.

The most common question asked by students are "Why does this matter to me now?" or "Why should I care about the past, it's past?" Teachers respond in a variety of ways but in reality are given the task of: (1) finding creative ways to show the power of history using narrative & primary source documents, (2) extending students perceptions of the past that mirror circumstances in today's world, and (3) examining the

complexities of the American experience in terms of context that adds to an understanding of the decisions we make as individuals and as a nation.

In order to tackle the issues of relevance and complexity, teachers create curriculum every day. They put units together using knowledge of student learning cycles with common pedagogical practices. They combine lessons found from a variety of sources, go on gut instinct or grab what is available and quickly try to modify it. This can be a “hit-or-miss” proposition. We are given a new curriculum CD or a packet and told to use it as we see fit. This could mean we actually try it out or file it away never to see the light of day again. What is rarely discussed is *if* the curriculum is really meaningful to both teachers and students. Has this curriculum been developed using a strong theoretical framework (Kliebard, 2002)? Was there extensive research into the subject area (Hegarty, 2000)? Did the developers create essential questions that challenge student thinking? Was the curriculum field-tested to gain critical insight as to its usefulness in a variety of classrooms (Provenzoi, 1979)? When using the resources provided, did students actually make connections as identified in the objectives? And most crucially, for the time-strapped teacher, could this curriculum be understood and used without extensive background knowledge on the subject? These are questions the average high school classroom teacher deals with every day with few guidelines to help them decide their value other than, “Can I understand this material quickly and use this curriculum today?” We are rarely given the tools and the time to create meaningful curriculum that can guide our teaching for effective curriculum with our students.

History, Knowledge, and Teaching

E.H. Carr (1961) argues that in order to study history, in any way, one must first undergo the study of causes and continually ask the question, “why?” (p. 113). This requires more than a rudimentary knowledge of the topic. Historical content knowledge at the secondary level is more than information gained from undergraduate classes in history, reliance on the textbook, or state standards. This type of knowledge is more than names, dates, facts and a few generalizations. A teacher’s knowledge base must encompass an ability of defining vocabulary for meaning, an understanding of cause and effect, of changes in the social fabric of the time, and how those changes affect future generations. Understanding the complexity of causes that lead to a specific historical event is the first step of inquiry.

Selecting those causes that are most meaningful to demonstrate the multi-faceted nature of the experience is the next step. “The problem is how and what to select out of all that happened without, by the very process of selection, giving an over – or – under emphasis which violates truth” (Tuchman, 1981, p. 49). Historical artifacts can inform our knowledge, can lead us to think about an historical event in a different way, but it can also overwhelm us. The historian must always find the rich texture of the small story set within a larger context to effectively portray the larger narrative.

Shulman (1986) believes that in addition to the topics regularly taught, teachers also need “the most useful forms of representation of those ideas, the most powerful analogies, illustrations, examples, explanations and demonstrations – in a word, the ways of representing and formulating the subject that make it comprehensible to others” (p. 9). Teachers need to understand how to represent meanings in a variety of ways and in order

to achieve that end, deep content knowledge provides the core. Without that connection, content knowledge is merely an ‘information set’ providing little or no context for student learning.

The function of the history teacher “is neither to love the past nor to emancipate himself from the past, but to master and understand it as the key to the understanding of the present” (Carr, 1961, p. 29). While I would argue that it is certainly important to love or at least like one’s subject, the notion of the past being linked to the present is of vital concern to this teacher. Content knowledge is applicable only so far as it makes connections with the present. Relevancy matters. How was my journey of learning, as described in this paper, representative of those ideals that Carr, Shulman and Tuchman put forth?

The Project

Three years ago, I was asked by Dr. Y from the University of New Mexico (UNM) to be part of a team of teachers to develop curriculum about Japanese American experiences in New Mexico during World War II. My introduction to the project was a result of a collaborative project between the Japanese American National Museum (JANM) in Los Angeles and five western states. The Japanese American National Museum is the first museum in the United States dedicated to sharing the experience of Americans of Japanese ancestry as an integral part of U.S. history. Through its comprehensive collection of Japanese American objects, images and documents, as well as multi-faceted exhibitions, educational programs, documentaries and publications, the museum shares the Japanese American story with a national and international audience. The mission of the JANM is *to promote understanding and appreciation of America’s*

ethnic and cultural diversity by sharing the Japanese American experience ("JANM", 2009).

As part of their educational programs, the JANM funded a three-year project entitled *Enduring Communities: Japanese Americans in Arizona, Colorado, New Mexico, Texas and Utah*. The broad goals of this project included (1) collaboration with school districts and universities, (2) creation of curricula tailored to individual state standards and unique World War II experience, (3) dissemination of curricula with scholars, educators, and key stakeholders, and (4) measurement and evaluation to gauge effectiveness in the classroom ("Enduring Communities ", 2006-2009). As a team member of this project, I worked with six K-12 educators, university faculty and historians to create curriculum for New Mexico schools.

With my participation in the *Enduring Communities* Project, I developed several guiding questions for research based around the experience of creating curriculum for New Mexico students. As the project continued over the three year period, I began to question how the curriculum development process evolved from the perspective of a classroom teacher and as a member of a larger team. I also wanted to investigate the relationship between increasing content knowledge as a historian and how this growth provided more effective ways to plan and create effective pedagogy. Finally, using reflective teacher practice, I wanted to examine my own learning and teaching experiences through the lens of my work on the project, which impacts student objectives and outcomes. These investigations led me to my research question; *how did the process of creating meaningful curriculum for the Enduring Communities Project alter or change my thinking about content and pedagogy for the secondary social studies classroom.*

Background Knowledge

The Japanese American National Museum is located in downtown Los Angeles surrounded by a three-block area known as Little Tokyo. With shops, restaurants and businesses all catering to a largely Japanese American clientele, the area is steeped in history. The community existed for many years as an ethnic enclave even before Pearl Harbor. The building located across the square from the museum acted as a detainee reporting center in the spring of 1942 before Japanese Americans were evacuated to racetracks and eventually relocation camps. As visitors enter the second floor of the museum they are met with permanent exhibit entitled “Common Ground: the Heart of Community.” The first view is of a barracks from the Heart Mountain Relocation Camp in Wyoming. The starkness and primitive state of the barracks reminds visitors of the reality that 120,000 people of Japanese ancestry were relocated during the 1940s and forced to live in such barren housing. As one winds through the large exhibit space, the visitor is presented with a narrative of the Japanese American experience from 1942 to redress in 1988, with a focus on the war years (Kitayama, 1999). The enormity of the subject and the various displays demonstrate the complexity of this slice of American history.

During my first visit to this museum, I was struck by how much I did not know about this event. As a teacher, I found that my knowledge, not unlike that of my students, was limited to a single paragraph in the textbook. My understanding of the importance of Japanese American internment within the context of the World War II experience was minimal at best. It was a mere footnote to discussing the importance of Pearl Harbor, D-Day, and the Holocaust. The subject was fascinating yet horrific in

terms of its scope and significance. How could I, as a secondary Social Studies teacher, begin to grasp even the most rudimentary understanding about this important subject?

Developing Core Knowledge

In most survey texts, there are probably one to two paragraphs dedicated to the subject of Japanese American relocation during World War II. Most accounts are antiseptic, limited in scope and of little consequence to most high school students. Teachers look to these texts for a blueprint, a place to find the ‘basics.’ Standards provide a roadmap of sorts to follow. The New Mexico Public Education Department Social Studies Benchmark I-B asks students to analyze and evaluate U.S. History from Reconstruction to the present day. In the actual performance standards, specific time periods are broken down into sub-groups for clarification. I-B, #5 is to “Analyze the role of the United States to include: (1) move from isolationism to involvement, (2) events on the homefront, and (3) major turning points in the war (*NM Content Stds*, 2005). But, this roadmap is merely a springboard, a series of brief descriptions, that are not meant to cover depth of knowledge only breadth of knowledge in a typical classroom. Teachers have to develop depth of coverage once they are in the teaching environment which means an expansion of their content knowledge.

The National Council for the Social Studies Standards provides performance expectations that give teachers more leeway in terms of interpretation but requires educators to possess the background knowledge to make such decisions. In *STD II-Time, Continuity, & Change*, one of the competencies asks students to “apply ideas, theories, and modes of historical inquiry to analyze historical and contemporary developments, and to inform and evaluate actions concerning public policy issues” (Griffin, 2004).

With my background knowledge after the first year of work on the *Enduring Communities* Project, I was able to interpret this competency to include the public policy aspect of Japanese American relocation and make the connection between content and pedagogy. This included an understanding of the role the various governmental agencies brought to bear upon President Roosevelt following Pearl Harbor as racial tensions collided with the protection of civil liberties. It also allowed for the use of more artifacts than just *Executive Order 9066 (E.O. 9066)*, documents about the formation of the War Relocation Authority, the government's relocation plans, temporary housing and use of the military in removal from the West Coast (Hlebowitsh & Wraga, 1995). *Std III-Power, Authority, & Governance* is perhaps the most applicable to the relocation experience and eventual redress movement. Japanese American relocation provided a way to “analyze and explain ideas and mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, establish order and security, and balance competing conceptions of a just society” (Griffin, 2004). This is where teachers could examine the integral role of civil liberties during wartime. I looked back to Madison's *Federalist #10* in which he set forth his fear of factions which could lead to the power of the minority over the majority. I also compared court cases from the World War II Period, notably *Hirabayashi v. United States (1943)*, and *Korematsu v. United States (1944)* to those following September 11th and the violation of civil liberties during wartime. The advantage of looking to the national standards is that they provide broad parameters of knowledge applicable to historical content in a myriad of ways. However, teachers who have a limited sense of their content knowledge might be unable to make meaningful connections between standards and the pedagogical material for effective teaching.

The first issue for the New Mexico team of the *Enduring Communities* Project was to think about the power of certain definitions. Words were being thrown about with great abundance but little actual clarity. How did the term describing the camps as *relocation centers* differ from *concentration camps* used in the context of the Holocaust? Were *assembly centers* different from *evacuation centers*? How is *internment* different from *incarceration*? How is a *non-alien* different from a *citizen*? How were these terms used in the literature and historical sources? According to the records of the WRA, Section 210.1, the agency “formulated and executed a program for removal, relocation, maintenance, and supervision, in 10 interior relocation centers, of persons (principally of Japanese ancestry) excluded from military areas designated in accordance with *E.O.* 9066, February 19, 1942” (“Records of the War Relocation Authority (WRA)”, 1941-1947). Maki (1999) refutes the use of the term *relocation* as an antiseptic reaction to forcing 120,000 people of Japanese descent to concentration camps (p. 4).

More importantly is the term used to describe the experience as *internment*. Generally this term is defined to mean confinement without trial for either preventative or political reasons which relates directly to the Japanese experience during World War II. Daniels (1995) disagrees with this version. He argues that “internment...has the color of law. What happened to the bulk of the Japanese-American people, was, in and of itself, a lawless outrage....Most of the Japanese living in America were incarcerated, not interned” (p. 66). Despite the terms used by the general public and many in the Japanese American community, these camps should be referred to as concentration camps (Maki et al., 1999).

In thinking about these terms, problems arise with historical usage versus current interpretations and re-evaluations of the time. In many of the sources that the New Mexico Team read and researched we found that *relocation* and *internment* were used almost exclusively. For purposes of this study and clarity, terms such as *relocation* and *internment* will be used as cited in governmental records and documents with the underlying understanding that a relocation camp in this context is actually a concentration camp, and that internment is an inappropriate use of what is really confinement.

Gaps in the research appeared to be in terms of actual lesson plans for our topics. While there is a comprehensive curriculum project from Arkansas called *Life Interrupted* (also funded by the JANM), our group decided to move away from their model since the New Mexico experience was vastly different from those states with War Relocation Authority camps. Most of the men brought to New Mexico were housed in Department of Justice camps (DOJ) and were predominantly older men of some stature in their communities. We had only a few primary documents, some interviews from children of those men placed in the DOJ camps or local community members. From the outset, we were confronted with the problem of creating essential understandings from limited resources, few first-hand accounts, and no background knowledge other than a few lines in most U.S. History textbooks. By not having a pre-set model, the New Mexico Team could create something that was aligned to standards and take a variety of forms in terms of curriculum.

One of the biggest stumbling blocks as the research progressed was a lack of survivors from the camps in New Mexico. Rather than house relocation camps such as Manzanar that included all members of a family, New Mexico housed Department of

Justice camps for political prisoners. The most active was the Santa Fe camp which imprisoned prominent Japanese and Japanese Americans who were members of their communities and civic leaders. This included lawyers, politicians, doctors and Shinto priests. As such, most of these men were in their 40s and 50s during the war and were no longer living. Information came from a few select writings about the camps, some newspaper articles with recollections of the conditions in Santa Fe and interviews with children whose fathers were housed in Santa Fe and Lordsburg during the war. The New Mexico Team was able to interview a local historian from Gallup who as a lifetime member of the community went to high school with several Japanese Americans in the early 1940s and had written extensively about the history of Gallup and how that community responded to the order for removal.

When the essential question and format of the units were developed, the *Enduring Communities* Project required the curriculum to be field-tested. These tests were conducted in Albuquerque, Bernalillo and Gallup throughout the 2007-2008 school year. Having taught the U.S. History unit twice and the Government unit once, I was curious to see how these units translated with other teachers who did not have the extensive background knowledge I had developed over the last three years. What I discovered through the process was that curriculum development is something that evolves over time and needs to be field-tested in a variety of venues to determine validity of the assignments, applicability of the documents, and accomplishment of desired student outcomes. What I really wanted to know was how students responded to this material and if they were able to make the connections between past and present circumstances.

My three year journey had brought me into a subject that I now understand on a deeper level in terms of historical knowledge and pedagogy. I was exposed to material that could be translated into effective curriculum for my students, never forgetting my audience and never forgetting the dialogue between past and present.

Positionality

I have been teaching for fifteen years in both Language Arts and Social Studies at the secondary level and believe in working with primary documents over textbooks. I have developed several curriculum projects throughout the course of my career both large and small, but none to the extent of this project. As an initially reluctant participant of the *Enduring Communities* Project, I began to really enjoy and appreciate the intensity of the work experience with other teachers as the New Mexico Team developed learning themes for our individual units. As a National Board Certified Teacher, assessor and mentor, I have learned to understand the power of reflective teacher practice and the potential for meaningful teaching by examining not only the outcomes but the process as well. The power of the journey can invite continued inquiry which leads to a deeper understanding of professional growth and student knowledge structures.

Inquiry is defined as a request for information, an examination of a certain topic or event, or an investigation of various aspects of a situation. Inquiry in the classroom is what teachers do each and every day. Good teachers seek information from their students on their acquisition of knowledge, they constantly examine curriculum for effectiveness or lack thereof, and consistently investigate the interaction between pedagogy, content and student knowledge. They also use reflection to verify that content in the social

studies along with pedagogical practices is either effective or ineffective. They seek to verify that the inquiry yielded results with effective instruction.

From a historical sense, narratives have been constructed from the time of Homer and his vivid descriptions of the Ancient world. Stories have been collected by historians throughout time such as those of the slaves in the Ante-bellum South or industrial workers during the Gilded Age. But these narratives as stories are just that; they have little value without a discussion of setting, time and context. To what extent do these stories carry meaning in and of themselves? They carry meaning because interpreters looked for a the cause and effect of an event. Historians use these resources along with various other artifacts to look for generalizations that describe the social or political fabric of the time. Narrative inquiry follows the same patterns. “Stories can be used to explain, explore, illustrate or prove. But when we use them as such, stories risk losing their connection to lived experience and can become rhetorical instruments” (Conle, 1999, p. 19). Rather than create generalizations, narrative inquiry looks to the story, the plot line and the context to find significance in the event itself.

Applications of narrative inquiry are vast and ever-changing. For a teacher-researcher, the examination of experience both inside and outside the event provides a fascinating way to both be a part of and see beyond a particular dilemma. By being a participant in the study, I can continue to work with other educators to expand the curriculum created of the last three years while still continuing to teach as I have done for fifteen years. Through the structure of narrative inquiry, I can then remove myself from the everyday, practical nature of the classroom and teaching, to a more theoretical stance that helps to define the experience of the *Enduring Communities* Project and give it

meaning within the context of professional growth and development. This methodology looks at people and events with a eye on complexity. The teacher represents more than a single category and the event holds deeper meaning than the facts of the scene (Clandinin & Huber, 2002). Yet the scene itself matters and carries with it the value of experience, an on-the-ground approach to a research paradigm. In order to capture the complexity of the research focus, I utilized several types of field texts: an extensive reflective experience journal, video-tapes from our work sessions, classroom observations from the field tests, and discussions with key member of the project.

Significance of the Study

One of the most difficult aspects of teaching is a lack of time for curriculum development and reflection. One advantage of working with this research topic and curriculum over the last three years has been the time to reflect on my individual learning and also the impact of the curriculum on my students. While much research has been conducted on the power of reflective teacher practice the relationship of that reflection to the dynamic process of curriculum development and student acquisition of knowledge seems to be lacking (Dewey, 1938; Hoffman-Kipp *et al.*, 2003; Smyth, 1992). Another problem is the lack of recent case studies of teachers as curriculum developers and planners. Teachers are rarely included in the creation of large-scale curriculum projects even though they are used to deliver the content. At the same time that the *Enduring Communities* Project began, 30 teachers from my school district were sent to American University in Washington D.C. for an intensive three-week program on the incorporation of Social Studies instruction with literacy for minority students especially Native Americans. These teachers created large-scale curriculum projects based on research-

based practices, critical literacy pedagogy, language development for English Language Learners (ELL), and academic content. After extensive revisions, field tests and scholarly evaluations, the projects were presented to our district personnel.

Unfortunately, the work of the teachers never moved beyond our individual classrooms and was not made available except to those of us in the group itself. It was an enriching and challenging experience but having no viable avenue to share the research-based curriculum was disheartening at best. This was also an example of how teacher-created curriculum held little value beyond the immediacy of the classroom.

In addition to participating in large-scale curriculum development projects, I have also attended professional development workshops and seminars over the last ten years either associated with historical sites or museums. Throughout these experiences, I have always been surprised that curriculum ideas flow everywhere, “Try this document, try that worksheet, and look at these resources.” But, how is all of this reflected in student learning? When using these valuable resources that I had gained as result my participation, did the connections with the students go beyond basic instruction? How was the information we received actually used in the classroom or was it even used at all? And were the units we created used for implementation beyond our individual classrooms through the sponsoring organization? Some of the curriculum I have created over the last ten years has languished in a notebook due to a lack of time or lack of interest to further develop and reflect on the units for improvement. Other curriculum has become integrated into my teaching because of relevancy or a match with our performance standards. As a classroom teacher, I want to know the answers. I want to know why teacher-driven curriculum is under-appreciated and therefore seen with little regard to

those in positions of authority. I want to know why my own journey as an educator is fraught with successes and failures in terms of solid curriculum planning. I want to know how I have grown as a teacher as a result of examining this process of teacher-driven curriculum. I want to know if the students were able to see how historical patterns can be repeated given similar circumstances with the materials I created. I want to know if the curriculum resonated with the students and helped them to see the complexity of issues, not necessarily just the facts (Dewey, 1931; Nelson, 1978). And, finally, I want to know if I have a voice in the design of instruction within my classroom and how that ultimately affects the learning outcomes that other stakeholder's demand of me.

Another issue confronting teacher-driven curriculum is adaptability to classrooms in a mix of locales throughout the state. In looking at all the information gathered as a result of the field tests, the outcomes were seen as relatively successful. However, a limitation of using my own students in field-testing the curriculum was my knowledge of their learning styles and how they responded to certain pieces of information. I had also taught most of the students for the last two years and they had gotten used to my teaching style and a sense of security within my classroom. In conducting a field test for other classes and other schools, I understood that the results looked quite differently based on the learning environment and student expectations. There was also an assumption on my part that the students were at least vaguely familiar with the differences between civil rights and civil liberties and if teachers have not covered this part of the curriculum, there might have been some confusion about the essential question as a whole. Trying new curriculum can be a frustrating exercise when the material is poorly written, poorly tested, and/or poorly implemented. This is a significant problem given the sheer amount

of on-line lesson plans and units which contain little or no directions about the possible outcomes of the instruction. So, how can teachers separate effective from ineffective instruction?

In order to respond to the various questions posed about curriculum development in the secondary Social Studies classroom, Chapter II explores the history of Social Studies education related to inquiry and how these theories are translated into effective instruction. In Chapter III, there is an explanation of narrative inquiry and its various components to include: experience, context, temporality, story-telling and voices. Using a 3-dimensional narrative inquiry paradigm, Chapter IV highlights both the insider's view of my work as co-participant in the project and an outsider's view as a teacher-researcher looking at the influences on the development of curriculum. The goal is to make sense of my experience within the context of the *Enduring Communities* Project and use the findings to examine the process of effective curriculum development. Chapter V covers conclusions and implications for linking theory and practice, developing content knowledge in Social Studies that is combined with effective pedagogy, and using thoughtful reflection through narrative.

CHAPTER II

LITERATURE REVIEW

As a veteran social studies teacher of sixteen years, curriculum development has always been something that I did intuitively, without realizing that there were complexities in the process. Attending summer institutes, professional development workshops and travel to historic sites brought into focus the need to develop ideas in a more systematic manner. Then, ten years ago I had the opportunity to work towards National Board Certification. In 1989, the National Board for Professional Teaching Standards (NBPTS), in response to the report *A Nation at Risk*, formulated 5 core propositions entitled *What Teachers Should Know and Be Able to Do*. Proposition #4 states that teachers think systematically about their practice and learn from experience. In examining my own teaching in-depth, I began to see that the choices I made about curriculum, about teaching strategies and about content ultimately affected student outcomes and their ability to comprehend and make sense of information. Circumstances call on teachers to employ their professional knowledge of what makes for sound practice, with the interest of their students given paramount consideration (p. 2). The issue of curriculum development then becomes more complex than mere intuition, sound pedagogy and content knowledge. As I worked through the two year process of certification, I came to the understanding that the best teaching was a result of many factors including meaningful reflection about the relationship between content and pedagogy. In working on the *Enduring Communities* Project, I began to see the value of understanding curriculum development as a process, the importance of selecting content,

and the necessity of developing quality pedagogical practices. These would alter and change my thinking about teaching in the secondary social studies classroom.

Defining Curriculum & Curriculum Development

Teachers use the terms *curriculum* and *curriculum development* without really knowing what they mean. Curriculum is generically defined as a set of courses offered by an educational institution. Those individual courses each have a plan, a goal, an essential understanding, or a theory that is being developed. The course is a learning experience for students and teachers alike as each learns from the other. Curriculum is composed of ideas, content knowledge, curricular outcomes, state-mandated goals and objectives, materials, documents, primary source materials, textbook activities, worksheets, assessments, and projects. An arrangement of these varied components leads to effective instruction. While curriculum represents the individual pieces, the process by which teachers organize the blocks to create meaning is curriculum development. At the Third International Curriculum Conference at Oxford in 1967, curriculum development was defined as “the construction and revision of a programme of ordered sequences of learning experiences, related to intended objectives” (Robinson, 1969, p. 221). The goal of effective curriculum development is to create meaningful learning that leads to systematic and measurable outcomes.

Another challenge is to view curriculum as a culture within a school. Curriculum is often part of a narrow discussion about specific outcomes and becomes nothing more than an exercise in procedures. The conversation needs to be broadened to include the discourse of learning, the dominant patterns of beliefs and the various influences on curriculum as an entity (Joseph *et al.*, 2000). Beyer and Apple (1998) make the case that

technique does not make a quality substitute for substance. “The difficult ethical and political questions of content, of what knowledge is of most worth, have been pushed to the background in our attempts to define technically oriented methods that will “solve” our problems once and for all” (p. 3). Agreeing with this premise, I would argue that curriculum has become the battleground for politicians and theorists, leaving nothing more than procedural issues for the actual educators in the classroom.

Since the late 1890s, a tension has existed about the role of the school and therefore the curriculum to maintain the existing social order or to transform it as a reflection of the changing social environment (Symcox, 2002). This led to major controversies for control over the content of the curriculum which was particularly visible in the Social Studies. In 1892, there was a major effort under the auspices of the National Educational Association (NEA) to look at school curriculum to determine objectives, content, specific courses, electives, and potential college pre-requisites. The Committee of Ten, under the leadership of Harvard President, C.W. Eliot, attempted to find standardization and “to create an authority to specify a curriculum” (Evans, 2004, p. 7). The result was a standard program of study or a curricular map, identifying specific subjects to be taught at specific grade levels. The findings from this report continue to shape our core curricular map even in 2010. Critics emerged fairly quickly to challenge the rather conservative committee and their recommendations. Ultimately, the controversies over curriculum became battlegrounds for competing beliefs.

The Progressive-Experimentalists such as Dewey began to question the notion of pure academic learning and helped to shift “the instructional orientation of the school away from the intellectual tradition that was supported by the mental disciplinarians and

toward the representation of social concerns and social activities in the curriculum” (Hlebowitsh & Wraga, 1995, p. 8). In Dewey’s pedagogic creed (1897), he emphasized the school as a place within a given community, not removed from it. The curriculum should be a combination of subject-matter reflective of existing social life, education as a study of human activity, and history as experience (p. 5). Following the vein of social reform and progressive thinking, Dewey’s ideas came to represent the connection between schools and their communities in a symbiotic relationship that would enhance the learner and society at large.

Taking this sense of social reform one step further, the Social Reconstructionists such as Rugg “envisioned the curriculum as the vehicle by which social injustice would be redressed and the evils of capitalism corrected. Through a radical reform of the social studies curriculum, a new generation of students would be critically attuned to the defects of the capitalist system, and prepared to improve it” (Symcox, 2002, p. 17). Rugg (1921) proposed a scientific approach to curriculum-making. He identified changes that mirrored the times and reflected a curriculum of social worth. To that effect, he argued for material that (1) grasped economic, social, and political relationships, (2) looked for an understanding of established modes of living and (3) contained a appreciation of problems and issues of contemporary civilization (p. 697). The curriculum was meant to be timely and thought-provoking relying on student materials as they related to current problems. “He tried to explain what most public school educators had failed to comprehend; that citizenship education means gaining skills in making rational decisions, rather than learning facts” (Barr *et al.*, 1977, p. 27). Rugg (1975) focused on critical inquiry and open discussion around contemporary social issues and was adamant that

“curriculum-making consists essentially in the analysis of American life” (p. 302).

Rugg’s ideas came to dominate curriculum throughout the 1920s and 1930s, and his theories cast him as a pioneer in terms of creating salient and relevant material. His textbooks became the standard in most social studies classrooms.

However, by the mid 1930s, there was a growing backlash to Rugg’s dogged ideas and a heavy-handed war began over the very nature of curriculum. There was a shift towards content and a need to stress the success of the American story. Social efficiency and scientific management moved to center stage (Symcox, 2002, p. 19). Reflective of the experience of the late 1930s, radical movements and radical approaches to education were seen as troublesome, undermining the shaky social order. Rugg was asking students to challenge existing norms and conventions, a less-than-comforting thought to those Americans seeking the stability of home and hearth in an unstable world. Rugg was also accused of being a Communist by refusing to submit to the policy of “my country, all the way.” Criticism of the American ethos of mom, apple pie, and the flag was under serious attack and the problem-centered instruction of Rugg was the antithesis of a growing patriotic furor as a direct reflection of fears over the rise of fascism in Europe (Evans, 2004). The need for social reconstruction was being replaced by conformity and essentialism in curriculum and theories that relied on key core values rather than inquiry and social concerns.

One of the major curriculum theorists to emerge from this period, in direct contrast to Rugg, was Tyler as part of the Essentialist thinkers. Working on two major longitudinal studies from 1934-42 and 1939-46, he developed a statement of curriculum

inquiry for his course on basic principles of curriculum and instruction at the University of Chicago.

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purposes are being attained? (Tyler, 1966, p. 25)

While criticized for a focus on product and behavioral outcomes rather than the learning process, Tyler was concerned with the experience as it related directly to the structure of specific disciplines (Howard, 2007). “When they [the students] gain this understanding of the structure, they learn more effectively and efficiently the content involve in it” (Tyler, 1966, p. 26). In many ways, Tyler’s focus on structure was also a criticism of curriculum development theory in general. In 1947, he along with other scholars held a conference at the end of his second large study in an attempt to develop “theoretical constructs in order to relate different curriculum efforts, conflicts, and questions for investigation” (1977, p. 251). The list of potential areas of discussion included not only the nature of students, but also what constitutes knowledge, the linkage between objectives and curriculum, and the organization of learning experiences for primary efficacy. His frustrations were addressed in a 1977 discussion that few of these subjects were dealt with in any meaningful form. “Today, we continue to build curricula without comprehensive theory. To shift the metaphor, we are carpenters, not architects. Can we not begin to build a sound architectural theory, one that is periodically re-examined,

continually tested, and able to deal intelligently and comprehensively with changes in society and in knowledge?” (p. 256). Tyler’s frustration with lack of comprehensive theories perhaps demonstrates the fluidity of the curricular experience. Each new historical era has attempted to develop ideas, not necessarily in tandem with previous modes of curricular research but that are in direct response to the experiences of the time.

By the time that Tyler and the Essentialist Thinkers had become solidified into the psyche of education and curriculum development, changing experiences altered the landscape as Cold War tensions escalated in the 1950s. The era of the “New Social Studies” was ushered in with a focus on inquiry or discovery thinking. Students would be asked to form their own hypothesis and test them like scientific experiments (Evans, 2004; Symcox, 2002). It was in this new age of change that Bruner (1960) began to formulate theories of investigation and inquiry in which he argued that any subject could be taught to any child at any stage of development. Bruner believed that learning was designed to understand the structure of a subject but also needed to be connected to the study of the learning process (p. 12). These mirrored the ideas of Tyler but problems arose in that the entire focus of education was on curriculum development not on the content as a means to an end e.g., form over function. Bruner developed a 6th grade curriculum designed to reflect an anthropological focus entitled *Man: A Course of Study* (MACOS). While highly controversial, the thought-provoking nature of the curriculum was to challenge students to create their own ideas of societies and how they operate. The issues-centered curriculum gained widespread popularity in the 1960s, but like Rugg’s textbooks, faced a virulent backlash when Congressman John B. Conlan of Arizona lambasted federal funding of MACOS charging that “thousands of parents across

America view MACOS as a dangerous assault on cherished values and attitudes concerning morals, social behavior, religion and our unique American economic and political lifestyle” (Evans, 2004, p. 142). In response to the outcry, Bruner (1966) argued that his focus of the MACOS curriculum was on the *descriptive* rather than the *prescriptive* and in a broader sense his “theory of instruction, in short, is concerned with how what one wishes to teach can best be learned, with improving rather than describing learning”(p. 40). His theories based around inquiry and learning mirrored Rugg’s thinking about the nature of the experience rather than the structure of the content. Whether MACOS was effective or not in terms of curricular outcomes, seemed immaterial to his critics and Bruner’s program could not withstand the onslaught of public outcry.

Politics and public opinion had become a factor in curriculum development. Bruner (1996) declared that “a theory that works altogether is a miracle” (p. 88). Thirty years after MACOS, he concluded that theory was the starting place for thinking and learning because implementation of that theory was subject to the vagaries of educational stakeholders and therefore diluted to a point that it ceased to represent the values of the originating theory.

Bruner correctly saw the ‘writing-on-the-wall’ as we now live in an educational world that is influenced, not by competing curriculum theories but by standards and assessments which tell teachers what to teach. Bruner argued that this type of thinking is prescriptive in that the educational forces, be they national, state, or local, concentrate on the outcomes of the learning experience not the value of the learning experience itself. The standards debate has brought into sharp focus this complexity of curriculum

development and the need to view it in a larger context. Beyer and Apple (1998) provide a list of eight categories as a guideline for curriculum deliberations: epistemological, political, economic, ideological, technical, aesthetic, ethical and historical. These categories and subsequent questions lead us to think about curriculum as a complex system of competing ideas, values and morals that orient us towards specific modes of inquiry rather than quick fixes. For example, under the political category one question is “Who shall control the selection and distribution of knowledge?” (pp. 5-6). In the context of Social Studies, this issue has seen more than its share of controversy and conflict and the persistence of competing stakeholders, interests and political agendas remains a problem for curriculum development as a whole.

In 1969, Robinsohn conducted a comparative study amongst six nations (England, East & West Germany, Sweden, the United States and the former U.S.S.R.) looking for commonalities and potential consensus in curriculum design with a particular focus on the teacher’s role in curriculum development. This study was in response to several international conferences on curriculum: the Third International Curriculum Conference (1967) and U.N.E.S.C.O’s Meeting of Experts on Curriculum of General Education (1968). These conferences attempted to develop common definitions and formal principles for curriculum construction or as one member labeled it, “curriculum engineering.” The problem was that the results stopped short of actually working on an over-arching discourse of curriculum design due to political and ideological differences. Throughout the discussions of the various conferences and meetings, the effort to create even national curricula was not successful. There was also a lack of international consensus though Robinsohn’s research did support common frames of reference to be

considered in curricular reform efforts. He deduced that in order for a country to create systematic curriculum development, there needed to be evidence on the effects of learning and instruction that incorporated cultural traditions. This evidence could be used to create a particular schema that separated development from practice; (a) the identification of aims, (b) the definition of specific objectives into which aims must be translated, (c) the selection of appropriate curriculum elements, and (d) the organization of instruction (p. 223). His conclusions mirrored the experience of the United States where “a plurality of agents for curriculum planning” existed and these pressure groups could create a situation where “a great deal of public commitment and of professional enthusiasm is invested in an effort which, in spite of the built-in evaluation procedures in detail, may not yield fruits that are commensurable with the investment” (p. 230). Due to the various groups or those claiming ownership of the process, the outcomes may not provide solutions that are balanced in terms of goals and competencies. Robinsohn’s findings about a plurality of agents was demonstrated a decade later in the fight for comprehensive standards which was to become the national curriculum.

The catalyst for curricular change in the United States was a report entitled *A Nation at Risk* (1983), created by the National Commission on Excellence in Education under the Reagan Administration which declared that:

If an unfriendly power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves. We have even squandered the gains in achievement made in the wake of the Sputnik challenge. Moreover, we have dismantled essential support systems which helped make

those gains possible. We have, in effect, been committing an act of unthinking, unilateral educational disarmament ("A Nation At Risk", April 1983).

Even more startling was the lack of content knowledge that was available to most students. "Secondary school curricula have been homogenized, diluted, and diffused to the point that they no longer have a central purpose. In effect, we have a cafeteria style curriculum in which the appetizers and desserts can easily be mistaken for the main courses." Returning to Beyer and Apple's categories, the Commission asked the ideological questions: What knowledge is of most worth? And whose knowledge is it?

In response to the findings from *A National at Risk*, interest groups unleashed a firestorm of findings that America's educational system was sick and lagging behind other industrialized nations. The Bradley Commission on History in the Schools produced a report *Building a History Curriculum*, in which academic rigor and common learning experiences were proposed as the key to successful social studies education (Patrick, 1989). Responding to these criticisms within the field of social studies, the National Center for History in the Schools (NCHS), under the direction of Gary Nash and Charlotte Crabtree, was created to address the deficiencies in history education. With funding from the National Endowment for the Humanities and the U.S. Department of Education, the NCHS along with teachers, professors and input from professional organizations, spent 36 months creating a set of comprehensive national standards for World and U.S. History. The standards included not only a rigorous content but also the incorporation of critical thinking skills such as analysis, interpretation, and decision-making (Symcox, 2002). This was the new history curriculum and an answer to competing ideas about how best to deliver content and pedagogy but it too would become

another casualty in curriculum reform. Ironically, one hundred years prior to the standards movement, the Committee of Ten declared “that every subject which is taught at all in a secondary school should be taught in the same ways and the same extent to every pupil so long as he pursues it, no matter what the probable destination of the pupil may be, or at what point his education is to cease” (Eliot, 1893, p. 17). Standardization in terms of curriculum and content had come full circle as a result of political forces, public outcry and the desire for more accountability in the schools.

Robinson’s plurality of agents would come to haunt the creation of national social studies standards and hamper attempts to create a more organized method of curricular engineering. The negative reaction to the NCHS final report was swift and stunning. Debate over the standards entered the political arena which put the attempt for comprehensive academic reform behind the power of pundits and power brokers. In the broader context, the standards were no longer an exercise in curricular reform but became the focus of intense conflict and debate over who controlled the selection of content knowledge and standards. Realizing cohesive and comprehensive curriculum vis-à-vis national standards was not an easy or clear-cut endeavor. In a bizarre twist of fate, those who sought to create the history standards, such as Lynne Cheney as former head of the National Endowment for the Humanities, chose to criticize the final form to be implemented in the schools. Others like Rush Limbaugh, conservative radio talk-show host created a firestorm as the standards were rolled out, and claimed it was the end of history. In an op-ed piece in the *Wall Street Journal* in October of 1994, “Cheney charged the authors of the Standards with political correctness, excessive multiculturalism, and neglecting America’s many triumphs and heroes” (Symcox, 2002,

p. 127). In response to conservative criticisms of the NCHS report and in defense of their work, Nash put much of the fault on then U.S. Speaker of the House Newt Gingrich. In his book *To Renew America*, Gingrich railed that “our first task is to return to teaching Americans about America and teaching immigrants how to become Americans. Until we re-establish a legitimate moral and cultural standard, our civilization is at risk” (Nash, 1995, p. 42). Nash feared that all the gains of the last thirty years would be for nothing with a return to the homogenization of social studies. “The deepest threat of the new social history has been that it raises the specter of a society that never was seamlessly unified, never had an entirely common cultural standard, and never fully agreed upon what it means to be an American” (p. 45) The situation became so contentious and politicized that in January of 1995, the U.S. Senate voted 99-1 in a non-binding agreement to condemn the standards and therefore place the process of curriculum development in the middle of a political debate about the nature of our collective history and memory (Symcox, 2002).

In a repeat of the protest against the Committee of Ten’s recommendations in 1892, the question was not over the need for cohesion and standards but over who would determine what those standards would be, what they would look like, and how they would be implemented. As a teacher, the standards debate is a zero-sum game. In essence, we have them so we live with them. Having worked on pacing guides for our district over the last ten years, it has been my experience that the standards do provide a basis from which to create meaningful curriculum. While they do not dictate the day-to-day activities in any given classroom, they provide necessary framework for what will be

taught and what will be learned. Standards remain a catalyst for controversy given the now extensive interest in curriculum by politicians and the public.

Accompanying the battle over standards was the struggle over assessments of student learning. In 2002, with the reauthorization of the Elementary and Secondary Education Act (ESEA) subtitled *No Child Left Behind (NCLB)*, terms such as “accountability, assessment, and adequate yearly progress (AYP)” came to mean a restructuring of curriculum for performance on high-stakes state testing. One of the four pillars of NCLB is in fact, “stronger accountability for results,” which in essence means closing the achievement gap between poor performing schools and those schools seen as proficient in terms of student achievement. To determine proficient schools, individual states have developed assessment measures primarily in the form of standardized tests. Grant and Salinis (2008) defined the dilemma as one in which teachers are responsible for helping students pass assessments which were created by testing companies even though these assessments do not “approximate the kind of deep and nuanced understandings students should develop” (p. 219). In addition, social studies education is not part of the NCLB agenda; its primary focus is on reading and math. As a result, instruction in the other two core subjects (i.e., social studies and science) are taught only as time permits (Grant & Salinas, 2008; Levstik, 2008). As of 2006, only 10 states out of 23 who actually tested social studies, used scores in the NCLB accountability formula (Grant & Horn, 2006). As an example, in New Mexico, the state has included assessment of social studies for the past four years, but will not be counted as part of the accountability formula until the 2011 testing cycle. To add to the conundrum is a concern about differences in passing rates between states. No single assessment in social

studies is equivalent or comparative to another. In several studies between 2001 and 2003 comparing tests in New York and Texas, the scoring was so extreme as to “render any state-to-state comparisons virtually meaningless” (Grant & Salinas, 2008, p. 223). Each state has opted to focus on specific content that is unique to that state. This means that a national assessment would require consensus on the standards.

In addition to the basic issue of accountability and assessment is perhaps a more volatile question of race and class. “Educational accountability has become the primary public space in which most of the discussion of racial inequities in public education is now occurring” (Skrla & Scheurich, 2004, p. 15). Returning to the issue of ambiguity, some researchers have found that accountability has helped to level the playing field for children in low socio-economic situations and children of color. Good accountability systems can permanently change the culture of learning to benefit high minority schools. Other researchers claim the opposite, that state accountability systems are treating the symptoms rather than looking at the underlying issues of racial inequalities and consequently lead to no systematic change in thinking. (Valencia *et al.*, 2004) Ladson-Billings (1995) has written extensively on culturally relevant pedagogy and has argued that high-stakes testing based on generic standards, not on students’ community values is ineffective.

If we continue to develop single-state assessments that speak to the local populations, as demonstrated in New York and Texas yet ignore the larger issues involved in nation-states, we again forgo a diverse point-of-view for the narrow and specific. Extending the issue of equality to a more global perspective, Banks and Nguyen (2008) have raised questions about the lack of citizenship education of any kind, ignoring

even community values for students in an ever-expanding world. “Democratic multicultural nation-states should find ways to foster civic communities that incorporate the rich and diverse cultures of its citizens while at the same time cultivating a set of shared values, ideals, and goals that unify and make structural inclusion into the commonwealth possible for diverse groups” (p. 137). Whatever core values that are meant to be the focus become lost in a sea of minutiae dismissing both community and national and international values in one assessment.

In the 1960s and 1970s, an ethnic revitalization emerged as a result of political and social forces to include minority issues into the academic structure. Multicultural education came to be seen as a viable response to marginalized groups. Social Studies curriculum began to include voices previously ignored and brought richness to the content. Sadly, this multicultural view has sought to divide rather than unite thinking about curriculum. In the 1980s and 1990s the debate over national standards led to a definite shift back to an assimilationist stance reminiscent of the 1940s and 1950s. The reemergence of ‘Whiteness’ as a prerequisite for citizenship “allows an almost seamless melding of the cultural and the civic for the dominant group” (Ladson-Billings, 2004, p. 113). If the goal of citizenship education is to enable students to acquire knowledge, develop understandings of the world today and clarified attitudes in order to make decisions and take action, then standards either on the national or state level need to acknowledge diversity, complexity and fluidity in terms of the content and the context of curriculum (Banks & Nguyen, 2008). Parker (2008) has placed these curricular arguments into two broad categories; “(a) whether study (knowing) or practice (doing) should be emphasized in the democratic citizenship curriculum and (b) what to study and

what to practice” (Parker, 2008, pp. 67-68). The focus should be on a combination of ideas termed *enlightened political engagement* which involves the acquisition of knowledge and a commitment to inform and then involve or engage in the dimension of democratic citizenship. If we fail to develop diversity through both knowing and doing in schools, “growth is stunted, idiocy encouraged, civil consciousness narrowed, and decision impoverished” (p. 76).

In 1960 Bruner declared that “learning should not only take us somewhere; it should allow us later to go further more easily” (p. 17). Standards, assessment, NCLB and AYP are not the end of education, nor the death of creativity or even the decline of effective curriculum development in theory and practice. While obvious fluctuations in terms of validity have taken place since the inception of NCLB, there is evidence that teachers new to the social studies classroom suffer the most since they are afraid to move beyond pacing guides and narrowly defined textbook structures (Levstik, 2008). In the final analysis, the question is whether theories and teachers matter in curriculum development.

Developing Meaning in the Classroom

As a classroom teacher, I enjoy the process of creating new curriculum for my students. There is excitement of looking at new material, discovering key documents, locating thought-provoking photographs, learning about a previously unknown topic, finding and finally putting these components together to create meaningful instruction for my students. When I actually teach the newly created unit with enthusiasm and commitment, it may prove successful but other times, be a total disaster. If we, as teachers, follow a method of curriculum development, shouldn't we be successful in most

cases? In researching both content and pedagogy for the *Enduring Communities* curriculum development process, it became evident that creating effective curriculum is as elusive as finding the Holy Grail. When Professor Henry Jones (*Indiana Jones and the Last Crusade*) was asked what he found when searching for the Holy Grail, his answer was “illumination, son.” That one word, illumination, represents the voyage of discovery for most teachers.

Not only is curriculum development complex, it is also time-consuming, requires a great amount of content knowledge and relies on sound pedagogical practices for effective implementation. And then, even with the formula outlined above, when actually tested in the classroom, a new set of variables is now introduced, the students. Not all students respond the same way to the curriculum; they are all unique in their approach to the acquisition of knowledge. The curriculum must link a series of actions between the teacher and the learner to become a meaningful learning experience. As a teacher, I am always seeking the tried-and-true method of curriculum development that will produce the perfect lesson, the perfect unit and therefore perfect outcomes. But there is not one theory, one schema, or one paradigm that is the end-all be-all of curriculum design and development. Teachers might assume that curriculum development as a theoretical construct has a sound researched-based structure and definition. Robinsohn (1969) argued that “no coherent rational curriculum theory exists as yet” (p. 225). Therefore, if no coherent or singular theory exists as to the nature of curriculum development, how do teachers find a path to follow? In most instances, teachers have neither the time nor inclination to spend years researching theories; they are interested in the here and now or more accurately, the ‘right now’ as 30 students file into their desks.

As a result, curriculum for teachers is without context, it exists within a day-to-day framework.

In Book VII of Plato's work, *The Republic*, he writes a dialogue entitled "The Allegory of the Cave." In this dialogue, Plato looks at the nature of knowledge and understanding. The inhabitants of the cave form their knowledge by what is fed to them through images behind a parapet, as puppets on a stage. Chained their whole lives, their only sense of what is real is nothing more than shadows. Yet, if one of them were taken towards the light and exposed to a whole new way of thinking, he would be unable to return to the world below because his knowledge and experience had expanded beyond those who had never seen the light (Plato, 1991). Plato's sense of knowledge of how individuals construct meaning from what is real and what is perceived is an early example of using experience to educate. It was the goal of the Academy, that he established in 387 B.C.E. outside of Athens, Greece to seek the wisdom of his mentor, Socrates, and the world around him through experience. Educators have become recipients of that early philosophy and continue to develop experiences in order to help students construct meaning in their world.

The learning experience for the student is the expected outcome from effective curriculum design and development. "A primary responsibility of educators is that they not only be aware of the general principle of the shaping of actual experience by environing conditions, but that they also recognize in the concrete what surroundings are conducive to having experiences lead to growth" (Dewey, 1938, p. 35). Building the experience of curriculum encompasses the learner, the instructor, the context, the essential understandings, the materials, the activities, and the outcomes. The experience

itself comes to represent more than what is seen or heard; it should encompass those pieces of knowledge that lead to learning in some tangible way. The focus of education, according to Dewey (1931), was on the *experience* of the classroom, of the teaching environment and of the world in general. And experience contains two vital parts; the active part or *trying* and the passive part or *undergoing*. He argued that in schools students were more than “theoretical spectators, minds which appropriate knowledge by direct energy of intellect” (p. 164). Rather, students create their own connections which lead to a recognition of meaning, regardless of the subject. “Thinking is the accurate and deliberate instituting of connections between what is done and its consequences” (p. 163). Sometimes, as teachers, we are so caught up in the process of presenting content and assuming our students are sponges waiting to absorb any and all knowledge we choose to impart, that we forget that effort or the experience matters when we focus on outcomes only. Rather than effective interplay of content and pedagogy, we create conflicting structures that exclude the latter for the former.

Can classroom teachers create a meaningful learning experience that reflects both content and pedagogy? Rugg (1921, 1927, 1939) argued that learning consisted of both repetition and experiences. According to his Ten Principles of Design which evolved over twenty years, “information and the grasp of principles should be acquired...by gradual accretion, by the accumulative recurrence of primary facts in greatly varied situations” (p. 701). Repetition, according to Rugg’s theory, could lead to the intersection of concepts and life experiences. The notion that experiential relevancy and concepts can lead to the acquisition of knowledge demonstrates the need for solid content knowledge in addition to effective curricular practices.

Newmann's (1996) work on authentic assessment focuses on how students create meaning by: (1) the construction of knowledge, (2) disciplined inquiry, and (3) value beyond school (pp. 283-284). In order for the experience to hold value and meaning, the student and teacher are both seen as active participants in the process. "At all levels, teaching activities emphasize students' acquisition of factual information, the definition of terms and skills...Students spend relatively little time investigating the merits of alternative claims and theories of social life, carrying out their own social research, applying content learned to their personal experiences, or analyzing social controversy" (p. 286). Returning to Plato's allegory, the one who had seen another world was in a far better position to compare and contrast his experiences rather than those who had no knowledge beyond their world in the cave.

But how do teachers determine if all experiences provide meaning which in turn leads to learning? Dewey's (1938) answer was the experiential continuum which involved the principle of attempting "to discriminate between experiences that are worth while [sic] educationally and those that are not" (p. 17). In many instances, experiences in the classroom are nothing more than shadows which illicit only vague allusions to learning, while other experiences are rich in context and knowledge. Plato's figures in the cave were unable to discriminate experiences and therefore the formation of values because their views were limited, while the one who had seen another world could begin to determine one experience as being more valuable or worthwhile than another.

In order for teachers to determine validity within classroom experiences like those in Plato's cave, they first need to examine their own thinking as part of an experiential narrative. Are we merely there for delivery of material? Do we act as free agents in

determining content? Do we have the skills to create curricular experiences that provide measureable outcomes? Finally, do we have the desire to move beyond scripted texts?

Thornton (2005) uses the term *curricular-instructional gatekeepers* to describe the role of teachers to include not only what gets taught but how it is taught. Our role in curriculum planning involves a variety of instructional models which are either prescribed or mandated by various stakeholders. Yet even in the most rigorously controlled situations, teachers can find ways to deepen the experience to benefit student learning which in essence expands our role as curriculum gatekeepers. Performance standards do in fact provide a framework as a means to focus instructional goals but do not necessarily control every aspect of classroom activity. We are decision-makers and as such, we look to our own thinking, beliefs and attitudes to determine a course of action within the instructional plan (Adler, 2008). Thornton (2005) looks at these decisions as *aims* which are “broad statements of educational aspiration and, hence, may suggest various possibilities for goals and objectives” (p. 47). Aims are involved in all decisions teachers make whether they are explicitly acknowledged or implied through other instructional structures such as the standards or pacing guides. Aims are delineated into three categories; (1) the student as a source of aims meaning the need to develop a child’s ability to learn, (2) society as a source of aims which harkens back to the goals of the Social Reconstructionists like Dewey and Rugg, and (3) scholarship as a source of aims in that teachers act as brokers of scholarly knowledge (pp. 48-55). The concern is that if we lose the talk about aims, we could also reduce critical thinking and deliberation about democratic citizenship to mere sound bites where information is nothing more than a compilation of names and dates (Dewey, 1931). Angell’s (1998) answer to this dilemma

is *belief restructuring* which is the idea of probing the interaction of program experiences e.g. using scripted curricula with existing beliefs about the nature of the experience that subsequently can demonstrate vulnerabilities within the curriculum framework and therefore lead to meaningful change. The teacher's role in curriculum planning is not only to examine the power of the experience, but also question activities and materials for their intrinsic worth vis-à-vis student learning.

One way for teachers to think about the value of a learning experience is to explore and develop instructional content based on decision-making, not an in-depth overview of every possible aspect of the subject. In the late 1920s Rugg created a textbook series (actually a series of pamphlets) that presented an investigation of issues. He focused on critical inquiry and open discussion around contemporary social issues:

First, find the problems and issues of modern social life; second, find the particular questions which have to be answered in order to consider all angles of the various problems; third, select typical "episodes" which illustrate the more important points to be made, collect the facts, in narrative, descriptive, graphic, pictorial or statistical form, that are needed to discuss the questions and problems; forth, to clarify and fix the essential matters, discover the basic generalizations that guide our thinking about society (1923, p. 266).

His procedure for effective curriculum design did not call for an all-inclusive model encompassing a content-laden program. Rugg's emphasis was on the selection of a small number of problems to be studied and thereby focusing the students' attention so that knowledge and understanding grew incrementally. He sought depth not breadth of learning to create sequential experiences.

Engle (1986) stated that remembering in the context of learning does nothing more than require factual recall of information. However, decision-making experiences are reflective, thought provoking, and can be used to reach conclusions. If the goal of instruction is to educate citizens, then decision-making is a necessary component to synthesize a myriad of facts and values. To that effect, “we must recognize value formation as a central concern of social studies instruction. Real life decisions are ultimately value decisions” (p. 17). Engle warned against the “ground-covering technique” which is a common practice today in many classrooms. Teachers present vast amounts of material and assume their students have gained knowledge when in fact they have managed only to commit to memory that which was needed to pass the exam. This “spray and pray” technique is especially problematic when dealing with English Language Learners (ELL) or Special Education students whose ability to memorize large chunks of information is complicated by language barriers or learning problems. While facts are important, those facts must be looked at in a broader context to include values formation which leads to real-world decisions that affect not only our knowledge of the past but of our present history. “The problem is to move from particular events to the universal; from the concrete events to the underlying patterns and generalities” (p. 14). In order to work towards understanding, the experience in the classroom asks students to examine a multitude of sources to discover relevant materials and therefore investigate the values of the society, not only the written word. There is an emphasis on the discipline but also on social and political issues. In addition, there are opportunities for learners to reflect on their experiences in a variety of social contexts which challenge existing values.

One way for students to explore and experience the formation of values and decision-making is by creating curriculum around an essential understanding or guiding principle. Essential understandings are not new ideas. Dewey (1931) used the term ‘aims’ and concluded “that acting with an aim is all one with acting intelligently” (p. 120). In order for an aim to be considered good, the following criteria must be met; (1) the aim must be an outgrowth of existing conditions, (2) the aim must be flexible, and (3) the aim must always represent a freeing of activities (pp. 121-123). In thinking about essential understandings today, if the knowledge under consideration is static or fixed, there can be little to no inquiry on behalf of the students. If a teacher considers an essential understanding to be the election of 1860, there is a limited amount of inquiry that is possible. Yes, it can be examined as the election that led to the Civil War, but beyond that, the event is static. It would be more effective to look at the role of pivotal elections that have changed the course of U.S. history as more open to inquiry and investigation.

Bruner (1966) talked about the optimal structure of curriculum which is made up of “a set of propositions from which a larger body of knowledge can be generated” (p. 41). The purpose of creating a point of inquiry is to generate new propositions and, therefore, increase a student’s overall body of knowledge and understanding. Bruner (1960) called for a re-examination of the structure of learning which would lead to the formation of essential understandings. The focus is on learning how to transfer principles and attitudes to other situations. “In essence, it [the transfer] consists of learning initially not a skill but a general idea, which can then be used as a basis for recognizing subsequent problems as special cases of the idea originally mastered. This type of

transfer is at the heart of the educational process – the continual broadening and deepening of knowledge in terms of basic and general ideas” (p. 17). With specific aims or principles in mind, a teacher can create a direction, a path to follow while allowing for the inquiry process to unfold. “An aim denotes the result of any natural process brought to consciousness and made a factor in determining present observation and choice in ways of acting. It signifies that an activity has become intelligent” (Dewey, 1931, p. 129). The outcome of the essential understanding is to provide experiences to make the content meaningful.

Another way for students to investigate values formation is by seeking topics that are both relevant and controversial in their own lives. Values formation within the context of current problems provides students with a starting point for the acquisition of new learning, new concepts and new ideas about the world around them. Dewey (1931) understood the need to make learning meaningful within the context of a child’s experience; learning with no context has no meaning. “The true starting point of history is always some present situation with its problems” (p. 251). Following more modern views of education, this thinking equates to creating relevancy in a curriculum. “The ethical value of history teaching will be measured by the extent to which it is treated as a matter of analysis of existing social relations-that is to say as affording insight into what makes up the structure and working of society” (as quoted in Saxe, 1992, p. 122). Selwyn and Maher (2003) worked with groups of teachers and researchers to examine how students learn through inquiry and action. Their overarching principles included:

- The most significant learning occurs when the learning matters to those involved
- Students will become more involved when they care about what they are doing

- When students learn about a topic and then present it, they learn more than they will actually need yet this creates a model for decision-making about what is important
- There is a true joy in learning about the world and allowing students to create their own experiences of learning (pp. 7-8)

Teacher in their study used a variety of methods – timelines, photographs, narratives, eyewitness accounts and the media – through which students were able to make sense of time and history by constructing personal narratives which in turn created the desire for increased inquiry into an event or experience. The relevancy of the experience to the students' lives created a connective thread by which to develop essential ideas, values formation and increase the desire for students to continue the learning process.

In the same camp as Rugg's Social Reconstructionism and Bruner's inquiry model on a spiral curriculum, Hess's (2004) research into teaching controversial public issues (CPI) had led to several longitudinal studies about their effectiveness in creating meaningful learning experiences which can lead to values formation. When students engage in CPI activities, there is a connection made between discussing divisive topics and preparing them for democratic citizenship. She also has found that using CPI discussions can lead to a greater understanding of content and enhance their willingness to participate in the political world. Yet, teachers rarely engage in CPI activities due to lack of effective understanding about how to structure the experience, fear of retribution from administrators and parents, or simply a lack of time (Hess, 2002). In several of her studies she discovered that poor planning often led to ineffective discussions and therefore ineffectual experiential learning. There was also an inherent tension between

the need for accountability for all participants and the desire for authenticity in terms of constructive and meaningful discussion. While providing no clear-cut answers for a formula for success, her conclusions are that rather than act as contrary vehicles to school learning objectives, CPI can enhance students' ability to move towards an engagement in controversial issues. Parker (2008) has referenced Hess's work in terms of creating a means for civic discourse in the schools. "Diversity and shared problems are the essential resources schools afford to the education of democratic citizens" (p. 76)

Discussion, rather than being feared by teachers, can provide a vehicle for creation of more meaningful curriculum centered on current relevant problems as well as promoting democratic citizenship and fostering values formation.

Following the issuance of the National Association of Educational Progress (NAEP) report card on civics assessment in 2000, Kahne and Westheimer (2003, 2006) looked at ten different programs over two years that focused on educating for democratic citizenship. The programs under study emphasized students' abilities to identify issues that were important to themselves and society in general. Their argument is that educating for democratic citizenship is being pushed away for the sake of standards and that students have become disengaged from politics and therefore the world around them. Some programs steer clear of issues that are politically divisive and focus merely on volunteerism or service in a generic sense. The concern is that volunteerism does not necessarily lead to democratic citizenship. There needs to be a link between academic knowledge and social issues to make informed decisions. "Democratic citizens are, for example, able to examine structural causes of social problems and seek solutions, work that might be informed by their knowledge of social movements and various strategies

for change” (p. 302). The conclusions of their study find that there is no single approach to the inclusion of values formation and/or the development of democratic citizenship. However, programs that were successful depended on a teachers’ commitment to values education as a way to develop an understanding of historical and current social change and to develop experiences for students where they could learn skills and knowledge in order to participate in society at large. This circles back to Dewey’s notion of the experiential continuum in that students are able to make informed decisions about what is valid and what is not useful in terms of the world around them.

Engle and Ochoa (1988) created seven guidelines for effective social studies curriculum development with the focus on democratic citizenship. In keeping with Hess’s conclusions, they outlined the argument that students should be continually asked to make judgments about various facts as presented to them. Students should be encouraged to look at historic episodes that are controversial and question existing norms to encourage inquiry, debate and alternative resolutions to the actual outcome. “We see participation in problem solving as the appropriate instructional mode for nurturing citizens who will respect democracy and who will be able to make the decisions needed for continued development” (p. 127). According to Dewey (1929), students should not be the passive recipients of knowledge but actively engaged in the decision-making process.

Values formation and the development of essential understandings create a framework for the development of content knowledge, a framework that must be translated into teachable material. Without that connection, content knowledge is merely an ‘information set’ with little or no context to student learning (Shulman, 1986). A key

piece to consider in translating content knowledge into solid pedagogical practice is the selection of material. “The problem is how and what to select out of all that happened without, by the very process of selection, giving an over – or – under emphasis which violates truth” (Tuchman, 1981, p. 49). Shulman’s (1986) work on pedagogical content knowledge (PCK) supports the value of selective content in the classroom. He argues that in addition to the topics regularly taught, teachers also need “the most useful forms of representation of those ideas, the most powerful analogies, illustrations, examples, explanations and demonstrations – in a word, the ways of representing and formulating the subject that make it comprehensible to others” (p. 9). Teachers need to understand how to represent meanings in a variety of ways and in order to achieve that end, deep content knowledge provides the core.

PCK can serve as a guide on using photographs to develop meaningful curriculum. According to Shulman (1986), teaching about photographs or any subject requires more than just content knowledge and generic teaching skills. The purpose is to lead students to think historically, that is to go beyond the descriptive to the conceptual. Using this perspective, the students might investigate a photograph looking at the setting, the context, the motivations of the photographer, and then come to some decisions about the overall meaning. The students can begin to draw conclusions “between passive surrender to the facts and active reshaping of them into a coherent picture or story” that has meaning for them (Trachtenberg, 1989, p. xiv). Photographs on the internment camps can provide students with the opportunity to investigate the incongruities between the denotative and connotative meaning of what they see. Shulman (1984) looked at the role of evidence as a means to understand the underlying narrative. The evidence within

the photographs provides a pathway to learning about life in the camps while questioning the role of those involved. Ansel Adam's photographs represented a relatively positive view of camp life and "were meant to serve as antidotes to the dehumanized representations of Japanese in the popular press. By countering the prevailing visual stereotypes with sympathetic portraits, Adams hoped to create a smoother transition for internees who would be returning to communities outside the camps (Adams *et al.*, 2002; Alinder, 2005, pp. 527-528). Students might view these photographs as sympathetic, and therefore form certain beliefs about the quality of life in the camps.

Dorothea Lange's photographs, in juxtaposition to Adam's work, were more critical as they portrayed the stark reality of the camps despite severe government scrutiny. Even though her access was limited and she was not allowed to photograph all aspects of life in the camps, she did produce a powerful visual indictment of the policy of internment (Gordon & Okihiro, 2006). Approximately 97% of Lange's photographs had never been published before the 1970s and were marked "Impounded" by U.S. Army Major Beasley for the duration of World War II. Trachtenberg (1989) would claim that "the viewfinder [in Lange's hand] is a political instrument, a tool for making a past suitable for the future" (p. xiv). While Adams and Lange were not the only photographers producing evidence of Japanese American internment, the value of this example serves to demonstrate that thoughtful preparation and instruction by the teacher serves as a means of expanding students' thinking and eventual values formation. Their uses are to not only provide context but complexity and, therefore require thoughtful decision-making on the part of the student (Dewey, 1897).

Like the inclusion of any material, reading photographs for their value in viewing historical events can be problematic. What was the bias of the photographer? What was the purpose of the photograph? Does it represent real events or staged events? (Barrett, 1990). Alinder (2005) concluded that photographs were used to show the situation as humane and were strictly intended to be used as propaganda to support the policy of interment. The issue is not “whether they provide an accurate view of the lived experiences of the incarcerated but rather on how they construct the representation of those experiences for particular audiences” (pp. 519-520). Whatever the arguments for or against photographers and their motives, the evidence provided by these photographs acted as a springboard to other topics about the Japanese American experience and create avenues for more meaningful inquiry. “The value of photographs as history lies not just in what they show or how they look but in how they construct meaning” (Trachtenberg, 1989, p. xvi). The use of photographs is not the only strategy open to teachers, however it does provide an example of how pedagogical practices combined with content develop meaningful learning experiences for students (Shulman & Sherin, 2004). Clearly, content cannot be divorced from pedagogy. “For it is the pedagogy that leads the child to treat content in critical ways to develop and express his skills and values” (Bruner, 1966a, p. 164).

Critical, rigorous reflection is a vital component to effective curriculum design. Ross (1994) defines reflective practice as “uncovering the taken-for-granted elements in our everyday experience and making them the target of inquiry” (p. 40). This requires a deep examination of teaching that we assume are effective. The subject matter was not the only issue; it was how to translate that into meaningful learning experiences that

provided effective instruction. Theories or conceptual structures provide teachers with reasons for choosing teaching activities and materials. But as a result, problems occur between the conceptual structures and actual practice. This is not to diminish either aspect of teaching, but in order to create a more harmonious relationship teachers need to take the time to reflect about the standards in use, the language of instruction and the values that are inherent in any classroom.

As with curriculum development, there is not a single defining theory for critical reflection. Historically, there are four varieties of reflective practice traditions; (1) an *academic version* with a focus on subject matter, (2) a *social efficiency version* that focuses on particular teaching strategies, (3) a *developmentalist version* with an emphasis on student thinking and patterns of growth, and (4) a *social reconstructionist version* with a focus on social and political concerns as an outcome of educational practices (Zeichner & Tabachnick, 1991, p. 6). And according to Smyth (1992) none of these operate in a vacuum. Like the debate over standards, traditions of reflective practice are not politically neutral; they are value-laden and therefore subject to manipulation in theory and practice. Each version of reflection has an “implicit set of priorities (more or less enunciated) about the relationship of school to society...where the problem arises is in the extent to which the various approaches are prepared to be reflection of the their own agendas” (p. 281) As seen in the debate over history standards, the very real problem was political and social agendas that superseded any sense of cohesion or agreement.

How can teachers then think about reflection in ways that move beyond surface understandings? Goodman (1984) posed three crucial issues for reflection, “First...reflection suggests a need to focus on substantive, rather than utilitarian,

concerns. Second, a theory of reflection must legitimate and integrate both intuitive and rational thinking. Finally, certain underlying attitudes are necessary in order to be truly reflective” (p. 21). Smyth (1992) modified Paulo Freire’s ideas about teaching moments into questions teachers could use to reflect on their practice: (1) Describe – what do I do? (2) Inform – what does this mean? (3) Confront – how did I come to be like this? and (4) Reconstruct – how might I do things differently? (p. 295). While the four traditions of reflection described by Zeichner and Tabachnick provided a historical context, Smyth’s formula is one that can be used in the immediate without the need to define approaches that carry with them non-neutral elements. For instance, a teacher can describe an activity used in their classroom, define what it means, seek underlying reasons for picking this activity and ask themselves how to make it better. This type of “monitoring and adjusting” is effective but there is a need for teachers to take it one step further and think about not only the outcomes but the process and how it might be expanded to create more sophisticated thinking on the part of the students.

In the end, the power of “being reflective...means more than merely being speculative; it means starting with reality, with seeing injustices, and beginning to overcome reality by reasserting the importance of learning” (Smyth, 1992, p. 300). A teacher, by nature, has to be reflective because no curriculum is perfect and therefore requires constant reexamination and revision. Thinking about my own field and reflecting on what I hope to achieve, I keep asking myself, “what is history?” Carr (1961) responded that it “is a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past” (p. 35). I would amend that statement to add that good history teaching is the continuous process of interaction

amongst the subject, the students and solid pedagogical practices and like history, it is constantly new and ever-changing. That is the beauty of teaching.

Summary

What is the best way to create curriculum for the secondary social studies classroom? Battles have been waged for the last 100 years over the types and uses of effective content and instruction in the social studies. Arguments have been made to support content-rich instruction that personifies the American ethos. Others argue that inquiry and current social problems are the answer to teaching about the past. The solution is neither one theory nor another but an on-going rethinking about the nature of social studies education and student learning. The cyclical nature of these theories has provided a valuable historical lesson for current educators who view these arguments as new or innovative. We only need to study the past, the changes in attitudes that reflected the historical time period in which they emerged, to gain a sense of how ideas about content and pedagogy seem to transcend time. There is also the consideration of a “plurality of agents” including administrators, policy makers, and theorists who struggle with issues of assessment and accountability which mirror the educational debates of the past. Unfortunately, we have not reached a point in which these hoped-for outcomes have coalesced into an effective framework of instructional practices that are seen as the norm for social studies education.

The value of pedagogy, effectively linked to content, can guide students to deeper knowledge about the subject, about broad themes, and about their world. On the other hand, pedagogy created merely as a way to entertain or engage students, without an underlying framework, cannot move students’ thinking beyond the most basic levels of

understanding. What is evident in studying the works of Dewey, Rugg, and Bruner is that effective pedagogy and content must connect to the students' lives in a way to create meaning for them. Creating relevancy through inquiry provides an avenue for sustained discussions, acquisition of new knowledge, and the ability to develop historical understandings whether the focus is on current social concerns such as civil liberties violations in a post 9/11 world or studies of events long past such as the Japanese American experience during World War II. Therefore, according to theorists and social studies curriculum specialists, there is a solid connection between pedagogical practices and effective student learning.

Finally, the most common theme of curricular design and implementation involved looking back at the work, asking tough questions, and modifying processes to become more 'educative.' Curriculum development for researchers and teachers alike, no matter what the setting, are richer for taking the step towards reflective practice. We need to examine the conceptual framework of our thinking, our dispositions that lead us to develop certain types of curriculum, and most importantly how that curriculum leads to students' abilities to analyze, evaluate and synthesize events of the past. There is general agreement among social studies educators that curriculum development requires comprehensive historical knowledge, a solid theoretical base of essential understandings, effective pedagogy and the ability to question our practices to achieve the best possible learning outcomes for our students.

CHAPTER III

METHODOLOGY

In February of 1942, President Roosevelt issued *Executive Order 9066* (*E.O. 9066*) which gave the Secretary of War the right to create military zones “from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in, or leave shall be subject to whatever restriction the Secretary of War or the appropriate Military Commander may impose in his discretion” (Robinson, 2001). By the stroke of a pen, 120,000 people of Japanese descent were to be removed from the West Coast to relocation camps for the duration of the war. But, does this tell the entire story? No, not when you read a fictional account by Otsuka (2002) which captures the point-of-view of a family affected by *E.O. 9066*:

The sign had appeared overnight. On billboards and trees and the backs of the bus-stop benches. It hung in the window of Woolworth's. It hung by the entrance to the YMCA. It was stapled to the door of the municipal court and nailed, at eye level, to every telephone pole along University Avenue. The woman was returning a book to the library when she saw the sign in a post office window. It was a sunny day in Berkeley in the spring of 1942....She read the sign from top to bottom and then, still squinting, she took out a pen and read the sign from top to bottom again. The print was small and dark. Some of it was tiny. She wrote down a few words on the back of a bank receipt, then turned around and went home and began to pack (p. 3).

No longer is this story about the issuance of a governmental document but now encompasses the lives of those affected by the decision. The audience at once relates to

and sympathizes with the characters and their feelings. We begin to see the conflicts between individuals, between the characters and the government and develop a sense of time, place and understanding from a rich context woven throughout the narrative.

As with each generation, historians, writers, poets, and musicians attempt to record and interpret happenings and situations with the goal of providing meaning much richer than mere fact alone. Clive (1989) writes that history told through facts is linear and fails to demonstrate the multi-dimensionality of the historical narrative where events happen in an overlapping fashion. The problem with a one-dimensional telling of events is that it “completely fails to capture the historical *process*, in which nothing is stationary, and everything is constantly in motion and in flux, in which growth and decay proceed at the same time; in which events do not occur in isolation, but are related each to each in a constantly shifting network of interconnectedness” (p. 104). In looking at the complexity of the events surrounding the issuance of *E.O. 9066*, it became clear to me, as a point of example, that the narrative of this experience was more than just a series of dates or events; it encompassed a multiplicity of factors that bore further study in order to seek the best content for classroom use (Riessman, 1993). The journey that I undertook as a part of New Mexico Team’s participation in the *Enduring Communities* Project, in order to create salient, meaningful curriculum was also more complex than just a series of meetings and workshops. There was a story to tell that encompassed the creative process, the acquisition of new knowledge, the building of teacher expertise, the application to the classroom, and the need to reflect upon the delivery to students throughout the state (Clandinin & Huber, 2002). This is my narrative in terms of professional development and growth as an educator. Yet, I was not alone in this endeavor and my development

was part of a team's narrative in that no experience has meaning without context and players. As Shakespeare declared in *Henry V*:

O for a Muse of fire, that would ascend

The brightest heaven of invention,

A kingdom for a stage, princes to act

And monarchs to behold the swelling scene! (Act I, prologue)

The stage was the Japanese American experience during World War II. All members of the team including myself were indeed princes to act, the museum became our monarchs to behold the scene, and our goal was the invention of salient, relevant curriculum.

Defining Narrative Inquiry

The simplest form of narrative is when "a speaker connects events into a sequence that is consequential for later action and for the meanings that the speaker wants listeners to take away from the story" (Riessman, 2008, p. 3). Narrative is found throughout history and in all genres of literature. Poems such as *Beowulf*, tell of brave deeds, monsters and the influence of Christianity. Shakespeare's plays combine vignettes of history placed inside a dramatic form to explore the nature of man and his motivations. Sports narratives recount great moments of victory and overcoming incredible odds. Narrative fiction, such as *Harry Potter* or *The Da Vinci Code* lets readers escape into another world. Children's stories such as *Baseball Saved Us* take events in history and create the drama and emotions behind such actual events as the internment camp baseball leagues. These are all stories and whether they are based on fact or fiction, we are drawn to them because they weave a tale that captures our interest and our imagination.

Inquiry is defined as a request for information, an examination of a certain topic or event, or an investigation of various aspects of a situation. Inquiry in the classroom is what teachers do each and every day. Good teachers seek information from their students on their acquisition of knowledge, constantly examine curriculum for effectiveness or lack thereof, and consistently investigate the interaction between pedagogy, content and student knowledge. Finally, good teachers use reflection to verify that what has been done has either been effective or ineffective. They seek to verify that the inquiry yielded results.

Narrative inquiry in education is not so easily defined. For each field of study that acknowledges and uses narrative inquiry as a methodology there is a complex definition as to what it entails. Narrative inquiry as a method of study is just as complex as any of Shakespeare's plays and equally hard to classify. Scholars have created broad categories of Shakespeare's work into the comedies, tragedies and histories but within each of these plays there exists a multi-dimensionality that encompasses all aspects of the written word and in many cases, includes historical figures. Therefore, narrative inquiry cannot necessarily be classified into neat organizational structures.

A more appropriate way to view narrative inquiry is to examine what the research looks like. How narrative inquiry differs from other theoretical frameworks is that the researcher looks for meaningful patterns in a sea of facts, figures, photos, and any other viable artifacts called field texts. The individual or group is of key concern, but must be analyzed within the context of an experience. This experience can differ depending on the field of study. John Dewey was in the forefront of this movement towards narrative inquiry when he linked experience with inquiry. "For Dewey, education, experience, and

life are inextricably intertwined. When one asks what it means to study education, the answer – in its most general sense – is to study experience” (Clandinin & Connelly, 2000, p. xxiii).

In the realm of education, narrative inquiry provides a diverse slate from which to research. Examples may include a single study of a teacher and her work with students or an examination of teachers’ experiences both as a learner and as an instructor. My study is an inquiry into my own experience developing curriculum about Japanese American internment during World War II set against that of other teachers who comprised the New Mexico Team as co-participants with the Japanese American National Museum (JANM). Following the methodological framework of narrative inquiry, key components to define the scope of research include: experiences, context, temporality, story-telling, and voices.

Narrative inquiry as a valid research methodology in the social sciences emerged during the 1960s and 1970s as researchers began to examine identity, formally marginalized groups, existing power structures and agency, and more importantly the role of the teacher and student. As researchers sought new paradigms in terms of the function and role of education, they also began to examine how to look at the ‘particular’ and how it might be representative of greater ideas. Some of the key thinkers in advancing narrative as viable field of study are Jerome Bruner, and Donald Polkinghorne. Using concepts of narrative inquiry within the current description of the methodology, Bruner (1966) drew upon autobiographical experiences to lead the reader towards a shift in how his MACOS curriculum was developed. In essence, the process of creating curriculum

was a series of experiences which shaped not only his thinking but that of the teachers and students as participants in his study.

A curriculum, though it represents a body of knowledge, is itself by definition sequential and cannot be evaluated without regard to its sequential nature; yet, in describing it outside the context of teaching, we almost invariably falsify it by the synoptic summary. Learning and teaching, finally are processes that depend upon a contingent link between a teacher source and a learner. It is for all these reasons that teacher and study are indispensable members of the evaluation enterprise (p. 166).

This early work of Bruner is indicative of how thinking shifted from a purely research-based theory to one in which both the researcher and participants were actively engaged in the study.

Polkinghorne's (1988) work as a psychotherapist identifies narrative as "a cognitive process that organizes human experiences into temporally meaningful episodes" (p. 1). Narrative can be seen in a variety of texts that may include histories, myths, fairy tales, novels and stories used to explain our experiences and actions. There are two major categories of narrative inquiry: *descriptive* with a purpose "to render the narrative accounts already in place which are used by individuals or groups as their means for ordering and making temporal events meaningful," (p. 161) and *explanatory* where the "aim is to construct a narrative account explaining "why" a situation or event involving human actions has happened" (p. 161). However, his conclusion goes no further than the definitions which lead researchers to grapple with analysis and synthesis of the experiences. While Bruner and Polkinghorne's work provided an interesting

starting point for an understanding of narrative inquiry, it was the work of Canadian researchers, Clandinin and Connelly who became the most valuable and knowledgeable guides throughout my journey in terms of a sound methodology and research framework.

The Researcher as Participant

In recent years, Clandinin and Connelly (2000, 2002) have produced key pieces of literature in the field of narrative inquiry and have championed their ideas through a number of doctoral candidates whose studies are used to demonstrate a new framework of research. In their work, they have formulated what is termed a *metaphorical three-dimensional narrative inquiry space*. The three dimensions that drive the research are: (1) personal and social referring to interaction, (2) past, present and future denoting continuity, and (3) place to include situation with boundaries. Within these dimensions, the researcher would focus in four directions; inward – towards the internal conditions, outward – toward the existential conditions, backward & forward – understanding the temporality of the experience (p. 50).

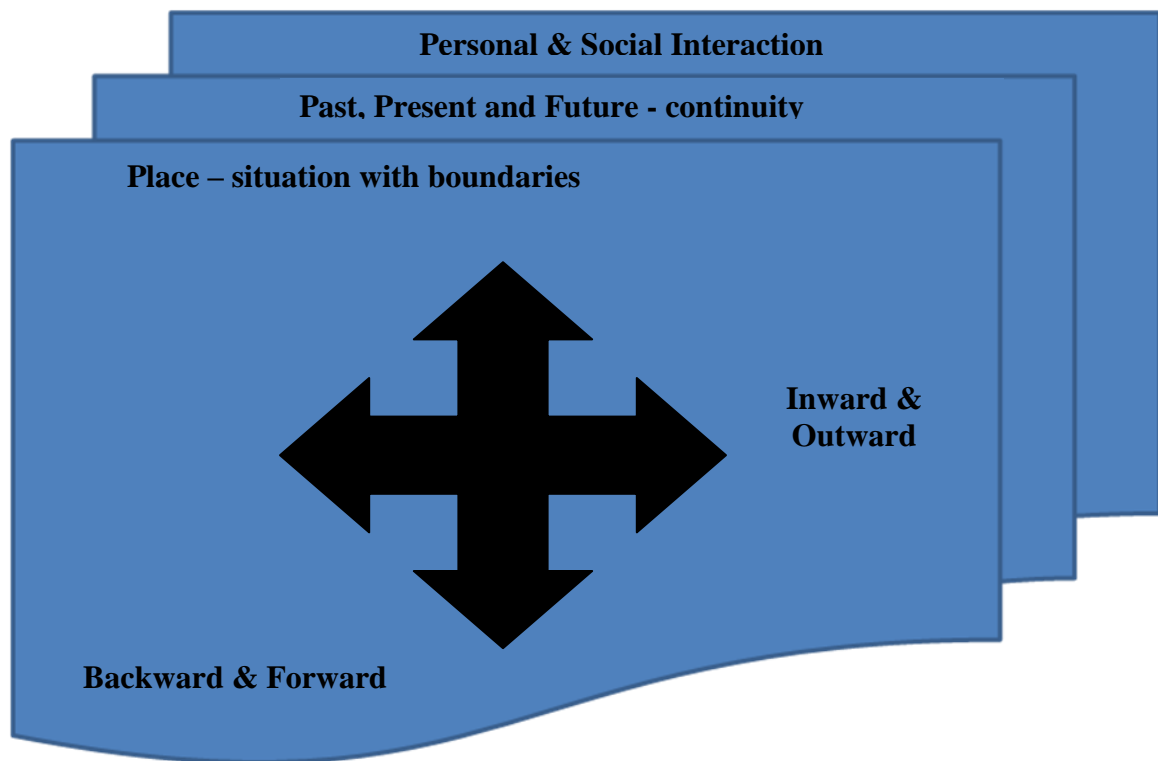


Figure 1: My representation of the 3-dimensional narrative inquiry space

Having spent the last four years in a largely theoretical environment as part of my doctoral work, it is fascinating to see teacher-researchers acknowledging their own presence in the experience, and include their own sense of time and place as they examine the experience. As a teacher, I look to my classroom and see everyone as a participant in the learning experience, including myself. I began to find myself firmly planted in the midst of the three-dimensional narrative inquiry space.

Of concern to Clandinin and Connelly (2000) is a tension between narrative research and more formalistic theories of research when events are “seen ‘to be,’ to have a timeless sense about them (p. 30). Conflicts in terms of the validity of findings can appear when researchers attempt the “gods-eye” view from the top and therefore do not include themselves as a participant in the study. These conflicts can lead to a grand

narrative, all encompassing, yet detached from the experience as one would examine lab rats in a controlled scientific experiment. To that end, a major component in narrative inquiry is recognizing the role of researcher as participant and understanding that everyone in the study has a story to tell and therefore is valued. And this idea is what draws me, personally, to narrative.

In addition to the researcher as participant, formal structures that define other theoretical frameworks can inhibit the role of the narrative inquirer in that structures are imposed on the experience rather than the experience creating the structure. Experience is seen as an on-going vibrant relationship that changes and therefore defies structure by the nature of working with human beings. The grand narrative certainly has its place in a variety of research modalities, but can inhibit and stifle the use of stories. “Memory, fact and fiction, interpretation, story, history, context, image, and metaphors” all play a role in the research and are linked to people in a variety of settings and contexts (Clandinin & Connelly, 2000, p. 42). However, narrative inquirers also must be aware of the tensions caused between their own personal narrative histories and the research they are investigating. By working both within the experience and researching outside the experience, my role becomes one of navigating a variety of experiences and conflicting values to seek answers to larger questions. How did I grow as a teacher as a result of these three years within a group and how did the nature of the group and our activities affect my own thinking about curriculum development and this process?

This mode of examination reminded me of the grand historians such as Macaulay, Gibbons, and Durant, writing in an age before computers, before instantaneous information, and before the need for a new social history. We are privy to the historical

narrative as told from the vantage of the omniscient narrator, never really seeing the involvement of that historian or their motivations unless meaning is derived purely from the material either chosen or ignored (Clive, 1989; Tuchman, 1981). This is not to discount their value in terms of historical understanding and telling a good story. Yet, unlike their predecessors, modern popular historians such as Barbara Tuchman and David McCullough have found the use of the grand narrative to miss the individual stories. In their hands, history has become dynamic, full of sounds that were not seen as merely facts on a page but linked to the author for some reason. Clive (1989) points out that today's historians (and I would add narrative researchers) could also suffer from the focus on minutiae and local considerations forgetting the larger picture. He argues that any historian can discover mildewed government records or dusty diaries, but it takes an understanding of both the grand scale and the particulars of history to breathe life into it. In terms of my own research, I needed to be able to understand the details of what transpired over three years while keeping in mind, the broader lessons of the experience within this context. I understood my role, as part-historian, part-observer, part-participant and part-researcher within this project.

Rationale for Using Narrative Inquiry

Using the methodological approach of narrative inquiry seemed both appropriate and reflective of my work on the *Enduring Communities* Project. In the first part of the project, I operated as an insider. I had the good fortune to work with several other teachers over a three year time frame, build meaningful curriculum, field test curriculum with students, and then make adjustments to determine the best applicability to a wider audience in secondary social studies classrooms in the state. I was able to examine my

own beliefs about the role of civil liberties, the history surrounding the Japanese American experience within the context of New Mexico, and how my own self-study helped to increase a deeper level of historical knowledge linked to sound pedagogical practices. According to a Japanese proverb, “when you have completed 95 percent of your journey, you are only halfway there.” Towards the end of the project, I began to realize that the experience of working with these teachers on the New Mexico Team, and the journey of developing a community of teacher-learners had created an opportunity for a narrative inquiry study of this process.

The second part of this project put me in the role of the outsider, looking at the value of what we had accomplished and how the time we had together as a group gave us different perspectives of the curriculum process as a whole. While researching social studies thinkers for this dissertation, I began to see connections between what we had done and a broader research narrative. I now have had the opportunity to view this unique learning experience through a wider theoretical lens, seeking answers to larger questions about the nature of the experience and how it impacts the field of curriculum development at the teaching level.

The narrative of our journey was unique in terms of time, support, and outcomes. While individual experiences on the *Enduring Communities* Project differed greatly among the participants, there were findings that surprised me. For example, the group dynamic became more cohesive over time while we maintained individual stances on certain issues. The New Mexico team’s view of historical events surrounding the Japanese American experience during World War II developed into different areas of research based on our individual interests. Each teacher developed their own curriculum

in very unique ways even with a common set of essential understandings. Finally, the academic conversations altered my own thinking about the uses of pedagogy to benefit students. The interaction of individuals, the conflicting nature of curriculum development at different grade levels and in different content areas, the various stakeholders in the process, and the creative process, all became valuable aspects of research to explore on a personal level and as an avenue of academic research. Ultimately, I came to my research question with two lenses; first as a participant and student and second as a researcher hoping to find a confluence of ideas that made sense of what the team had experienced. Therefore, my research looked at how the process of creating a curriculum of meaning altered my own thinking about the nature of curriculum development and how those curricular decisions impacted my students' understanding of civil liberties through the lens of the Japanese American experience in World War II in New Mexico.

Key Components of Narrative Inquiry

The Experience

Experience is the main focus of a narrative inquiry study. Experiences can be as diverse as taking a long-deserved vacation, moving to a new location, or working with teachers and students throughout a project or school year. "Educators are interested in life...in learning and teaching and how it takes place" (Clandinin & Connelly, 2000, p. xxii). However one defines an experience, stories that emerge from the realm of teaching can be classified as such and therefore have meaning within the context of a study. Researchers, administrators, teachers, parents and students are all part of experience and inextricably linked to narrative inquiry. Like characters in a novel, they occupy a key

place in that all their individual stories add to the overall experience. They shape and mold the experience and produce results that are not always what was intended.

Unpredictability is part of the landscape and understood within a context of temporality.

As time shifts, so do the characters and their actions. Returning to the Otsuka story, the characters in her book are fluid, full of movement, dynamic in terms of their

personalities, and show change as the narrative moves forward along with the history.

This demonstrates the role of people in narrative inquiry which includes not only the characters in the book, but the reader as well. It is a dynamic interchange between participants and viewers that molds the experience.

One experience in the classroom can provide the background and context for the next experience. As these experiences accumulate within a teacher's repertoire, patterns

begin to emerge and can be used to examine specific aspects as narrative inquiry. The experience becomes the data that the researcher uses to define the study and draw

conclusions. With Clandinin and Connelly as my guides, I want to tell the story of my experience as one would examine a photograph by deconstructing individual images,

background, context, objects while not forgetting the perspective of the photographer.

Translating this metaphor into my own work, I want to examine my own point-of-view in the process juxtaposed against the other participants in the picture while examining the background and context to form a relatively complete picture of the experience.

Context

One of the most important aspects of narrative inquiry is the understanding of context: *spatial* meaning the physical world, *temporal* meaning the past and present, and *personal* meaning individuals including the researcher (Clandinin & Connelly, 2000, p.

32). For example, this may include the experiences of the narrator, individual stories of the key players, and finally the audience looking at the work in whatever form it takes (Conle, 1999). And as much as we might try to keep this context static, it is ever-changing and therefore more complex. Education is full of complexities which alter the contexts in an immediate sense. Students change by the minute, teachers change depending on their responsibilities, and reactions to students and administrators. And researchers change as they view different scenarios and work with participants over time. The context creates a necessary framework to understand the experience. Without the structure, without a frame of reference, the story is just a re-telling of events.

This research examined and explored five specific contexts that provided both background and meaning to the experience as a whole. Of primary importance were two summer institutes held in Los Angeles at the museum and education center. Our context was living and working in Little Tokyo, surrounded by young and old, historical buildings and new structures, other teachers from the project and, of course, the exhibits in the museum. It was a rich learning environment, full of history which provided a sense of reality for our work. We could see artifacts from Heart Mountain or Tule Lake on the 2nd floor of the museum; we could view drawings from the Santa Fe Camps in the archives, or discover individual stories in the Center for the Preservation of Democracy. Our learning was defined in large part by locale; little Tokyo and the JANM.

The second context was the dynamic of our team meetings, held every month or so at various locations in Albuquerque. This was where the real give-and-take took place; our discussions defined and redefined my own goals, my outcomes and how I began to view the entire process of curriculum development. Holding regular meetings,

it also provided a space for continuous on-going dialogue. The context was one of familiarity and eventual resolve to see our work being used classrooms throughout the state.

Of additional importance to me personally was the third context of Manzanar, an internment camp located in the desert about three hours northeast of Los Angeles. This two-day trip in Summer 2007, helped to shape an understanding of what we hoped to achieve. I could not take all of my students on a field trip to this historic site, yet I could bring a sense of that history into my classroom. The question was how to create a sense of “I saw it” through documents, photographs, and artifacts. To that extent, the context provided not only the experience, but the notion of place that was brought into the curricular discussion. Walking around a barracks at Manzanar was a powerful instructional tool for my own learning and eventually for my students.

The fourth context was my classroom full of 11th grade U.S. History students. They provided the stage upon which I could perform and became a willing audience to behold the unfolding scene as I modified ideas, sought input from them and questioned my own instructional practices. And while the other contexts enriched my journey, the presentation of materials to students was the most worthwhile and most rewarding. It is in this context where the sum total of this entire experience matters most.

The final context was Denver in Summer 2008. The New Mexico Team participated in a national conference entitled “Whose America? Who’s American?” with the dual purpose of celebrating the 20th anniversary of the Civil Liberties Act of 1988 and showcasing *The Enduring Communities* project. Four students accompanied me to this conference to act as representatives of the curriculum and to demonstrate what they had

learned. This was the culmination of the project and was a way to highlight our achievements after three years of work. Subsequent historical conferences and festivals added to the rich contextual nature of the project and will be discussed in Chapter IV.

Temporality

An important component of narrative inquiry is an understanding of the temporality of the experience itself. Temporality is locating events in time, but it also means thinking about events over time and how these events imply future actions (Clandinin & Connelly, 2000, pp. 29-30). I might have reflected on a particular meeting yet focused on the immediate rather than step back and see it as a realignment of what we needed to accomplish and how that affected my own development. The events over the three years of this project were neither static nor timeless but were reflective of particular moments which were part of the fabric of the entire experience. Too often, historians look to an event in the past, seeing what happened, seeking answers to various outcomes, yet forget to examine the fluidity, the various participants and how they impacted events or how individuals were affected by events. In the idea of a grand narrative, events are frozen in time and therefore reflect none of the actual dynamic that resulted in certain unfolding events. It is frozen in time merely as an academic exercise. Riessman (2008) warns that “storytelling occurs at a historical moment with its circulating discourses and power relations” (p. 8). Telling the story without looking for these discourses and relationships fails to examine the experience in a meaningful way and ignores the temporal nature of what has happened. One purpose of this study was to move from the past to the present while examining the discourses and fluctuations of power relations that existed within the group and how this affected the eventual production of curriculum.

Story-Telling & Metaphor

A crucial aspect of narrative inquiry that draws me to this type of study is the close link to the literary world. There are connections to literary forms including plot lines, metaphors, setting, and characters. Like a great piece of fiction, experiences follow actions and reactions. Even though the researcher has no idea how it will end - predicting is not an aspect of narrative inquiry - researchers rely on these literary devices to find purpose and meaning in the experience. “A narrative models not only the world but the minds seeking to give it its meaning” (Bruner, 2002, p. 27).

In the many studies I examined in preparation for this paper, I discovered that researchers across the spectrum of disciplines used the idea of metaphor as a means of examining the results of their research which was the vehicle to tell stories (Lakoff & Johnson, 1980; Munby & Russell, 1990). The Greeks used the word *metapherein* meaning to carry across. In modern parlance, metaphors are comparisons of unlike objects which are the vehicles by which the information is presented and understood. For example, there might be the concept of time, moving in a linear fashion, as a researcher studies the development of a student within a specific learning context. In another example, the use of a mountaintop could be used, as a teacher hopes to gain the ultimate knowledge about both content and pedagogy. Or to add dimension, one might consider the metaphor of a river, in that there are tributaries, winds and bends, places of calm and the possibility of whirlpools that cause the researcher to navigate through these waters to find the beginning or end (Clandinin & Huber, 2002; Czarniawska, 1997).

The idea of metaphor appeals to me on many different levels. First, the link to literature is so clear in that the experience is a story with many characters, multiple

points-of-view, conflicts and a rise and fall of the action. Lakoff & Johnson (1980) refer to the idea of conceptualization in defining our everyday realities. Our thinking, whether consciously or not, is “fundamentally metaphorical in nature” (p. 3). Secondly, people are naturally drawn to a good story. Told well, a story can enhance our meaning of the world around us and give the reader a sense of context. Third, experiences can be complex, full of twists and turns, and unintended outcomes, like a typical day in the classroom. Students are ever-changing, co-workers are constantly in flux, and our reactions as educators are never truly predictable given the fluid nature of teaching and learning. Fourth, point-of-view is crucial for understanding any experience and perhaps the hardest to incorporate into a fully developed research study without falling prey to the grand narrative. The idea that someone somewhere is all-knowing and all-seeing can be a bit like a giant ego trip. Narrative inquiry, however, is told from the ground up and from a multiplicity of perspectives. Finally, metaphors can provide the vehicle to move the narrative forward. No one likes a story that fails to provide movement. If a story bogs down, people tend to put it down. But, a good metaphor can keep the story moving forward to an eventual conclusion but also leave room for more interpretation (Munby & Russell, 1990). However, the researcher also runs the risk of letting the metaphor be the controlling factor and therefore never ending a particular piece of research or coming to a conclusion. The beauty of narrative inquiry is that even once the ink is dry on the research, the story is never-ending, and could be studied indefinitely. But at some point, the research must end much as a play comes to the final act, otherwise the story is nothing more than an on-going soap opera that never reaches a definitive conclusion. While the project is still proceeding in terms of dissemination of materials and at times

the team has called it “the never-ending project,” the story ends for me with the findings of my research and conclusions in this dissertation.

Voices

The final aspect of narrative inquiry that I will use is the inclusion of many different voices. My students are co-participants, as are my fellow teachers, my university advisors, and the vast number of researchers who have influenced my thinking. Seeing narrative inquiry as a large stage production, to use a metaphor, gives me the opportunity to sit in the audience and view how and why various actors are onstage while others are in the wings. Looking at the action, I can at times sympathize with one character while being aware of others coming and going as the story unfolds. At times, I am on the stage but never in the leading role and there is never one single character who dominates; it is an ensemble in the truest sense. This feeling of cooperation and coordination is one that reflects my own love of working in the classroom. I see my work as cooperative, rather than autocratic. I see myself against the backdrop of my students and therefore have never been isolated from the action. As a researcher, looking for purpose and meaning, it is important to consider the validity of the ensemble and how their words, actions and remembrances might be used to develop significance to the experience. The voice of the study belongs to all the participants but the fear is that the researcher’s judgment fails to speak to and reflect upon those voices, thereby depriving the study of a focus. Rather than gaining perspective about the experience, the reader is drowned out by the sheer noise of too many people speaking at once (Clandinin & Connelly, 2000). Ultimately, it is my story and therefore my voice that will be the focus, never abandoning the other voices in the choir to which I am a member.

The primary participants involved in this project were pre-selected by the leader of the New Mexico Team in tandem with expectations outlined by the JANM's grant goals and subsequent expectations. Each of the five participating states in the *Enduring Communities* Project had anywhere from five to seven members depending on the size of the state and the needs of the individual teams. Our team was composed of an academic leader, attached to the university, Dr. Y, who was an expert in social studies curriculum. The co-leader, Dr. E, was also a member of the university faculty with a specialization in elementary social studies education. Since this project encompasses historical work, the team was able to work with a local university historian, Dr. H, who had done research on Japanese laborers in the West and had some knowledge of the Department of Justice camps in New Mexico. There were also four content teachers: EL was the elementary specialist with an interest in literacy, AR was a K-12 art teacher with an interest in Eastern art forms, MSE was a middle school Language Arts/Social Studies teacher, and I was the secondary Social Studies/Language Arts Teacher. The final member of our team was TC, our technology coordinator who worked on the video portions of our project requirements. The JANM staff included PM, who was the project manager, Mr. T and Mrs. O who were educational specialists with the museum and coordinators for Summer Teacher Institutes in Los Angeles, and various other guest speakers and staff.

Through the process, the New Mexico Team became a critical friends group with various members responding as new issues arose either in terms of content, development, pedagogy, workshops, or field tests. We had the good fortune to bond as a group within the first year and had the ability to both challenge and respect each other's ideas. While their stories are not the focus on this study, their voices were an invaluable part of my

particular journey and therefore are included in terms of group dynamics and our relationship during the process.

My students during the field tests were the voices of reality in terms of their feedback and their willingness to be subjected to untried curriculum. They were 11th grade U.S. History students, who have all now graduated from our school. While the focus of this study is not primarily on the students, they are a vital component of the experience and some of their work will be showcased in terms of curricular outcomes and meeting the goals of the project.

Data-Gathering Methods & Strategies

Data methods used in this particular study were meant to augment my own understanding of the experience and to provide learning dimensions beyond the obvious or the quantifiable. Clandinin and Connelly (2000) talk about the narrative experience as that of traversing a landscape and the point of the various data methods help “fill in the richness, nuance, and complexity of the landscape” (p. 83). Rather than look for data that can be measured by charts and graphs, narrative researchers rely on a variety of resources of a qualitative nature that depend on interpretation in the form of field texts.

Triangulation of data in terms of this study is more about the interaction of what was said and noticed and what was subsequently left out using both participant and researcher point-of-view. To that effect, I will be considering my own experience against conversations from our meetings, interviews, notes, and documents. Returning to the three-dimensional research space, the purpose of my data was to help position me both within the space of the experience and then outside the space using my ability as a researcher to discover a broader picture of the landscape. These field texts are in the

form of a reflective experience journal, video-tapes of some of our work sessions, work from two Summer Teacher Institutes, historical and pedagogical materials, student work from the field tests, interviews with various team members, and reflective teacher practice using a variety of intellectual guides namely Dewey, Rugg and Bruner.

Field Texts

Field texts are the body of research used in narrative inquiry that produces the data of a study. Field texts range from a researcher's own autobiography, to the ever-crucial conversations and interviews, to observations, field notes, documents from the research environment, photographs, audio/video recordings, examples of student work, reflective journals, letters, emails and life experience. Field texts provide a rich array of documents that demonstrate a complexity not always evident in straightforward interviews or coded classroom observations. While collecting field texts, the researcher is at once part of the experience, stepping back from the experience as an observer. This notion refers back to the three dimensional narrative space in that the researcher moves inside or outside depending on the type of field text and the need for looking at the past, present or future. Field texts are not specifically bounded as in other methodologies and are used to add depth and breadth to the experience. The use of field texts in this study included historical materials such as documents, books, and photographs along with historical places, my reflective experience journal, team meetings and notes, conversations with team members and museum personnel over the last four years, student work from the field tests, and life experience.

Historical Materials

One aspect of field texts that appeals to me as a teacher is the wide variety of sources that constitutes data. Some of the data that will be included are the vast number of materials that the team used to increase our knowledge of Japanese American internment during World War II and later the Japanese experience in New Mexico. These documents and artifacts became an integral part of our discussions; what to use to bring history alive and then how to use them in the classroom setting. Clandinin and Connelly (2000) refer to the inclusion of artifacts as the “archaeology of memory and meaning” (p. 114). The documents are ways to explore social narratives, interactions between documents and individuals and the meaning gained from the relationship. The documents and artifacts in this study provided an entrée into a world of historical insight that I could not have foreseen at the start of this project. With the acquisition of knowledge about a topic, comes a greater sense of how to relate information to students. “Visual representations of experience-in photographs, performance art, and other media- can enable others to see as a participant sees, and to feel” (Riessman, 2008, p. 142). The research findings will include a wide variety of artifacts in that they enriched our learning as individuals and as team members. They also provide the basis to create a more effective curriculum and therefore guideposts for student acquisition of knowledge

Team Meetings

The team meetings held approximately every month for a three year period were an integral part of the experience and provided not only a context for learning but a platform for divergent thinking and points-of-view. They were a laboratory in which various aspects of the projects were either accepted or rejected. Meetings were both

challenging and enriching because the team consisted of headstrong thinkers with various perspectives and there was a negotiation process that developed into a sense of cohesion over time. The inclusion of dialogue and discussion along with materials from these meetings added to the richness of my own personal journey learning about the topic and also learning how to find my own voice in a sea of others.

Conversations

A foundational piece of narrative research is what may be termed conversations. These interactions took place at every meeting and seminar and became the place where context and experience went hand-in-hand. Based on the work of Mishler (1986), narrative conversations or interviews are forms of two-way communication in order to bring out the complexity and richness of the event or topic. The interviewer is looking for details that can only be gained by discourses that “traverse temporal and geographical space” and allow for genuine story-telling (Riessman, 2008, p. 23). One of the greatest fears of the narrative researcher is the close-ended question that leads no further than a “yes” or “no.” Instead, the value of the conversation emerges as one story leads to another, as circles of inquiry emerge during the conversation and a discourse is established unique to that time and the individual’s recollections. Turning points can become goldmines as those involved in the conversation find paths of story-telling that are linked in the complexity of the narrative itself. Unlike a survey, narrative conversations and interviews provide rich contextual information along with details that expand the experience beyond the facts and provide material from which to analyze and interpret the case on more than a superficial or quantitative level. Following Mishler’s (1986) lead, the point of my conversations and interviews was to invite myself into the

study so that I became a part of the research as a collaborator and therefore relinquished some of the power in terms of telling the story.

Reflective Experience Journal (REJ)

When the project began in the spring of 2006, for no other reason than organization, I began to keep a journal of meetings, thoughts, images, and general impressions of the work we had been doing. This is a practice of mine, born out of my experience in pursuing National Board Certification and also that of reflective journaling as an instructional strategy with my students. Every year, in my AP Senior Literature class, I have students create a interactive learning journal that involves a discussion of literary themes mirroring their experiences, thoughts, feelings and attitudes during their senior year in high school. In addition to the writing portion, they are required to demonstrate those themes using images which are part scrapbook and part memory book. The exercise employs both left-brain and right-brain activities to foster critical analysis. I have found that at the end of the year, as they look back over 80 journal entries, they are surprised at what has transpired over the course of a single school year. In their final entries, they are required to look through their work and come to some conclusions about their learning, their attitudes, and their growth from August to May similar to my own work in creating the REJ for this paper. It also becomes an important transition piece as they move from the protection of the high school environment to that of college or the workforce.

At times, the ramblings in my journal were nothing more than venting about particular aspects of the work that was proving difficult or the navigation of strong personalities into a cohesive unit. As I began to prepare for the work of this dissertation,

I took those entries and created what I term a reflective experience journal (REJ). Covering the last four years of the project, it is the incorporation of many different types of field texts and is the primary source for my research findings. It is part scrapbook as I prefer to document key experiences and incorporate artifacts as in a museum exhibit. Contexts such as attending Summer Teacher Institutes in Los Angeles, a trip to Manzanar, and participation in a national conference in Denver provided a rich dimension to the journey by creating spatial boundaries. (Clandinin & Connelly, 2000). The journal entries which consist of description, details and reflection were valuable field texts for me to remember and also create meaning from each event. Detailed notes from New Mexico Team meetings, institute hand-outs, interviews, and my own curriculum process provided additional field texts which required me to move back into the experience as a participant while remembering my role as a researcher. The creation of my REJ became a transformative learning exercise as I realized how the confluence of contexts, temporality, materials, and voices all came together in a vibrant, challenging experience that was worth studying on an academic level.

The use of reflective journals is a relatively new idea in terms of qualitative research but can provide a way to consciously acknowledge values and examine personal assumptions and goals (Ortlipp, 2008). Schon (1991) calls this an “epistemology of practice” in which we reflect on understandings already built into our everyday practice and teaching (p. 5). As a teacher I know how to create curriculum, but do I know how to understand the process and why I pick certain materials or specific instructional strategies? The point of reflective practice is to discover what I already know while

gaining new insights that are changed over time by forces both inside and outside the classroom. Central themes include:

- What is it appropriate to reflect on?
- What is an appropriate way of observing and reflecting on practice?
- When we have taken the reflective turn, what constitutes appropriate rigor?
- What does the reflective turn imply for the researcher's stance toward his enterprise to include his subjects his activities and himself? (Schon, 1991, pp. 9-11).

This process leads to a deeper understanding of values, assumptions and beliefs that are not always apparent through discussions or observations. It is over time that reflection can bring about the understanding of these themes across time and discovery of a body of constructs that inform practice. This body of constructs provides researchers with a greater understanding about the various rationales such as metaphors, images, strategies and values that teachers employ in creating and implementing curriculum (Mattingly, 1991). The REJ documented how my own understanding of the experience was altered by stepping outside the experience as a participant and moving towards a researcher's stance to examine values, beliefs and rationales that emerged from this project and how it shaped my overall understanding of the value of teacher-driven curriculum development and implementation.

Data Analysis

Following the collection of many different types of field texts, I began to turn this vast amount of information including the REJ, interviews, historical documents and curriculum material into more formalized research texts to demonstrate *significance*,

meaning, and *purpose*. At this point, I removed myself from the participant role and became a critical reviewer of the material. In one study, the researcher likened this process to starring in a theater production then going home and writing a critique of the performance. This transition was accomplished by asking a series of questions:

- How does the work connect to larger questions with a social significance?
- How does this research lead to a greater understanding of the field or the classroom?
- How has this experience been molded by the participants, the context and the temporality of the situation?
- How can narrative inquiry help other researchers examine the experience in a meaningful way, as opposed to other theories such as ethnography or case studies? (Clandinin, 2007)

The details found in the field texts provided meaning about the story itself and was translated into more formalistic research texts used to explain how and why my story developed as it did. The goal was to examine and analyze the experience as a whole and for its parts using the research to provide evidence and commentary that moved beyond the surface for a greater understanding of teacher-driven curriculum. Spence (1982) sees this transition from field to research texts as looking for a narrative home. Connections were discovered to develop meaning from the experience which included finding the proper discourse to explain its value as a curriculum development process.

The connotative nature of narrative separates it from other methodological forms in that categories do not necessarily work, nor should they. It is a theoretical framework that works intuitively from the bottom up. Rather than analyzing statistical data in a

quantitative study, narrative inquiry looks for inferences from the experience and emerges as a “many-layered expression of human thought and imagination” (Riessman, 2008, p. 13). While experience can be an inconsistent instructor, this journey can provide meaning by examining the trends, the themes, and the outcomes within a reflective framework.

Ethical Consideration/Positionality

In a sense, writing a narrative inquiry has similar processes to writing a novel. When the researcher sits down with his field texts, they are like mini-stories waiting to find a structure. Turning this vast amount of research data into a meaningful narrative is like constructing a complex building; there is the experience as the foundation, and the structure is built based on the various field texts that provide walls, and floors. The roof provides the significance and the meaning. Within the building are so many different characters and they are constantly moving. This metaphor reminds me of the pictures hanging on the wall at Hogwarts in the *Harry Potter* series. The characters are not static portraits but alive and can move at will, can experience emotion and react as events occur in the novels. The researcher is also there, moving from one room to another-looking, talking, remembering, and then must step outside the building and peer in to get a larger sense of the context. Like the author of a fictional account, I will need to develop a certain voice to bring the participants’ stories into the work but also remembering their own autobiographical stance. “One of the researcher’s dilemmas in the composing of research texts is capture by the analogy of living on an edge, trying to maintain one’s balance, as one struggles to express one’s own voice in the midst of an inquiry designed to tell of the participants’ storied experiences and to represent their voices, all the while

attempting to create a research text that will speak to, and reflect upon the audiences' voices" (Clandinin & Connelly, 2000, p. 147). Since this was a personal narrative to portray my own development which is subjective by its very nature, it was necessary to moved beyond the personal to a more objective stance of the researcher looking at the curriculum development process within the New Mexico Team. I relied on Dewey, Rugg, Bruner, Clandinin and Connelly to keep my work within a theoretical framework. I did conduct several interviews for the research to keep my point-of-view in check. But the ultimate trustworthiness was my own ability to move beyond the personal to look for a greater understanding of curriculum development as a process of growth.

Summary

When I first began work on the *Enduring Communities* Project in Spring 2006, I would never have imagined it would lead to a research-based paper of this proportion. What I discovered was the validity in studying the processes and procedures of curriculum development from a teacher's perspective. Classroom teachers bring expertise and knowledge about student learning to the table. We can find sophisticated ways to discuss theoretical constructs within our own experience by doing research about what we already intuitively know and do. And we do have a voice in terms of challenging structural norms of curriculum development that is top-down and not centered within the realm of practical applications in the classroom. However, it was the discovery of narrative inquiry and the notion of telling a story that provided me with an intellectual framework to research the experience of curriculum development. Throughout my doctoral work, I investigated and examined many different theories and constructs that both enticed and excited my interest vis-à-vis my own teaching

experiences. None struck a chord within my own value formation as I developed a dissertation topic until I began to look at the work on *experience* with the guidance of Dewey. I had a story to tell that I believed was valid and luckily found that narrative inquiry provided the frame from which to operate. With a focus on individual voices including my own participation, and field texts that spoke to my historical side, this methodology was a perfect fit in terms of my own ideas about teaching and learning. I considered using action research as a guide, having done a study on the use of art and music in the social studies classroom to enhance critical thinking for my master's thesis. At the doctoral level, this proved to be a huge hurdle due to IRB issues when working with Native American students, and seeking approval from tribal officials as a non-Native researcher. Therefore, I looked to the overall experience rather than focus solely on student outcomes which led to a much richer discussion about the experience of learning.

CHAPTER IV

RESEARCH FINDINGS & ANALYSIS

When I first began looking for resources on Japanese American internment our two elementary teachers on the New Mexico Team of the *Enduring Communities* Project brought to the group's attention a number of children's books that might provide useful for older students. One such book, *Baseball Saved Us*, told from the point-of-view of a young boy, demonstrates how a father's goal to keep family relationships intact while living in one of the 10 internment camps led to the creation of a camp baseball team;

We didn't have anything we needed for baseball but the grown-ups were pretty smart. They funneled water from irrigation ditches to flood what would become our baseball field. The water packed down the dust and made it hard. There weren't any trees, but they found wood to build bleachers. Bats, balls and gloves arrived in cloth sacks from friends back home. My mom and other moms took the covers off mattresses and used them to make uniforms. They looked almost like the real thing (Mochizuki, 1995).

As I developed research texts from the plethora of materials and field texts for this paper, I thought about this children's tale, how I had used it in my field tests, how the students had reacted to it, and that it might provide an effective metaphor for the story of my experience.

The notion of using baseball, the diamond, the rules, the fans, the players, and history of the game struck me as a fascinating way to consider, organize and present the findings of this research. According to Walt Whitman, "I see great things in baseball. It's our game – the American game." The irony of this statement struck me in that there were

Japanese Americans put into what were in reality concentration camps, playing America's game to keep kids and even adults, occupied. Using baseball as an extended metaphor to discuss this experience was intended to create boundaries to the study and gave coherence to the structure of the research (Lakoff & Johnson, 1980). It also provided a method to demonstrate significance, meaning and purpose to the findings within the three-dimensional narrative inquiry space (Clandinin & Connelly, 2000). This extended metaphor of baseball illustrates important attributes of the subject, namely creating curriculum on the Japanese American experience during World War II. This story is complex in that it encompasses many different aspects of the project and involves a certain amount of courage, fear, luck and mistakes. For Bruner (2002), story "is an instrument not so much for solving problems as for finding them" (p. 15). It is a story worth telling and the lessons learned provide a healthy dose of sober self-esteem and developing knowledge about curriculum development from this teacher's perspective.

Rules of the Game

In baseball, the journey begins at *home*, negotiates the twists and turns at *first*, and often founders far out at the edges of the ordered world at rocky *second*-the farthest point from home. Whoever remains there is said to 'die' on base. *Home* is finally beyond reach in a hostile world... There are no dragons in baseball, only shortstops, but they can emerge from nowhere to cut one down.

- A. Bartlett Giamatti

In any journey, it is important to establish a frame of reference, a guidebook so to speak or a context from which to begin. The frame of reference for this journey is that of the baseball diamond: various players inside the diamond and those around the perimeter. The edges of the field create the boundaries of the research study. This study contains various contexts of experience as one might view different games with opposing

teams. It includes a multitude of voices as one listens to the noise of the crowd, other players, team managers and coaches. There is also discussion of equipment that pertains to the curriculum development process rather than bats and balls. The study also provides analysis of the action that a sportscaster gives and what this means for the New Mexico team.

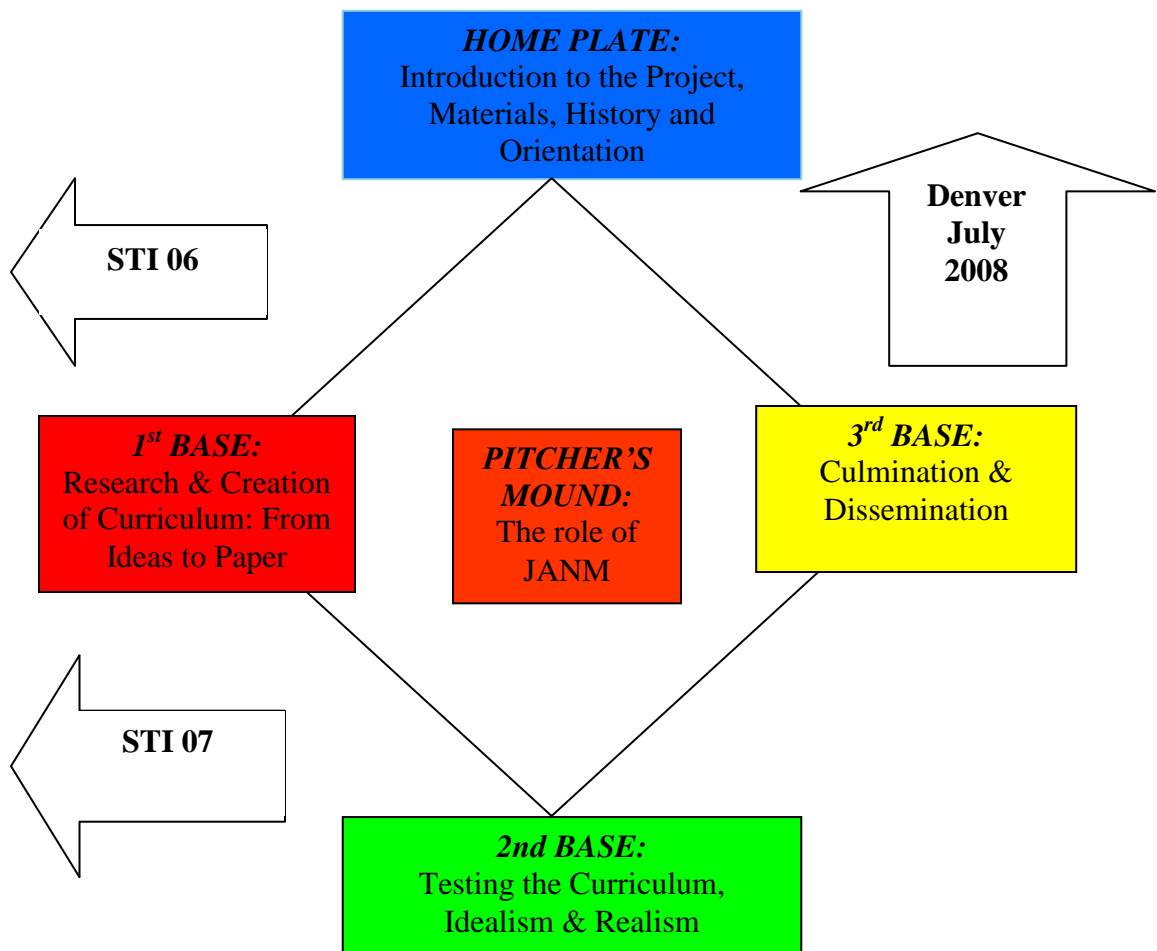


Figure 2: The Research Journey within the metaphor of a baseball diamond

Batter-Up!

Life is like a baseball game. When you think a fastball is coming,
you gotta be ready to hit the curve.

- Jaja Q

Since the baseball season comes in the spring each year, it was ironic that my journey began in March of 2006, when I reluctantly agreed to be a part of a group of teachers called together to work on a large curriculum development project. As a rookie to the project, I was naïve about the amount of time it would take and also the commitment that it would entail. I was the young kid on a farm team getting the call to head up to the majors to play real baseball. I had worked over the years on small curricular projects at summer institutes and district-based initiatives as well as work with National Board teachers, but this was in a different league altogether. I was blissfully unaware of the scope and sequence of the work prior to the first meeting which probably was a good thing, given the eventual amount of time and energy that would be required to complete the project. In retrospect, I was out of shape and needed to step up to the plate both intellectually and pedagogically in terms of my work.

Dr. Y, our team manager, had been chosen by JANM's project manager (PM) through her work on secondary social studies and involvement in the New Mexico Japanese American Citizens League (NMJACL). In the initial email, Dr. Y briefly outlined the goals; JANM and the NMJACL would be "a primary source for helping design the actual way in which individuals in NM can give a personal narrative in this World War II period." She went on to say that she was not sure what types of narratives would be possible given the passage of time, but ultimately we were charged with the task of creating lesson plans along with the collection of oral histories. As there were no

curriculum materials on Japanese Americans specific to New Mexico, “this would be a first” (Dr. Y, personal communication, February 7, 2010).

My initial reaction when receiving this invitation was to say no. In fact, I responded by pleading that I was over-extended with work on an ethnographic study as part of my doctoral work and therefore politely declined. However, Dr. Y was persistent and I reluctantly agreed to attend an initial meeting that would give members an overview of the project and expectations. I must acknowledge that in discussing Dr. Y’s request with my mother, she was appalled that I had even considered turning it down. Her tenacity paid off as she lectured, “This is important and you need to take advantage of the opportunity that is presented to you. You never know where this might lead you!” Thank goodness for a knowledgeable agent who negotiates the player’s contract and who seems to understand the bigger picture of how the game is played. She was correct in that by participating in this project, I would grow as a teacher in so many different ways, confront my own insecurities about content and pedagogy, and the experience of this entire endeavor would eventually lead to my dissertation.

I was not alone in my apprehension. Our eventual Middle School Language Arts teacher (MSE) and fellow team member thought the request was a generic email sent to all social studies teachers in the state. It caught her eye only because of the chance to study in Los Angeles at the JANM. In questioning Dr. Y as to her method of choosing participants, she acknowledged that it was less strategic than sending out emails to all social studies teachers and more about finding a workable team within a short timeframe and at a minimum of cost. The PM from JANM also reiterated Dr. Y’s position to find teachers willing to participate and who could work from a variety of situations to achieve

the goal of creating lesson plans from the various states. What later emerged were both functional and dysfunctional teams as personnel changed throughout the three years and state coordinators moved on to other jobs. In looking back at this ad hoc process, it was a stroke of luck that Dr. Y chose as she did. By the time of the Denver Conference, the New Mexico team was one of the few intact from beginning to end. Dr. Y has acknowledged the lack of a grand plan in picking team members in that it would be difficult from a logistical standpoint to incorporate our work into the social studies curriculum as it was not a major topic according to the state performance standards. It was in essence an add-on to the current required curriculum and therefore not extremely important or timely (Dr. Y, personal communication, February 7, 2010).

In thinking about team work in general, there is a tendency to assume that all five teams in this project had the same sense of commitment that our team had. In reality, this was far from the truth. Group work, like any endeavor, is complicated by relationships, personalities, differing levels of commitment, and individual interests. The New Mexico team was no different. In thinking about our initial meetings and our first foray together in Los Angeles, we were formed into a team over time and by a constant re-ordering of the boundaries that had been tacitly established throughout our work. It was always a work-in-progress and the ground beneath our feet was never as stable as we assumed it was. Our team dynamic was reflective of Czarniawska's (1997) research on how organizations shift and change which leads to "a redefinition of what research produces" (p. 202). In her work, companies build worlds, the researcher inspects those worlds and that leads to new construction and a new understanding. Our team dynamic was

reflective of this analogy in that by our work together, we did eventually come to a new construction and understanding but not without conflict and negotiation.

Bats, Balls & Gloves

Baseball? It's just a game – as simple as a ball and a bat
yet, as complex as the American spirit it symbolizes.

- Ernie Harwell

Our first meeting as a group was held in May 2006. There was an ambitious agenda which included an overview of the project, preparation for the Summer Teacher Institute (STI 06), curriculum possibilities, travel information and a meeting schedule.

My co-participants comprised an interesting group - strong personalities with specific ideas about how to conduct research and what should be the focus. Dr. Y was a good leader in that she guided the discussion but did not dominate it. As we worked through the particulars; outline of the project goals, expectations and timelines, we realized that it was both overwhelming and exhilarating. The most important point was the formulation of essential questions and/or understandings which was to become our make-or-break moment in Los Angeles. However, at this point, we were all very respectful and trying to figure out the team's dynamic and how it would work (REJ: May 22, 2006).

The negotiation of personality types provided an interesting dynamic in terms of what was to come in Los Angeles. We were all dominant in some way or another and I was wary of working with individuals who might co-opt the group in terms of our focus and direction. Unlike in other venues, I was strangely silent, trying to figure out everyone's role and how we might work together if that was possible. There was a point at which I must have been "hooked" in terms of commitment. As we watched the video from the

JANM's Arkansas project entitled *Life Interrupted*, the historian in me said, "Yes, I want to be a part of this!"

In any endeavor, there is always equipment of some kind. But, where does one start? Luckily, we had a good team manager who had done her homework before we met as a large group. Dr. Y had put together an extensive bibliography of books, resources, videos, and websites. She also placed a stack of books on the table, giving us \$100 to spend on materials. An effective tool to draw teachers into any project is the opportunity to purchase books either for direct use with students or for personal knowledge (Oliver & Shaver, 1966). It was a teacher's goldmine to say the least and felt as if we had been presented with a new baseball glove as a birthday gift. Since we were comprised of elementary, mid-school and high school teachers, we all gravitated towards those books we were most comfortable with in the classroom. Our two elementary teachers, Dr. E and EL, found some amazing children's literature such as *Baseball Saved Us*, and *The Bracelet*. The middle school teacher, MSE, had found a book of tanka poetry called written by prisoners in the Santa Fe camp.

The piece of equipment that grabbed my attention immediately was *By Order of the President: FDR and the Internment of Japanese Americans* (Robinson, 2001). I had become more interested in civil liberties and was drawn to the story behind the removal of 120,000 people from the West Coast. Events leading to the issuance of *Executive Order 9066 (E.O. 9066)* and the creation of the War Relocation Authority, as outlined in the book, became a foundational piece for my own historical inquiry as my subject knowledge grew (Hlebowitsh & Wraga, 1995). As one trained in historical inquiry, the use of documents and artifacts as a springboard for larger discussions, is a vital

component for engaging students in history. *E.O. 9066* provided me with a base beneath my feet and gave me the confidence to step up the plate and get ready to hit.

Why was this one document so crucial to the story of Japanese American internment? *E.O. 9066* acted as the catalyst for a series of events that created relocation camps, uprooted lives and re-wrote the story of civil liberties during wartime. As early as December 1941, General John DeWitt, who headed the West Coast Defense Command, was furious at the attack on Pearl Harbor and argued for the immediate incarceration of all Japanese living along the coastlines. In early 1942, he sent a recommendation to Washington D.C. and insisted that Japanese living in California and other western states were members of the “enemy race” and demanded that national security was at risk by their “undiluted racial strains” (Robinson, 2001, p. 85). In February of 1942, there was growing pressure by General DeWitt and western politicians to move aggressively against the Japanese living in those areas. They were greatly concerned that a signal would be given and sabotage would begin en masse. DeWitt wanted the creation of military zones, arrests of Issei who were aiding the enemy and those deemed enemy aliens by the government. First Lady Eleanor Roosevelt, Archibald MacLeish (Assistant Director of the Office of War Information), and Attorney General Francis Biddle were all outraged at the hysteria that meant the loss of civil liberties for so many Americans. Biddle initially thought evacuation was not necessary and conveyed these sentiments to the President. “I discussed at length with [FDR] the Japanese situation stating exactly what we had done, that we believed mass evacuations at this time inadvisable, that the F.B.I. was not staffed to perform it; that this was an army job not, in our opinion, advisable; that there were no reasons for mass evacuation....” (p. 104). However, the

President felt increasing pressure from Secretary of War Henry Stimson and Assistant Secretary John McCloy as the Japanese took over Singapore and were poised to invade the Philippines. According to Robinson's conclusions, "He [FDR] did not ask the tough questions that would have revealed the flimsy reasoning behind the military's policy and its failure to make a specific showing of necessity" (p. 122).

E.O. 9066 is surprisingly antiseptic in tone. It called for the designation of "military areas in such place and of such extent as he [Secretary of War] or the appropriate Military Commanders may determine." By designating the West Coast as a primary target, officials "may determine, from which any or all persons may be excluded, and with respect to which, the right of any person to enter, remain in, or leave shall be subject to whatever restriction the Secretary of War or the appropriate Military Commander may impose in his discretion" (Roosevelt, February 19, 1942). No place in the document does the President mention racial groups yet it was clearly directed towards those of Japanese ancestry. His argument was that "the successful prosecution of the war requires every possible protection against enemy espionage and against sabotage to national defense material..." (Roosevelt, February 19, 1942). Milton Eisenhower who served as the initial director of the WRA, the organization created to carry out the relocation process, stated "The President's final decision was influenced by a variety of factors – by events over which he had little control, by inaccurate or incomplete information, by bad counsel, by strong political pressures, and by his own training, background, and personality" (Robinson, 2001). The reality for those "excluded" meant loss of their homes, their livelihoods and their freedom for the duration of the war.

One of the problems the New Mexico Team faced was the small size of Japanese American communities in the state. As a result, materials about their experience in New Mexico were limited. There was the book of tanka poetry, newspaper articles about the Santa Fe Camp and some Department of Justice information. Another helpful resource was *Silent Voices of World War II: When the Sons of the Land of Enchantment met Sons of the Land of the Rising Sun* by Rogers and Bartlit (2005). The work presented an overview of the role of New Mexico during World War II which included a section on the Santa Fe camp and the later marker controversy. Barlitt met with the New Mexico team in July 2006 just prior to the summer teacher's institute and provided the team with broad background knowledge about the effect of World War II on New Mexico.

While not specifically related to our research about state history, Oppenheim (2006) compiled hundreds of letters, drawings, essays, and oral histories from young people who corresponded with a San Diego librarian from 1942-1945. The book provided background information to most of the letters, pictures of many of the authors and descriptions of life in the camps. Finding voices of young people was an important part of my own research because I wanted to use materials that spoke to my students

August 27, 1942

Dear Miss Breed,

Greetings from far-off Poston, Arizona! We arrived yesterday about 3:30PM. It was a very long train ride.... It is so sandy here that everyone's hair looks gray. Sometimes the wind blows but when it does the sand comes away with it. This camp is so far away from civilization that it makes me feel as if I was a convict who is not allowed to see anyone. I'd much rather sleep in the Santa Anita horse stables – this has made me realize how fortunate I was to be able to live in Santa Anita....

-from Louise, a 16-year old (p. 114)

In the forward to the book, Elizabeth Kikuchi Yamada, who was one of Miss Breed's 'children,' writes "beyond the internment story, they [the readers] will appreciate and

honor the legacy of the rich cultural heritage of the Issei and the Nisei with their patient endurance, their sacrifices, and their belief in the land of opportunity in spite of the tragic loss of their civil liberties” (p. 5). These were texts written by students who provided an insider’s perspective on the camp experience.

A singular advantage of having the luxury of three years is the time allowed for research questions to grow and develop through a constructivist approach to learning. In many curriculum projects, time is at a premium and work is done in an atmosphere of the need to accomplish pedagogical design quickly yet with a certain amount of academic rigor. In addition, no project that I have been involved with had the built in luxury of being able to field test the curriculum, with time for revisions and more field tests. What transpired especially after our return from the first of two summer teacher institutes was a continued commitment to finding resources and seeking out the best possible ones to include in the classroom setting.

As I continue to discuss this experience, I will include additional resources and how they both guided and represented my own growth about the topic. As the team approached the Summer Teacher Institute in 2006 (STI 06), we all began in earnest to look for resources, no matter how obscure that might lead us into the game. The problem was at this point there was no specific strategy to rely upon, no game plan other than the broad goals of the project. In time, a seemingly ad hoc timeline would be molded into more specific tasks for us. At this particular juncture, we were moving into uncharted territory hoping our manager, Dr. Y, had a vision for a yet untried play that would make the journey to first base something we understood and could grasp with relative ease.

Spring Training

Don't tell me about the world. Not today. It's springtime and they're knocking baseball around fields where the grass is damp and green in the morning...

- Pete Hamill

Shortly following this initial May meeting which I had entitled “overload,” I headed to American University (AU) in Washington D.C. as part of a grant called *American Encounters* working with teachers of Native American students to focus on literacy and history. Similar in scope to the *Enduring Communities* Project, it was a three-year Teaching American History grant to produce curriculum to be used specifically with ELL students. Five of the participants had been from the first group in June of 2005 and were working on pedagogical examples to be disseminated throughout the district while providing the rookies with mentoring. Twenty new teachers from my school district, including myself, spent mornings working with scholars on critical literacy, pedagogy, and Native American historical instruction. In the afternoons, we were taken to the various museums and institutions in the nation's capital, being given backstage passes to many of the best exhibits. We traversed the Museum of the American Indian with the chief curator, held a 15th century map of the world from the Library of Congress and explored some of the vast archives associated with the Museum of American History. In terms of the work that I was about to take on, these three weeks were my spring training. I was getting in shape in terms of the research and also in terms of sound pedagogical practices that would enhance my students' ability to comprehend the material. I was beginning to feel more comfortable in the uniform.

The end result was the production of a curriculum project which the literacy scholar from the project labeled a *theme basket*. The purpose of this work was outlined by

three researchers working with marginalized students to promote literacy in secondary schools.

The theme basket concept is a combination of several approaches we know to work in isolation: (1) using a thematic approach to teaching literature; (2) using children's books in secondary classrooms; (3) coupling young adult books with the classics; and (4) capitalizing on young adults' background knowledge, interests, and skills in "reading" multiple genres. Combining all of these effective classroom practices in an approach that maximizes the strengths of each makes perfect sense (Richison *et al.*, 2002, p. 76).

Since the JANM project had landed in my lap just one month prior, I grabbed at the opportunity to use the theme basket as a springboard for my future curriculum. Many of the ideas that had been percolating in my head since beginning my research began to emerge and would later be included in my 11th grade U.S. history curriculum for the *Enduring Communities* Project. Entitled "A Question of Civil Liberties," my theme basket had three goals;

1. To walk students through the process of Japanese-American relocation
2. To help students improve reading comprehension
3. To guide students to examine the larger issues of civil liberties during wartime

(REJ: June 29, 2006)

The bibliography was a result of my initial work on the JANM project combined with access to a large university library with a vast number of resources (see APPENDIX A). One of the main points of engaging in this type of methodology was to employ critical literacy strategies such as the use of picture books (Shor & Pari, 1999). It was at this

time that I first saw the value of *The Bracelet* and *Baseball Saved Us* and how to incorporate seemingly simple stories as a way to engage students in the topics. Another aspect of the *American Encounters* Project that worked its way into the JANM curriculum was the use of railroad stops as an extended metaphor for the lessons. I have found that using symbolic metaphors with my students is a way to visually connect them to the material. I have employed this ELL strategy in both literature and history and found it to be particularly helpful with the student population that I teach (Tonjes *et al.*, 1999). Since our town is located along Route 66 and the Santa Fe railroad line, it was a logical choice; one that my students would recognize and be able to understand.

What emerged through the course of the next year was an action research paper that involved a variety of skills acquired through both projects (Hubbard & Power, 2003). From the *American Encounters* Project, I had three weeks of time to really research some basic information about Japanese Americans during World War II and think about how to structure my curriculum. When the time came to begin discussions about how to develop curriculum, I already had a plan which was both good and bad. On the upside, I had rushed to create something of use within a three-week time frame. These initial lessons were modified throughout the next year as my knowledge grew. On the other hand, team members who did not have the deadline of the *American Encounters* Project on their hands, were freer to create lessons that eventually were more creative and more diverse than I had done. This is a harsh criticism of my own work, but a valid one as a part of my own reflective practice (Ross, 1994). By the time I reached Los Angeles, I had already pre-determined many of the student lessons and saw no reason to change them. This can be the death of creativity in that there is no reason to restructure or even to re-think what

you are doing (Dewey, 1964). It would take the initial field tests with unforgiving students for me to recognize the hubris of the teacher as curriculum planner (Connelly & Clandinin, 1988).

Team History

Baseball is a game dominated by vital ghosts; it's a fraternity, like no other we have of the active and the no longer so, the living and the dead.

- Richard Gilman

In any academic endeavor, it is important to set a context for understanding. In our case, it was merely the lay-out of the field and how we were to navigate within that space. We needed a historical context; something to anchor our burgeoning knowledge about Japanese Americans during World War II. Throughout June, we all headed out in our own direction looking for resources that spoke to us or grabbed our attention. My own focus, as part of the *Enduring Communities* Project, was following the trail of civil liberties, looking at two important Supreme Court decisions. The first was *Hirabayashi v. United States (1943)* which asked the constitutional question: Did the President's executive orders and the power delegated to the military authorities discriminate against Americans and resident aliens of Japanese descent in violation of the Fifth Amendment? The second case, *Korematsu v. United States (1944)* was aimed directly at *E.O. 9066*, and questioned whether the President and Congress went beyond their war powers by implementing exclusion and restricting the rights of Americans of Japanese descent? ("The Oyez Project", 2010). I did not know then that these cases would anchor my research and provide a way to both understand the events unfolding in 1942 and also direct the focus of my research.

The day before we left for Los Angeles to attend STI 06, Dr. Y brought in three important speakers to provide the New Mexico team with background history and ground us in terms of our individual research. The first speaker was the Social Studies Coordinator for the State Department of Education (NMPED). Having worked with this individual in several other state organizations and curricular programs over the last ten years, she had brought a real dedication to the need to expand specific areas of the state performance standards (NMSPS). She showed us a curriculum project developed around the Bataan survivors that we might be able to use as a guide. More importantly, she gave us an introductory game plan based on the NMSPS.

Today I will attempt to provide some guidance as to how to look at the Japanese-American issues, particularly those of World War II, through the standards lens. How would a teacher know what they are to cover relative to this topic? First a teacher must recognize what is it that students need to know: Who were Japanese-Americans, different status depending on where they were born (ISSEI and NISEI) and how did they view themselves prior to 1940s in the United States? What impact did Pearl Harbor have on west coast population, general population, and reaction by the United States Government? What actions were taken? What changed within the American society as a result of these actions?

(REJ: July 17, 2006)

In addition to these overarching questions was the inclusion from the NMSPS of *Guiding Principal 3: Effective social studies curriculum recognizes each person as an individual, encourages respect for the human and civil rights of all people, and also emphasizes students' shared heritage* (NM Content Stds, 2005). In keeping with some of the research

on democratic citizenship, the state coordinator had hit upon key components of social studies instruction; it is within the individual classrooms that students gain the experience of living as responsible citizens in a diverse, democratic society (Ladson-Billings, 2004).

The second speaker was Nancy Bartlit who gave us more detailed information on the Santa Fe marker controversy, a topic that we initially knew nothing about.

Nancy was definitely a researcher and therefore interested in looking for additional sources of information. On one hand, this seemed relatively self-serving on her part, yet we were mining her for information to broaden our own knowledge base in a 'quick-and-dirty' fashion. I have had the opportunity to meet her several more times and find her to be a thorough researcher who is committed to her subject (REJ: July 17, 2006).

Her research was helping us to make connections to other pieces of historical research such as *E.O. 9066* or the newspaper article on the Santa Fe camp. The issue of the marker was also represented continued controversy because of conflicts between those supporting the markers and others who had survived the Bataan Death March at the hands of the Japanese. "By using a single incident, the story of New Mexico's role became much larger than we had imagined. How could a marker, located on a boulder overlooking the original site of a Department of Justice camp from 50 years prior, create such outcry? The artifact was representative of a larger conflict; events of the past had not healed the wounds created by the World War II experience" (REJ).

The third speaker (EE) was more eclectic and offered a different voice from the state coordinator and the historical researcher. "EE was an interesting character. She is an artist, full of color and life, a bit eccentric and certainly interested only in what she has

done. However, given her background, she provided the group with some valuable insight into the role of Gallup in this story” (REJ: July 17, 2006). In tandem with the book by Chalfen (1991), *Turning Leaves: the Photograph Collections of Two Japanese American Families*, she had worked to create a series of storyboards about these families. It was part history, part ethnography, and part museum piece. Dr. Y and I were able to view the work that EE created, take pictures and absorb the inclusion of local histories into the story we were trying to tell.

My cousin had actually loaned me the book as she heard about my involvement with the project. It is a beautiful book, full of pictures and stories. In essence, it is a visual record, or as he puts up, a visual ethnological record of two families; the Nagano family and the Uyeda/Miyamura family. What emerges is the history of the photographs, along with the history of the families as a kind of scrapbook. What appealed to me is my own sense of keeping records of the past, a dying art these days. It is a combination photo album and memories tied up within the photographs themselves (REJ: July 17, 2006).

The results from this meeting offered different stories in history that the New Mexico team had been unaware of. We were building content knowledge through inquiry. As a researcher, the history we did not know was giving us the desire to learn more (Clandinin & Connelly, 2000). And the story of the Japanese American experience was much more complex than initially realized.

Our First Away Game

More than any other American sport, baseball creates the magnetic, addictive illusion that it can almost be understood.

- Thomas Boswell

The New Mexico team was headed to Los Angeles in July of 2006 for the first (STI 06) of two Summer Teacher Institutes sponsored by the JANM. It was a trip that informed and shaped us a team and left lasting impressions especially in terms of context. The spatial context of this experience was Little Tokyo, an ethnic enclave of up to 30,000 Japanese since the beginning of the 20th century. The internment of Japanese Americans during World War II emptied Little Tokyo and the area became known as Bronzeville with the influx of African-Americans. After the war, due to lack of housing in Little Tokyo, Japanese Americans returning from the camps moved into areas surrounding the downtown but still managed to re-assert their influence over Little Tokyo. The area was officially declared a National Historic Landmark District in 1995.

As we drove down First Street to our hotel, there were a number of shops and restaurants that reminded me of many of the ethnic neighborhoods found in New York City. Our hotel, the Miyako Inn, was another treat.

Many or most of the workers are Japanese Americans and for someone who was never been to Japan, it seemed as if I entered a different country... The rooms are a combination of Japanese and American culture - very Asian in feel, and very soothing. The whole place has a Zen-like quality to it. My favorite part of the stay was the dozens of Japanese TV stations. I could sit for hours watching Japanese-style soap operas about famous War Lords trying to rescue the farmer's daughter interrupted every 10 minutes for so for a few Sumo matches and some news. I could understand none of it, but it didn't matter (REJ: 18 July 2006).

While the discussion of locale is not necessarily linked to the research for the project, the entire atmosphere and context is important in that we were suddenly immersed in a different way of looking at the world. I think if we had just gone to another site such as the Museum of American History, the impact of locale would not have been to the same extent as Little Tokyo. Yes, Washington D.C. is surrounded by great monuments, historic structures like the Capitol building, and museums in every direction. But the city is like any other large downtown area with traffic, Starbucks on every corner, vendors hawking t-shirts and tourists taking pictures. This experience was completely different. People in the area spoke Japanese, many of the signs were in both English and Japanese and there was a feeling of being immersed in a cultural experience far beyond that of visiting a museum. Perhaps it was because we were there for four days and did not leave the confines of Little Tokyo, but even as I ventured back to the JANM last October, the same feeling was with me of being in someplace that is culturally significant and unique (Tuchman, 1981).

Down the street and around the corner from the hotel sits the Japanese American National Museum. The actual museum portion sits to the right of an open area or courtyard with an impressive entrance. The JANM's mission is "to promote understanding and appreciation of American's ethnic and cultural diversity by sharing the Japanese American experience."



Figure 3: Picture of the Outside Entrance to the Japanese American National Museum

Across the open area, to the left, is a building that was originally built by Japanese workers in 1925 as the Hongwanji Buddhist Temple and acted as a detainee reporting center in the spring of 1942. I discovered postcards in the gift shop showing Japanese Americans lining up along both sides of this building with their luggage waiting to be sent to racetracks initially until camps could be constructed. It was an odd feeling standing in front of this building; history had come alive in so many different ways. Attached to this historic building is a newer structure that houses the National Center for the Preservation of Democracy (NCPD) and the Democracy Lab which was to become our school room. The NCPD's mission is to "strengthen community through the exploration of diverse histories and experiences."



Figure 4: Former Hongwanji Buddhist Temple connected to the National Center for the Preservation for Democracy

The various buildings described above serve as an interesting melding of old and new and encompass a large number of meetings spaces, exhibits, classrooms and an auditorium and were to become a vital spatial context for this story (Clandinin & Huber, 2002).

The first day of STI 06 was an eye-opener. We were to meet other teams and members, participate in some ice-breaker activities and be introduced to the various instructors. Mrs. O, as a retired Language Arts teacher, helped to facilitate discussions about diversity and how to create dialogue about difficult subjects. She, along with Mr. T had helped to create and run previous summer teacher's institutes for local area teachers on behalf of the museum. Mr. T's background as an administrator working with the Los Angeles schools provided us with an important facilitator in terms of our diversity discussions and helping us to keep an eye on the needs of a larger audience.

The most informative part of day one was a presentation by Dr. Maki (1999) who co-authored the book, *Achieving the Impossible Dream: How Japanese Americans Obtained Redress*. The audience was mesmerized as we listened to the story, not necessarily of internment but of the events leading up to the passage of the Civil Liberties Act of 1988 and eventual distribution of \$20,000 to those former internees still alive. This was a historical narrative that I had never realized prior to the presentation. What struck me as so very important was the number of people involved in this process called *redress* and the length of time for those older Japanese who had been interred to discuss their experiences. It was actually the 3rd generation, the Sensei, who really pushed for answers about internment since their parents and grandparents generally were reluctant to discuss the war years. New radical groups coming out of the Civil Rights Era sought legitimacy of minority issues in all walks of life. One of our instructors, a student at University of California-Berkeley during the 1960s, advocated for minority studies as a legitimate field of research and began pushing the older generation to talk about their experiences in the camps. Hearing voices from the struggle of the redress movement brought the knowledge from an historical inquiry level to that of real voices, in real time re-living history (Selwyn & Maher, 2003).

As Dr. Maki continued his lecture, I could see how the movement towards redress this was a slow and very painful process to the older generations who lived by the motto, “It cannot be helped.” As hearings were held throughout the United States, the movement began to build until the legislation was finally sitting on the President’s desk. It was then he told the story of how those savvy politicians used President Reagan’s background and appeal to sentiment that the legislation was actually signed into law

(Maki et al., 1999). He talked of the fact that the legislation needed to be written in such a way as to not cause other disenfranchised groups such as African Americans and Native Americans to assume they were seeking the same rights for injustices suffered by their groups. This was specifically targeted at American citizens who were incarcerated while being denied basic civil liberties. He showed us the letter signed by President G.H.W. Bush which led to the issuance of the redress money (REJ: July 18, 2006). As I began to digest all that he had presented, I saw huge implications for use of this material in a government class; the discussion of civil liberties resonates even today as we are looking at problems with detainees at Guantanamo Bay. My thought was that this part of the story really required more study. I purchased his book and began to read. I had received another piece of equipment and would use this to strengthen my abilities in the game.

Following what was to become a pivotal lecture in terms of my academic development, the teams were divided up to view various exhibits. The New Mexico Team headed across the courtyard and up to the 2nd floor of the museum. As we approached the permanent exhibit entitled “Common Ground: The Heart of Community,” we were greeted by our docent, an elderly Japanese gentleman who we found out had been a two-year old when he was interred. The tour began at the barracks from the Heart Mountain Camp in Wyoming. It was proof of the horrible conditions that the internees were subject to; cold in the winter, hot in the summer and only a single stove for ten to fourteen people. It was a miserable existence. What was even more interesting is that historians and museum officials have had a difficult time in finding these old barracks. Following the war, most were either abandoned or sold off to local farmers to be used for barns and building materials. A fellow teacher at my school remembers going with this

father to the Gila River camp near his home in Florence, to take the wood from the old barracks and use them for building projects. He commented that the land was empty and everyone else did the same. He remembers sawing planks from the sides of the buildings as a child. What irony that these homes would be retooled into something else, like their lives after the war.

The exhibit was amazing. As we wondered through, we encountered the story line of adaptation, assimilation, internment, and redress. It was made even more poignant by the fact that our docent was very knowledgeable about life in the camps although his memories were not strong. He talked about the information he gleaned from his parents and siblings. He even discussed the issue of whether or not to take the \$20,000 offered for redress since he was so very young and had suffered no damage as a result of his time there. He told us he decided in the end to use the money for education for his children in hopes of making his parents (now deceased) proud of their progeny. The conversation with him was even more enlightening than the tour. The project we were undertaking was becoming more complex through these experiences of walking through history (Tuchman, 1981).

Following the massive amount of artifacts found in the permanent exhibit, the New Mexico Team moved back over to view the NCPD exhibit for additional exploration. As we headed upstairs, the first thing we saw and heard was an old fashioned railroad schedule board usually found at a train station that re-aligned itself every few minutes as daily messages regarding democracy in our world clicked away.

The exhibit room was full of large panels bearing information about key individuals with large light board tables all over the room. We could tell this was a place

for learning and discovery. The concept was called 'Fighting for Democracy: Who is the 'We' in 'We, the People?' Panels held information about individuals who somehow represented democratic ideals. They were varied in terms of ethnicity, occupation and age. There were large cupboards that, when opened, provided more information about these people. The light tables were used to discover artifacts and I kept thinking, "Boy, would I love to have something like this in my classroom!" All of the panels asked questions of us; "Do you believe your language and culture have a place in America?" for example. I was riveted to the panel/cupboard on Carl Gorman because he was a Native American from New Mexico and so are my students. What I loved about these exhibits is that they were all about discovery and constructing knowledge. The whole experience was very interesting in terms of educational applications. As STI 06 continued, I noticed that during breaks teachers would run upstairs to experience more of this room and what it might offer for students back in their home states. Would it be possible to replicate something like this in the classroom? I imagine as students come into this room they begin to explore and think and question which is exactly what we want them to do.



Figure 5: Hand-Outs about Individuals from the National Center for the Preservation of Democracy

One aspect of the workshops that was particular telling was the use of reflections at the end of each day. It was in a sense, a way to bring the group back together as we moved in and out of break-out sessions. The topics were more about themes than any specific piece of knowledge.

Table 1: STI 06: Day One Reflective Question and My Responses

SUMMER TEACHER INSTITUTE 06: DAY ONE REFLECTION

QUESTION: What are some ways in which diversity makes democracy work?

<ul style="list-style-type: none">• Challenges the will of the majority to ensure minority rights (Supreme Court cases)
<ul style="list-style-type: none">• Increasingly complex ways of defining, “We the People.” EX: what defines an American?
<ul style="list-style-type: none">• Push-pull relationships between the public good or welfare versus civil liberties (FISA Courts & Patriot Act)
<ul style="list-style-type: none">• Creates avenues for divergent thinking outside the box or as a challenge to current social norms (stem-cell research)

Silcock (1994) describes the reflective process as “converting ready-structured experience into the newly structured actions we call professional practice” (p. 278). In interviewing Dr. T and Mrs. O, both said that the point of these reflections was to expand thinking beyond the particular and move to a higher level of understanding about the Japanese American experience. The organization of both Summer Teacher Institutes provided information and materials that added to the history we had just experienced in the exhibits. It would take several months to convert our newly acquired knowledge into structured actions as the process of transformation was beginning to take place in the team’s thinking about curriculum development.

While Dr. Maki’s address spoke to me personally in terms of content and possibilities, our two elementary specialists, Dr. E & EL were particularly fascinated by the presentation of C. Kadohota (2006), author of the book *Weedflower*. It is the story of a friendship between a young Japanese internee and a Mohave boy in Arizona. As she read parts of the story out loud, you could sense the need to find common ground between these two individuals who had both suffered in regards to the building of the Poston camp. She spoke specifically about her father’s experiences at Poston in Arizona,

and from her story-telling, I could tell that this story was deeply personal and somehow cathartic to her family's history. I found the author's personal journey of the rediscovery of books and learning following a nomadic childhood to be very telling about the generational conflicts that existed as the older generations who had either been adults or had come of age in the camps and did not want to discuss their experiences. This reinforced our discussions with the instructor who had encouraged former internees to testify at hearings about their experiences which eventually led to redress. Kadohata's struggle with identity struck a chord with me in that the history from one generation to another was silenced in ways still not understood (Inada, 2000).

Both elementary teachers on the New Mexico team were excited about the possibilities of using *Weedflower* in order to connect students to the material that was being planned for their curriculum unit. I was skeptical given the reading level of the book but also because my focus was more on civil liberties and not geared towards novels. However, it did spark ideas of how to incorporate fiction into my own unit while still focusing on key historical documents. During our meeting in May, we had seen several examples of good fictional stories that could be used in many different settings. "It was so very interesting that I took my excitement from Dr. Maki's book, while they garnered so many ideas from Kadohata's book. I guess that was the real beauty of what we were doing in Little Tokyo; discovering our passion in the subject and then how to translate that passion into teaching (REJ: 19 July 2006).

On the evening of Day Two, we headed into the auditorium located in the NCPD building, which is a fascinating room. It is a partially round stage with steep seating, reminiscent of a Greek Theatre. The stage is covered with a black curtain but can

accommodate large groups of performers or speakers. On this night the auditorium was packed. Since it was also a reunion of sorts, the teachers headed into the classroom area and watched the presentation via live feed. The main purpose of the evening was to highlight a film called *Life Interrupted: A Special Arkansas Reunion*. It was footage of students from Arkansas middle schools creating storyboards on life in the camps that included interviews with those who lived there. In addition, there were reunion buses that took former internees back to the location of two camps, Jerome and Rohwer. What struck me as so interesting was that many of the attendees on the video treated this event like a high school reunion; they shared stories, told about the conditions and were so very glad to reconnect with everyone. There was very little focus on the negative despite the fact that they had been prisoners. The film also interviewed a farmer, who owned the land where one of the camps was located. He had allowed access to his property for these reunions.

Overall, it was a momentous evening; a fact that escaped us at the time because I think our team and other state groups were so overwhelmed at what we were doing. Looking back at this evening, it gave us a glimpse of what was possible and how important it was to document this period of U.S. History. Seeing Japanese Americans, many elderly, talk about their experiences with students and teachers was truly a heart-warming experience (REJ: July 20, 2006).

I liken this experience to meeting the hall-of-famers in baseball. These individuals were the real deal in every sense of the word. While their deeds were not monumental or life-altering, they were the individual voices of a history that we had just been introduced to and their combined history was the focus of our study. Clandinin and Connelly (2000)

refer to experiences such as these as having a multiplicity of participants and therefore voices. In writing about this evening, I realized it was not only the voices we had heard both in real time and through the video, but those voices who were silent. As in any experience, there is the *seen* and the *unseen*. This evening was a montage of lives, experiences, voices and those who might have played an important part in both the history and the event that evening, but were silent. It was an eye-opener to realize that history will always be incomplete in that way – the importance is to find meaning with the evidence we have at hand, never assuming that the story is complete (Tuchman, 1981).

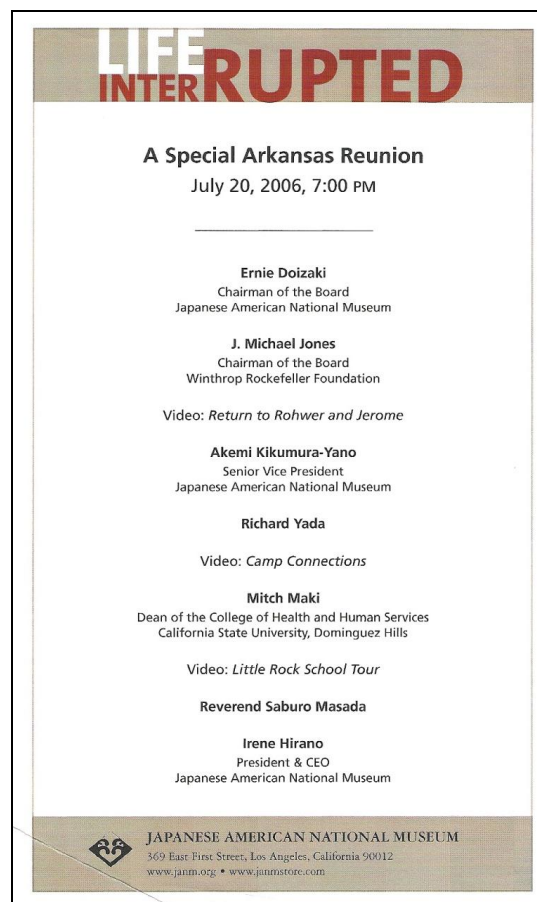


Figure 6: Program from “A Special Arkansas Reunion” at STI 06

Are we a Team or Not?

I have observed that baseball is not unlike war, and when you get right down to it, we batters are the heavy artillery.

- Ty Cobb

Teamwork is never easy. It involves competing personalities, individual points-of-view, conflicting agendas and a desire to have one's opinion valued above others.

When talented people are brought together in one setting, be it a baseball team or a teacher team, there comes a time when a re-ordering of dynamics comes into play, a transformation from individual needs to group goals. There is either a moment when the context of the team is defined that can lead to eventual success or decline as competing interests dominate the team culture. Dissent is common, especially in a group where strong personalities with regard to key issues are commonplace. Teaching is a unique experience in that in our individual classrooms, we are masters of own domain and can make decisions at will with little interference from other administrative bodies (Silcock, 1994). However, in this type of environment, consensus as to our goals was crucial. In order to move forward, the New Mexico Team needed to develop a common frame-of-reference as to our essential understandings about the history and what it might mean in the classroom. In looking back at the materials we received at STI 06, the short-term goals of the *Enduring Communities* Project were task-driven and readily understandable;

1. Receive an overview of JANM and the NCPD
2. Gain resources that prompt expansion of curriculum content to include more perspectives
3. Acquire increased tools and ideas on curriculum writing, oral histories, primary sources and building a learning community

4. Create and pilot a standards-based curriculum

This was the game plan with deadlines and specific outcomes. What became more problematic were the long-term goals;

1. Understanding that the role of American pluralism is foundational to American democracy
2. Participate in a learning community of professionals...to become lifelong practitioners of democracy

These were heavy considerations. Following the conclusion of the project, Mr. T and Mrs. O as instructors at several teachers' institutes, felt that our workshops provided a place for inspiration, the free flow of ideas and the realization of larger issues within the context of the Japanese American story in the 20th Century. Mr. T was especially concerned about the prescriptive nature of the short-term goals for the *Enduring Communities* Project. Mr. T saw the summer institutes as a place where ideas about individual curriculum projects could be developed and grow organically at individual schools. Mrs. O took a more practical approach as an in-the-trenches teacher for over thirty years, and saw the necessity to actually create something of meaning and then disseminate through various avenues. The Project Manager (PM) understood the concerns of the instructors but also had to take into consideration how our particular curriculum project had been funded. On one hand, she agreed with both instructors and did not impose a rigid structure on the New Mexico Team for example, in terms of specific elements in our units or fill-in-the-blank lesson plans. On the other hand, funding of the grant required specific results and curriculum that could be made available to teachers through the museum's website. In retrospect, it was fine line between scripted

curriculum and a free-form which yielded new information but few actual results (PM, Mr. T, Mrs. O, personal communication, October 30, 2009).

This seeming confusion as to the real purpose of our work came into stark reality as we broke up into teams to reach consensus on essential questions. Each state team was charged with several ideas to discuss; (1) why essential questions are powerful teaching tools, (2) qualities of good essential questions, and (3) suggestions on creating units around them and integrating them into the classroom. Even as we headed into a conference room on the afternoon of Day Two, the emphasis on this type of consensus would be more than a mere task and we approached an ideological crossroads.

We are beginning to get a greater sense of the project in terms of scope & sequence. We are also beginning to see the enormity of what we have taken on. Dr. Y and Dr. E felt that until we came to some essential understanding about the project, we could go no further. The result was a contentious and frustrating afternoon. We all listed essential questions that individually mattered to us. Then we had to come to consensus. The strong personalities of the team reared up and almost caused us to abandon the whole idea. To Dr. Y's credit, she kept coming back to the goals of the project reminding us of what tasks were required and how unity in thinking would help us all in the long-run. EL was the voice of reason, never losing her temper or trying to overpower the rest of us who believed passionately in our own ideas. She would calmly re-orient us to a better way to see from different sides. Dr. Y really tried to let all the passions emerge from that meeting in order to "get everything out in the open" (REJ: July 20, 2006).

For my part, I kept thinking about what Mitch Maki said about the nature of civil liberties during wartime and the issues of those violations. I think, in retrospect, we all understood the basic premise but were unsure how all of these disparate ideas could come together. How were we ever going to find common ground? After two hours of battling it out, we stepped away from the issues, went to look at the archive collections from New Mexico and decided to let the ideas rest. It was a good strategy.

In my later interviews and discussions with members of the team, the frustration at having to mold so many different perspectives into one cohesive idea was problematic (Clandinin & Connelly, 2000). Dr. Y said that at this point in the process, “I had no idea how this would come together. It was the oddest thing for me that we emerged with no clear answers.” The middle school teacher on our team, talked about the fact that because we “hammered it out at this point,” we grew more comfortable with one another and could appreciate each other’s strengths. She remarked that during dinner together that evening, no one mentioned the afternoon’s arguments and she was surprised how we moved from what was really a volatile situation in the conference room to a positive group dynamic in a social setting (Dr. Y, MSE, personal communication, February 7, 2010). I remember that evening, by collective unspoken consensus, we chose to talk of the mundane and enjoy a more traditional Japanese dinner in Little Tokyo in which food was the topic of conversation rather than our intellectual divisions.

There is no video tape of this meeting and therefore I must rely on people’s memory but the images seemed to stick with me individually and the group collectively. In casually discussing this meeting at a dinner, three years after the fact while attending the National Council for the Social Studies Annual Conference, the power of that

negotiation was still evident. Dr. E and EL remarked that this process molded the team and, to our credit, it gave us a starting point for collaboration.

On Day Three, the various state teams presented their findings to the group as a whole. There were several comments as we re-assembled that the process had been problematic while other groups seemed to feel that it was “a piece of cake.” These various responses to the activity were certainly reflected in their essential questions as seen below.

Table 2: Day Three Reflective Question and Answers from State Groups

DAY THREE: PROJECT REFLECTION

QUESTION: In what ways will you apply what you learned at the Summer Institute to *The Enduring Communities Project*?

CALIFORNIA	ARKANSAS
<ul style="list-style-type: none"> To recognize injustice & take action Who am I? Who are we? How do I shape democracy? <p>(NOTE) This group was not a part of <i>The Enduring Communities Project</i> but were participating from local school districts</p>	<ul style="list-style-type: none"> Reworking of all three essential questions Potential or possibility of new perspectives <p>(NOTE) This project was completed with additional funding as a follow-up to the the <i>Life Interrupted</i> curriculum</p>
ARIZONA	UTAH
<ul style="list-style-type: none"> Baseball game; Gila River vs. Tucson High School Use sports as a metaphor for inclusion 	<ul style="list-style-type: none"> Focus on Topaz as an enduring community Diversity: making democracy work Is it important to have safety? How do we process social justice? Legislation for 9066 which can transition to Supreme Court cases <p>(NOTE) This group was working within a <i>Teaching American History</i> grant</p>
TEXAS	COLORADO
<ul style="list-style-type: none"> How have American experiences with and responses to prejudice impacted them? 	<ul style="list-style-type: none"> Use state standards to link to project How have individuals gained, lost or retained power and culture across the state?

Despite our initial differences and the intellectual conflicts that had been raised, I think that the New Mexico Team had begun to understand the power of transformation. I

can only surmise by the other state teams' report-out to the whole group that the conflict we had experienced as a pathway to consensus did not happen across all the groups. What I did realize was that our work would lead us in the right direction based on our willingness to consider alternative points-of-view. Throughout the three-year project other state teams experienced either a loss of members or a change in leadership due to a variety of reasons. The New Mexico Team had the good fortune to continue from beginning to end with the same members because we had confronted our own perspectives and worked out our differences at the outset. Our work at first summer teachers' institute created a very workable and cohesive unit; we were a team in every sense of the word.

In thinking about the process of conflict and consensus, Dewey (1933) wrote that we take an individual position on our own thoughts and actions and within our thoughts, transform them into something else. As a transformative learning experience, what we did have on our side was time to return home, to ponder the various knowledge structures presented to us, and come back as a group in a month's time, and re-visit the issue to produce an essential understanding. Schon (1987) argues that individuals exploit personal knowledge in uniquely framed situations. Speaking from my own memory of this meeting, I did try to force my own ideas about the value of civil liberties on other members of the team to the exclusion of what I thought were less intellectual concerns pandering to a largely elementary audience. As the lone secondary teacher, I found myself in the minority as some of our discussions were based around ideas that might appeal to 4th graders rather than 11th graders. Frankly, some of our essential understandings appeared as simplistic and unworkable for the secondary classroom.

What I had failed to take into consideration is that essential understandings can appear to be in simple forms yet encompass deep intellectual issues that lead to critical thinking. Schon answered my concerns by stating that conclusions reached in one context (this contentious meeting) upon reflection, can lead to a shared perspective and may be used to transform skills into other contexts (the New Mexico curriculum). The eventual outcome of this pivotal afternoon actually produced results. We managed to reach a consensus in the Fall of 2006 because we had time to reflect, “to unite cognitively, temporally and spacially [sic] disparate elements” by creating a bridge to new territory (Silcock, 1994, p. 277).

Table 3: *The outcome of our essential understandings meeting at STI 06*

Essential Questions
<ol style="list-style-type: none"> 1. Who responsibility is it to ensure that every American has a place at the table of democracy? 2. What are the responsibilities of individuals to uphold the rights of others? 3. Who is the “We” in “We the People?” 4. How has the “We” in “We the People” changed over time? 5. How does controversy change or challenge democracy? 6. How does America keep from doing a Darth Vader? 7. How does our identity shape our views of and expectations of democracy?* 8. How do our individual and/or group experiences, perspectives, and identities impact our expectations of democracy?* 9. How does individual and group identity shape ones reaction, response, or action to an event? 10. How have people treated each other fairly and unfairly?
Content Questions
<ol style="list-style-type: none"> 1. What explains the difference in how the Japanese Americans from inside New Mexico were treated versus those from other places? 2. How did Japanese Americans create community in New Mexico?
* Essential questions preferred by the group at the end of our discussion in July

1st Base

Don't forget to swing hard, in case you hit the ball.

- Woodie Held

By Fall 2006, we had gone to spring training, headed to our first away game, developed a team culture, and returned with bat in hand ready to head around the bases, one way or another.

I think we all were trying to develop ideas that could then be turned into activities.

I realize, in retrospect, that this was necessary to nurture, develop, and narrow down specific ideas that could be used thematically. Sometimes, in terms of curriculum development, it is a matter of create now, reflect later. We had the opposite; we had the time to conduct more research, think about our ideas and create slowly rather than slapping it down on paper. What a luxury! (REJ:

September 2006).

Over the course of several meetings, the team looked to discuss a series of ideas which gave us a blueprint of what we hoped to create. There were so many angles to explore that it was a matter of focusing our activities to benefit the group as a whole. Did we all focus on one area or split our emphasis based on levels of instruction? Dr. Y kept asking us questions; "What are your best ideas?" or "What have you learned about Japanese Americans?" and "What resources have been the most helpful to you?" It was through these questions that themes of interest began to emerge. Dr. Y said that "every time we got together, it gave us something to talk about...that back conversation, in those team meetings, were very powerful and substantive on all levels." What we began to think

about was creating actual curriculum, tied to a basic essential question, yet individual to specific grade levels (Dr. Y, personal communication, February 7, 2010).

The discovery process when working with materials on a project of this size was transformative but there were ideas floating around that either were discarded or brought into the realm of possibilities for practical use. Clandinin and Connelly (1988) call this phenomenon *commonplaces* which is defined as a set of factors or determinants that occur in statements about aims, content and methods of curriculum. While there are six statements of the characteristics of commonplaces, the one that resonates with our particular process is the use of commonplaces as analytic tools. Materials, ideas, themes can all be analyzed through a variety of lens: philosophic, psychologic or sociologic. But to what end? What commonplaces do in terms of discussions is reveal layers of meaning for the participants and help in the construction of new texts of meaning (pp. 83-85). The deep conversations that Dr. Y referred to were actually providing a platform for the shaping of views vis-à-vis effective curriculum.

Table 4: Teaching and Learning Topics, October 14, 2006

Teaching and Learning Topics Japanese Americans in New Mexico	
1.	Japanese immigrants were supposedly well represented in NM coal mining industry between 1900 to perhaps the 1930s-but we still know little about this...Students could do work in primary documents....
2.	The first wave of Japanese “gang laborers” who came into New Mexico were probably brought in by Japanese labor contractor or contracting firms. Students might find more information about contract system in New Mexico....
3.	Japanese workers were used as strikebreakers in the violent coal mining strikes around Trinidad, Colorado in the early 1900s...How did that affect the Japanese who were mining in New Mexico, especially around Raton? We don’t know.
4.	Japanese immigrants tended to move from coal mining into railroad work and that seems to have been the trend here in New Mexico....All of this offers some interesting possibilities for studying cross-cultural and interracial relations.
5.	In 1921, New Mexico passed an anti-alien land law, like the majority of western states, to prevent the Japanese from buying property. It involved an amendment to the state constitution, meaning that the legislature proposed it and the people of New Mexico voted it into law....A good project would be to have students explore newspapers and other records from that year to see if there was local opposition...or how the law was “sold” to the voters.
6.	What kind of fascinating personal stories are waiting to be uncovered?
7.	Much more can be learned about wartime experiences in New Mexico....Did neighbors really come to the aid of their Japanese neighbors-if so, why, and how did that play out?
8.	Rogers and Bartlet, <i>Silent Voices</i> , started an interesting discussion about the link between the Bataan saga and anti-Japanese racism in New Mexico. Just how significant was that ill sentiment during the war and thereafter?
9.	The Japanese American population of New Mexico grew between the start of WW II and 1950 but only modestly. How should we interpret that?
10.	Do we have a history of the New Mexico Japanese American Citizens’ League?
11.	And your ideas....

Based on the questions above, we had an ambitious meeting in October of 2006, in order to clarify our next steps. The first order of business was to hear from the historian who was writing the academic overview for New Mexico. He presented his paper, “The Nikkei in New Mexico” and asked for suggestions to clarify issues that we might be highlighting in our units. This particular exercise was refreshing in that egos were truly left at the door. While the research component belonged to the historian we were all included in the revision process and our ideas taken seriously. In addition to a fascinating overview, he provided a timeline for Japanese Americans in New Mexico

(See APPENDIX B). This really helped to put our work into perspective in terms of resources and possible materials.

Throughout the course of this day-long meeting, each of the members did a report-out of where they were in the process. Dr. E and EL, the elementary teachers, found their focus centered on the idea of community with a question of “what was the community like in World War II?” They both wanted to use *Weedflower* as part of their unit with images of community from around the state. MSE, as a mid-school teacher struggled with the issue of standards, so her focus became one of teaching the big idea that could be used either in social studies or language arts. Her task was to fit the unit into New Mexico history and then focus on skills such as primary sources and personal stories. She also talked about teaching students how to read a photograph. During an interview with MSE after the end of the project, she discussed how she had a deep commitment to telling the story of the Santa Fe camp. “I did not want to write a generic history, I wanted Santa Fe materials about those men” (MSE, personal communication, February 7, 2010). The art teacher, AT, wanted to focus on types of artistic representations along with content. She would be working with two teachers of gifted students and wanted to look at justice versus injustice and keeping cultures alive. What was fascinating about her input, due to her training as an artist, was that she saw the world using a different vocabulary than I was used to. Her ideas about dual perspectives included both historical artifacts and individual creation which provided a very different way to think about the content. TC, as our technology expert, tried to consider what needed to be included in the DVD and how to shape it in a way that would be appealing to educators. Her concern, and one we had discussed at length, was the lack of survivors

from the Santa Fe camp and how we might include voices into the final product. One frustration expressed by the whole group was that the New Mexico experience was so different from say, Arizona with two major camps and survivors. In order to overcome the lack of material we would need to think beyond the tried-and-true to come up with meaningful instruction about the unique role New Mexico played in World War II.

Personally, I was still rather skeptical about my own content knowledge and ability to create meaningful curriculum at this point but realized continued research would deepen my own understanding about the subject. For example, I was familiar with the broad timeline of Japanese American internment and redress from a national perspective. I possessed some basic information about the Santa Fe camp but it was sketchy. Other than a few short articles and the Rogers and Bartlit book, my understanding of Department of Justice versus relocation camps was nominal.

I was also under the impression that this meeting was about presenting a curriculum albeit a work-in-progress. I had taken several of the lessons developed for the *American Encounters* theme basket from the previous July and adapted them for the purpose of this presentation. In my 11th grade U.S. History class we were approaching the World War II era and I wanted to test the curriculum to see if any of the activities had merit. When I arrived on that late October day, with curriculum in full form, I was on one hand pleased that the unit had come together and strangely uncomfortable since the other participants were still in the research phase and brought only ideas. To add to my discomfort, both the project manager and one of the instructor's from the museum came to the meeting to find out where the team was in the process and receive updates.

How could I have misread the emails? I really thought we were to have something ready to go. Now I look like the nerd who rushes to produce something that is less than thoughtful and more about showing off. Given my task-oriented personality, I was sure that everyone else would have something to present and didn't want to seem unprepared or not staying on top of deadlines. I rushed to produce, sat there presenting curriculum with absolutely no confidence about my own abilities. Was it all just smoke and mirrors? (REJ: October 15, 2006).

I had developed a five-day unit plan based around our discussions of community, identity and democracy, using the extended metaphor of the railroad with stops as markers for new information. Each day of instruction began with a reading either from a novel, from the historical record or from one of several children's books. The next step was a short lecture giving the students some history about a specific issue. The final instruction task asked the students to engage in the learning process and come to conclusions. The final assessment piece was a short essay asking them to think critically about their learning.

Rugg (1926) talked about the need for a curriculum that dealt with diversity and how this was evident in one's own community. For curriculum to be effective, it would be informative as well as sympathetic and critical. In looking back at my initial work, I had followed Rugg's formula intuitively motivated by cause and effect which is a theme in all my historical teaching and training. I had come up with a plan to present various situations about the Japanese American experience, from the broad to the specific. I also wanted to give my students the opportunity to explore various points-of-view and see how relationships within these situations were never just cut-and-dried, but organic and therefore had meaningful effects (Nelson, 1978).

Table 5: Secondary Lesson Plan Template for U.S. History

Enduring Communities (New Mexico)

Target Audience	This unit is intended for either an 11 th grade U.S. History or AP U.S. History class. It certainly may be modified for a Special Education Core class.
Time Frame	6-7 days for full project; can also be used as 5 one-day units of instruction depending on the focus on the instructor.
Standards & Benchmarks	<p><u>NM STATE STANDARD 1-A:</u></p> <p>➤ Analyze the role and impact of New Mexico in World War II</p> <p><u>NM STATE STANDARD 1-B:</u></p> <p>➤ Analyze the role of the United States in World War II to include movement from isolationism to involvement following Pearl Harbor, and activities to support the war effort on the homefront.</p>
Essential Questions	<p>➤ Content: How do people fight against racial hysteria during wartime?</p> <p>➤ Pedagogy: How do my students respond to new material with no background information? These goals include the need;</p> <p>1)to walk students through the process of Japanese-American relocation</p> <p>2)to help students improve reading comprehension</p> <p>3)to guide students to examine the larger issues of civil liberties during wartime</p>
Guiding Questions	<p>➤ Are comparisons being made with Germany and the Holocaust?</p> <p>➤ How do students respond to visual images of this topic?</p> <p>➤ Are students able to create more sophisticated comparisons about the New Mexico experience versus other states that had internment camps?</p> <p>➤ How do students respond to literature about this topic?</p> <p>➤ Are students able to develop an understanding of the racial prejudices of the time that led to this experience?</p> <p>➤ Are students able to grasp the importance of New Mexico in the World War II effort?</p> <p>➤ Are students able to grasp the dichotomy of Japanese-Americans internment with the ultimate patriotism of those who were interned?</p>
Documents/ Resources/ Materials	<p><i>When the Emperor was Divine</i> by Julie Otsuka</p> <p><i>The Bracelet</i> by Yoshiko Uchida & Joanna Yardley</p> <p><i>Baseball Saved Us</i> by Ken Mochizuki & Dom Lee</p> <p><i>Dear Miss Breed</i> by Joanne Oppenheim</p> <p><i>Impounded</i> edited by Linda Gordon & Gary Y. Okihiro</p> <p><i>Dr. Seuss goes to War</i> by Richard H. Minear</p> <p>“Home was a Horse Stall” by Jim Carnes-found in <i>Teaching Tolerance</i></p> <p>“The Years of ‘Los Japos’” by Sharon Niederman (<i>Santa Fe Reporter</i>, July 1991)</p> <p>“In Response to Executive Order 9066”- poem by Dwight Okita</p> <p>Japanese symbols for Hope, Peace, Struggle, Survival, Remembrance</p> <p>Materials for notebook; cardstock, glue sticks, hand-outs, black markers</p>
Products/ Outcomes	<p>Reading & Active Listening</p> <p>Interactive Notebook: Day 1-5</p>
Assessments	<p>Photograph Analysis</p> <p>Cartoon Analysis</p> <p>Essay</p>

What emerged from this meeting was not only affirmation about the work I had produced but more questions. Part of the process of curriculum development is just that; developing ideas, working through existing materials and transforming ideas into teachable lessons. What I should have realized is that every time I teach this unit, I am making changes of some kind. There is never a point at which I have said, “that’s it!” I also, although loathe to admit this, wish I had spent more time thinking about the questions that Dr. Y had set before us at the meeting. I might have created something very different if I had taken the time to really go more deeply into the research and think critically about the major issues that needed to be addressed. I found in looking at what the other team members produced, there was really great depth in their respective units whereas mine was more about thematic strands. In retrospect, I am actually proud of what I have produced but feel it might have been constructed in such a way as to elicit even more critical thinking from my students. Hindsight is always 20/20 and I was second-guessing myself before the curriculum had even been tested in the classroom (Schon, 1995).

In interviewing both the JANM staff and members of our team, I discovered that throughout this process, each member felt frustration at different times over different issues. MSE arrived for our first meeting in May of 2006 assuming that everyone had done their research ahead of time. I arrived for our meeting in October assuming that everyone would have curriculum in hand. Our technology member assumed that the interviews would be forthcoming the first year. Dr. Y assumed that the conversations at team meetings were “very powerful and substantive on all levels” (Dr. Y, personal communication, February 7, 2010). The project manager from the museum assumed that

the teams would develop meaningful curriculum without an organizational structure to guide the work. Mr. T, as an instructor with the museum, assumed that once we had the knowledge gleaned from the summer institutes, we would head back to our states and create many different types of curriculum which would be disseminated organically. Mrs. O assumed that the ideas and themes presented during STI 06 would resonate with all the teams which was not necessarily the case (PM, Mr. T, Mrs. O, personal communication, October 30, 2009). What all these assumptions led to was another realignment of what appeared as the ideal situation to each individual participant and what was really happening in the experience. Schon (1995) refers to this process as reflection-in-action where individuals perform in some way, surprise is triggered in some way, and then the individual restructures his understanding of the situation. Throughout the course of this project, each member in some way found the need to restructure an understanding of the situation. It was through this change that the New Mexico Team moved forward in terms of goals and results.

Batting Cage Practice

Life will always throw you curves, just keep fouling them off...the right pitch will come, but when it does, be prepared to run the bases.

- Rick Maksian

In November 2006, I used my curriculum for the first time with my 11th grade U.S. History students. The organization and pacing of the unit was good moving from the broad national story of Japanese American internment to the state level of New Mexico including the Santa Fe camp and community stories from Gallup. Students listened to a children's story to help connect them emotionally to the topic. This was followed by a discussion of the removal and relocation process to the various types of

camps. The most glaring problem arose on Day Three when students were asked to look at photographs from the camps and encouraged to make some judgments about what they had seen.

Table 6: *Field Test, November 2006: Day Three of my Curriculum Unit*

STOP #3	INTERMENT CAMP : <i>What did it look like and feel like?</i>
OBJECTIVE:	Students will examine several different texts of life in the camps and how people coped during this time.
ASSIGNMENT:	<ul style="list-style-type: none"> ➤ In groups of four, students will read excerpts from the following texts: <i>Boy No More</i>, <i>Journey to Topaz</i>, <i>Farewell to Manzanar</i>, <i>Baseball Saved Us</i>, <i>When the Emperor was Divine</i>, and <i>Dear Miss Breed</i>. ➤ They will also examine <i>Manzanar: Photographs by Ansel Adams</i> and <i>Topaz Moon: Chiura Obata's Art of the Internment</i>. ➤ Students will create a written description of life in the camps to include the following; physical conditions, living space, education, activities especially for young people, lack of freedoms, and loyalty issues.
ASSESSMENT:	<ul style="list-style-type: none"> ➤ Students will create a mosaic of life in the camps to show the aspects both positive and negative. They can use some words but selectively.

From the outset, there was too much material to absorb in a 50 minute class period and in my haste to have them look at photographs, I failed to give them the tools to really examine them and synthesize the information (Trachtenberg, 1989). The students seemed confused at times and even got bored just looking at photos. This exercise definitely needed some adjustment. What I liked about the unit as a whole was the arc of learning; from broad to specific, from national to local (Nelson, 1978). It made sense to me in that learning should lead students to new places, following a thread or theme of some kind which gave them a framework for understanding the racial hysteria during World War II against Japanese Americans.

Schon (1991) would then ask the question at this point in the process; “when we have taken the reflective turn, what constitutes appropriate rigor?” (p. 343). My answer would be that the rigor was appropriate in three out of the five lessons, but I had some work to do; content is only as good as the way in which it is presented, and effective pedagogy must also lead students beyond their current levels of knowledge. It was a feeling of accomplishment in that the unit had merit but also a feeling of humility that my creative process needed to be guided by more than just, “this provided interesting results with my students.” My work needed to become more fully formed in terms of production and results to best support critical thinking. At this time, I was questioning my haste in producing curriculum without having gone through the intellectual process more thoroughly. I was beginning to see the conceptual side to curriculum development rather than just focusing on the activities themselves. Dewey (1938) talked about the fact that inquiry proceeds from doubt to the resolution of doubt which leads to more inquiry. “The inquirer does not stand outside the problematic situation like a spectator; he is *in* it and *in transaction with it*” (Schon, 1992, p. 122). In an effort to re-tool my ideas, it was time to return to the documents, to the research and to critical analysis from the team. This was “reflection-in-action” in the best sense of the word. I was on 1st base but really wanted to get to 2nd and move on. With constructive comments from the New Mexico Team and visitors from the museum, I had my foot off the base waiting for the next batter but needed to rethink my own skills in the process.

2nd Base

Progress always involves risks.
You can't steal second base and keep your foot on first.
- Frederick B. Wilcox

Second base is the farthest from home and the player stands at the outer edges of the field. Over the next four months, I returned to the role of researcher, looking back on books I had read, re-thinking photographic analysis and learning more about the role of community in the New Mexico experience. One such resource was looking at *Nisei Voices: Japanese American Students of the 1930s – Then and Now* (Hirohata & Hirohata, 2004). The book is a series of valedictorian speeches given by the Nisei generation during the 1930s, classified by the focus on their talk such as education, or graduation or even international relations. These speeches are followed by a brief history of their lives following graduation. The reading of these individual stories was a way to go from the big picture to the specific. Individual stories could provide a doorway into more meaningful discussions with my students – a way to have them discuss controversial issues using examples they could relate to (Hess, 2002). In Spring 2007, I had an experience about the Gallup community that would bring these stories full circle for me as a way to include my students in history by using stories of young people whose dreams and desires were not so far removed from their own.

Another resource that stretched my understanding of photographs was the book, *Impounded: Dorothea Lange and the Censored Images of Japanese American Internment* (Gordon & Okihiro, 2006). Lange's work with the WRA in 1942 was a story in itself; her access was limited and her work was censored, prohibiting photographs of the worst aspects of incarceration. The photographs I had used before for my curriculum were fairly antiseptic and showed daily life in a relative benign fashion. These photographs were different in their views of camp life. There was evidence of long lines,

boredom, and trying to maintain a sense of normalcy in what were harsh conditions. Here was a way to bring into the conversation how point-of-view can change our minds and how a photograph can portray certain images along with feelings (Trachtenberg, 1989).



Figure 7: Lange Photograph of Japanese in San Francisco heading towards Tanforan Assembly Center.

Going back to the materials, re-investigating ideas about my unit and constant reflection led to changes for specific assignments in the curriculum. In the early months of 2007, the New Mexico Team held more meetings to include an oral history workshop and discussions about our participation in an upcoming conference. In April, Dr. Y came to my school to video-tape the curriculum in action as I got ready to field test it for a second time with a new set of students. To give some context to the teaching environment, I work in a rural four year public high school 30 miles from the nearest city. Within the student population, we have over 75% eligible for free-and-reduced lunch,

20% classified as special education students, and 50% of the students classified as English Language Learners. The demographics are 90% Native American and 10% other including African-American, Hispanics, and Caucasians. 90% of the students are bused in from 10 to 45 miles away and most live below the poverty line. However, we do offer several Advanced Placement course in Language Arts and Social Studies along with dual credit classes affiliated with the local community college. In addition, over the last five years we have had a least three Gates Millennium Scholars every year. The class that was profiled for this unit was called the \$2 million class in that they earned that much in scholarship money, an impressive feat for a mere 100 students.

The environment of my classroom is open and loud, yet orderly. Administrators have remarked that the atmosphere is one of organized chaos. I have five round tables with six students each to facilitate discussion. I strive to engage my students in many different ways and look forward to vibrant and lively conversations. The daily outline for the unit was as follows:

Table 7: *Field Test, April 2007: Day-by-Day Outline of my Curriculum Unit*

<i>DAY 1</i>	Create interactive notebooks
<i>STOP #1</i>	Packing to Go: listening, drawing, questioning
<i>STOP #2</i>	Home was a Horse Stall: reading, analyzing, drawing
<i>STOP #3</i>	Life in the Camps: looking, analyzing, creating
<i>STOP #4</i>	We are Americans: reading, evaluating
<i>STOP #5</i>	The New Mexico Response: comparing, analyzing
<i>ASSESSMENT</i>	ACE writing and drawing

One of the best activities for STOP #1 was a result of using an ELL strategy in which the students visualized the materials they were hearing orally. The opening portion of *When the Emperor was Divine* (Otsuka, 2002) tells of the mother (no names are used)

packing up the house to leave following *E.O. 9066* and having to destroy the dog because they were not allowed to take animals. It was both tragic and meaningful to so many of my students who have animals and have special bonds with them.

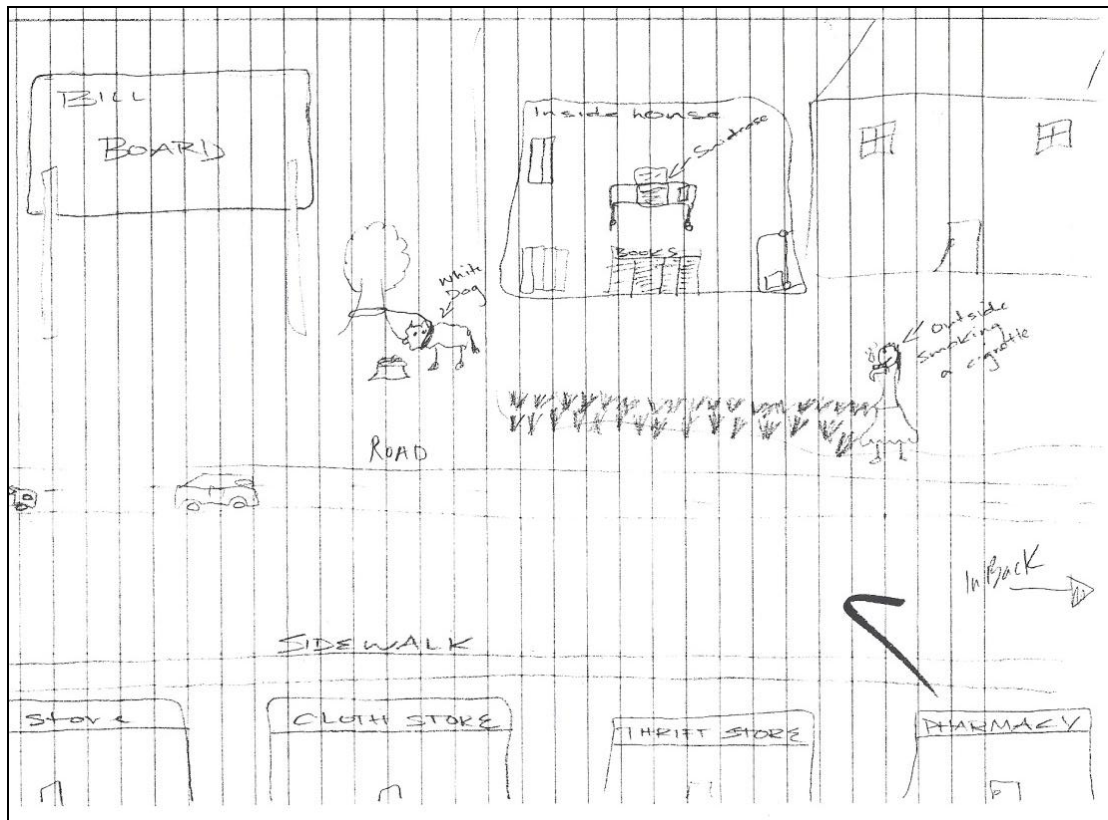


Figure 8: Student's visualization from Chapter 1, *When the Emperor was Divine*

What was interesting about their responses, in general, was the central focus of the dog, the ordered life and having to leave it. The students were beginning to sympathize with the feelings of loss. Over the next two days I had the students read material about the difference between life at the race tracks and then life in the camps. In order to supplement the processing of photographs, Dr. Y had suggested that I use some kind of guide to help them “read the photograph.” Using folders with pictures and text from *Dear Miss Breed* (Oppenheim, 2006) the students were able to visualize life in both

of these locales and what hardships they had endured. In the previous unit, I had used similar graphics but this one truly targeted the visual learners in my class and helped the students to classify and clarify information. The new techniques worked in the success of this activity.

INSTRUCTIONS-PART A: You are to create a perspective piece comparing life for Japanese-Americans in the horse stall and later in the internment camp. Look at the description from the reading to help guide you. You also need to illustrate what you have described!

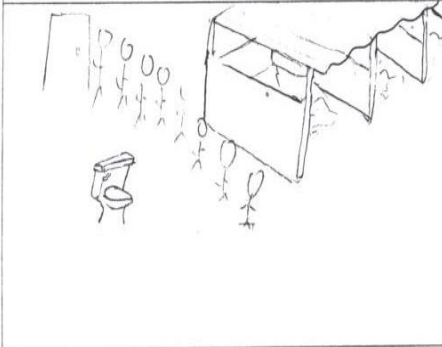
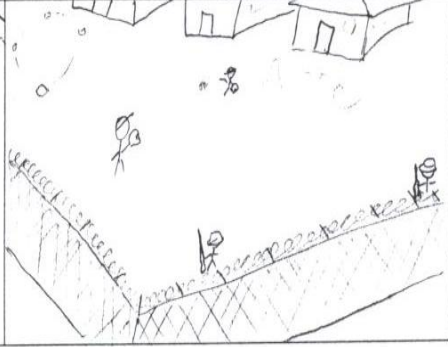
HOME WAS A HORSE STALL	LIFE IN THE INTERNMENT CAMP
<p>9'x25'</p> <p>Dirt and manure</p> <p>The walls half done, white full of holes</p> <p>Bathrooms a long ways away</p> <p>lines everywhere</p> <p>no privacy anywhere</p> <p>rumors of being moved and killed.</p>	<p>20'x24'</p> <p>Rooms had one light bulb</p> <p>a stove</p> <p>made tables with army crates</p> <p>they had to stand in lines</p> <p>former baseball teams</p> <p>crappy houses, hot in summer, freezing in winter</p> <p>fences, barb wire</p> <p>Gross food</p>
	

Figure 9: STOP #2 & 3: Student Response to Readings & Photographs

The students' responses demonstrated a connection with certain elements. For some reason, they all seemed to gravitate towards the idea of baseball probably because

of using the children's book, *Baseball Saved Us* (Mochizuki, 1995). They were also fascinated by waiting in line especially for the bathrooms and that there was no privacy. This was particularly interesting that a lack of privacy was what they remembered most. Perhaps this acted as an historical marker representing something larger in their thinking. Barton (2008) studied the concept that students are drawn to individual stories not societal systems. Their thinking became sympathetic to those individuals in the camps rather than the larger view of incarceration. They see history through individual lives vis-à-vis their own world view.

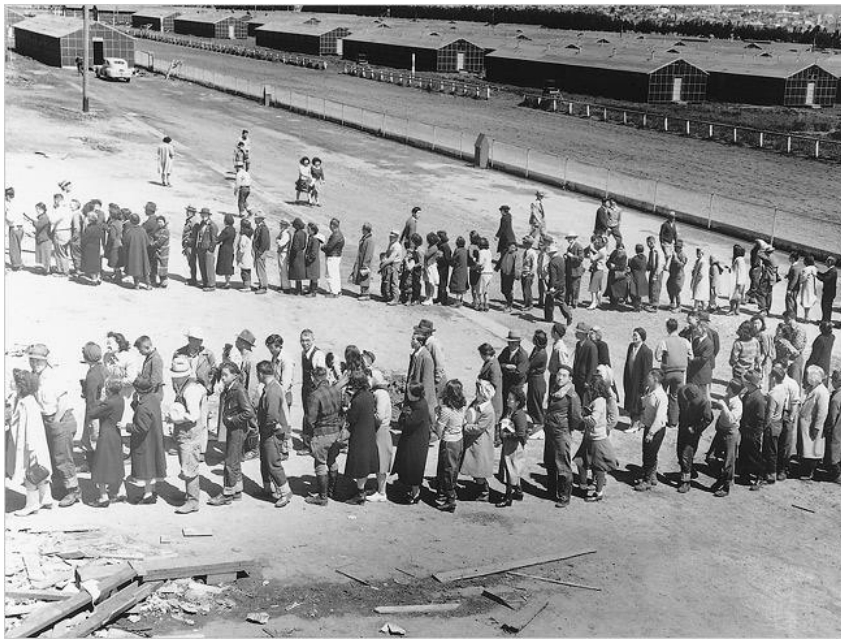


Figure 10: Lange Photograph from the Tanforan Assembly Center in San Bruno, California as people wait in line for the single mess hall at noon.

During the second phase of my own field testing, another opportunity presented itself in the form of my aunt, a local historian and former history teacher from the Gallup area. Dr Y arranged to interview her during the week of my field tests and what emerged were valuable pieces of history about community. She was in high school during the

early 1940s and talked about her friends who happened to be Japanese. She relayed stories of how they attended Japanese language classes following the regular school day and were seen as any number of ethnic students living in a diverse community. At any given time, there were no less than twenty different ethnic groups populating Gallup as a result of the railroads and mining. My aunt brought out her high school yearbooks, and showed us that during 1942 and 1943, Japanese American students were elected as student body president of the high school. Given the events happening along the West Coast, this was a unique event of local history. Relative to my own unit, she discussed the fact that when the orders came down to turn over individuals of Japanese extraction, the local town council tabled the issue and “never got back to it.” In essence, the town protected its citizens rather than force them into internment camps. We learned that those families living in railroad or mining housing were not immediately evicted and sent packing but were given time to find alternate accommodations. Unlike other accounts we had read, Gallup protected its citizens rather than ostracize them (Dr. Y, personal communication, March 28, 2007). At a meeting shortly after this interview, Dr. Y and I discussed these interesting turn of events that brought the notion of community into full view. Those Japanese living in the Clovis area, we discovered, lived in an ethnic enclave outside the town and therefore were not seen as ‘us’ but ‘them’ and were quickly sent to the Crystal City camp in Texas.

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From Gallup to Glory

Hershey Miyamura grew up in America's melting pot

By Sally Noe
For the Independent

Gallup continues to be an unlikely location for the most ethnically diverse community in New Mexico. It's even more unusual to discover that the community didn't begin as one populated by Hispanics or Native Americans.

The huge coal deposits which laid beneath Gallup quickly became an attractive resource as the country's railroads extended west. To harvest this black fuel Gallup needed people with a sense of adventure. Responding to this call was a diverse immigrant population. Joining the Anglos, Austrians, Hispanics, Italians, Germans, Greeks, Russians and Yugoslavians were the Japanese.

Yaiichi Miyamura and family decided that it was time to leave the Heaton Mine company and open one of several Japanese-owned cafes in Gallup. By the 1920s, Gallup's reputation as a good business town was spreading throughout the nation. Improving Gallup's ties to the U.S. were the 14 passenger trains which stopped in the budding town daily as well as Route 66 which brought tourists, traders and shoppers. When it was time to eat they headed to Coal Avenue.

Hershey doesn't remember living in the basement of the newly built "Lucky Cafe," but in those days many merchants lived in the large basement apartments of their stores. By the time he was school age, Hershey's father moved the family into the house next door to the cafe while Yaiichi's helpers then occupied the now vacant apartment.

Streets, alleys and roofs were the yards for many of the children living in the area. Central School and Gallup Junior High were only three blocks away. Central School was no longer the only elementary school in town, however, it now served students south of the Santa Fe Railroad and west of First Street.

Despite the multi-cultural environment in their new land, most immigrant families attempted to maintain the culture and

GALLUP HIGH

Courtesy photo

The Gallup High School graduating class of 1943. Miyamura's photo is last on the right third column down from the top. Forty men from this graduating class had already gone off to serve in World War Two prior to graduating.

See From Gallup, page 6

Congratulations on your

Figure 11: Article from the Gallup Independent on October 25, 2003

In listening to my aunt's conversation about her Japanese Americans friends in Gallup during the war years, I realized that this episode of local history provided a gold mine for information about how individual communities handled the situation of *E.O. 9066*. The experience of those families in Gallup was far different from families living in California who were taken en masse to relocation camps losing any semblance of a normal life. I was unable to verify the information about the town council through the government records but aunt had written several short articles which were based on oral interviews conducted over the last twenty years with the Japanese American citizens of Gallup.

This information about the power of individual communities, gave me a way to connect local history to the larger story. For the last day of my unit, I read one of my aunt's articles about a local diner and told them of her experiences. The students were then able to put together a comparative graphic that incorporated both the experience of the Santa Fe camp as prisoners and outsiders along with communities like Gallup in which the Japanese were clearly integrated. The result provided a tangible way for the students to think about the role of community in this story (Gardner & Adams, 1983).

For the final assessment, my students read a poem as a prompt for their writing. They were asked to answer following question: “**How** did the American government treat Japanese Americans during World War II and **why** were American citizens seen as the enemy?” I was looking for writing that linked the content they had received during the unit, with ideas we had discussed about rights and liberties. I also required them to use evidence from either the poem or an article about the Santa Fe camp and explain how this evidence supported their argument.

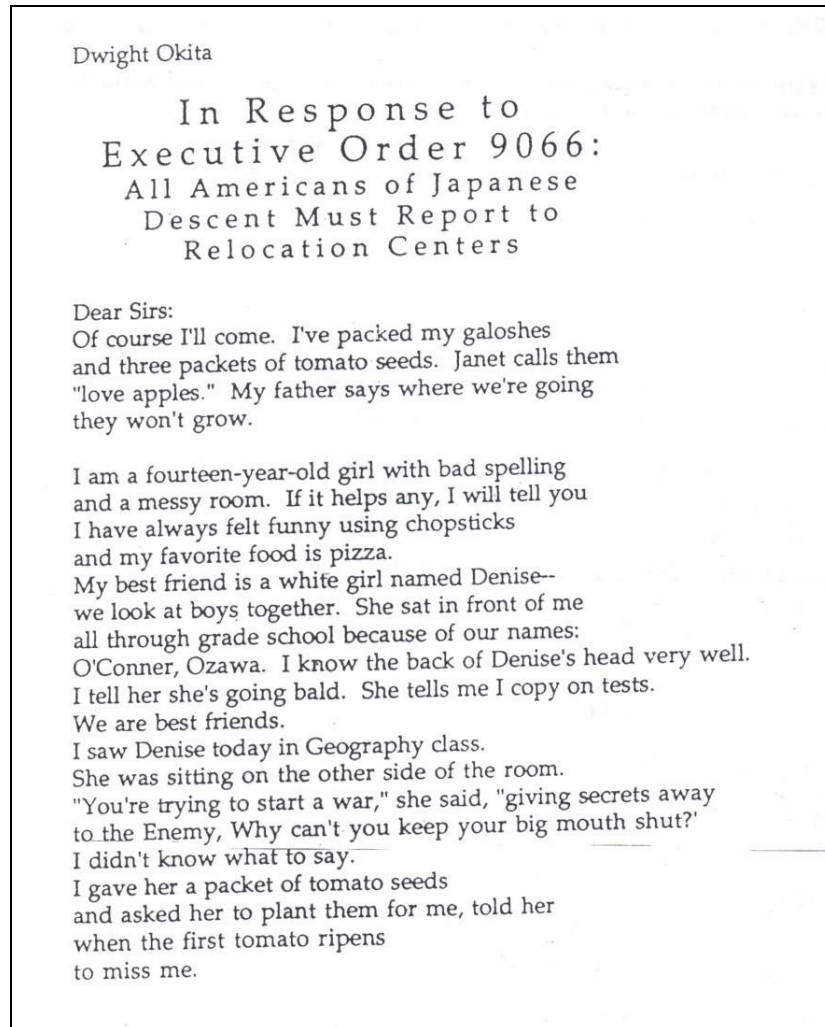


Figure 12: Poem used as a writing prompt for final assessment.

The poem resonated with the students because they could relate to having friends and then experiencing a betrayal of some kind. Empathy for both friends was the topic of discussion before the students began to write. They wanted to talk about how they might have felt or reacted in they had been in the situation. Like the inclusion of photographs, I was hoping to use this poem as an historical signpost to trigger certain responses in their essays. Without much help from me, they were able to use the feeling of the poem to express the historical events surrounding internment (Barton, 2008).

<p>QUESTION: <u>How</u> did the American government treat Japanese-Americans during World War II and <u>why</u> were American citizens seen as the enemy?</p>	
<p>R/A = Restate the question, then answer using at least 2 full sentences</p>	<p>The American government treat Japanese-Americans bad during World War II and American citizens seen as enemies.</p> <p>The American treated the Japanese bad. They hardly picked on some Japanese Americans. But they gather most of the Japanese from both generations and put them in a prison camp. But they gave them food, a place to shower. But not much privacy.</p>
<p>C = cite from the article and explain what it means</p>	<p>They were labeled "dangerous enemy aliens." Inside the fence was an internment camp that between 1942-46 imprisoned over 4,500 Japanese and Japanese-American men.</p> <p>Americans thought that all Japanese were evil, because of what Japan did. So they began to hate them. Also suspected that Japs in America were feeding information back to Japan.</p>
<p>E = Explain and expand your answer-give me details in five or more sentences</p>	<p>After what happened in Hawaii, the Americans began to hate Japs. Even though the ones in America had nothing to do with the attack on Pearl Harbor. Americans thought Japanese-Americans were sending information to the ones in Japan. So they decided to put them in camps until the war was over. But we didn't torture them as badly as the way Germany tortured the Jews. We did not starve or kill the Japs.</p>

Figure 13: Example of a Special Education Student's Response.

As an unintended consequence, the students really remembered all the discomforts of the camps. The historical signpost had worked. As I read other responses, I wondered if I was handing them too much information about one side of the picture. This brought back to me the controversy over the marker to recognize the Department of Justice camp in Santa Fe. Some New Mexico survivors of Bataan were opposed to any

recognition of camp because of bitter anti-Japanese sentiment stemming from their experiences in World War II (Rogers & Bartlit, 2005).

In my haste to have students understand the experience, I might have failed to provide perspective and point-of-view in terms of our class discussions. This was something I would need to think about before the next field tests in the fall. In reflecting back on the second set of field tests in my classroom, I was getting better at translating the information to my students, had found ways to stimulate more dialogue about photographs, and how to incorporate the idea of community as a final piece of the unit. Through my students I was being taught how best to deliver content and the shaping of lessons that followed a theme to lead to critical thinking through historical empathy (Dewey, 1938).

One week after this 2nd field test, several of the state teams had the opportunity to showcase our curriculum at the Rocky Mountain/Great Plains Conference in Social Studies. This was another test case of sorts and I was certainly far from the comfort zone of team meetings and friendly faces; I was definitely out at 2nd hoping to just get home. It was the first time we had presented to an outside body other than ourselves. These were teachers from all over the region who had no vested interest in our work. How would the participants respond to what was really add-on curriculum? Would they embrace the subject as we had? Could our curriculum play to a larger audience? Would anyone show up?

Thank goodness I brought my mother with me and some fellow teachers from my school. At least they will be kind. I am worried this might lay an egg and people will go away with a feeling of utter confusion. The other teams (Utah & Arizona)

here seem further ahead of us and have it together. What if this is a bust? I should feel comfortable presenting to other teachers, but this is bigger than just my classroom (REJ: April 13, 2007).

Luckily, we had the support of each other in this situation and PM was there from the museum providing an overview of the work from JANM's perspective. One of the members of the Arizona team talked about linkages between the book *Weedflower* and work with the camps in his state. A Social Studies teacher from Utah, had also developed an interesting middle school curriculum tied into working with a local museum. I presented the interactive notebooks that my students had created mirroring the railroad track metaphor. As part of the presentation, our team leader placed enlarged photographs of the Japanese American experience during World War II around the room. These images gave people something to discuss, to comment on, and to think about. This visual elements drew people into the story and gave them a sense of context before hearing about the actual curriculum (Trachtenberg, 1989). Given the number of participants and requests for information, we were definitely on to something. This venue provided a dress rehearsal for the presentation of our curriculum to all the teams at the Summer Teacher Institute in 2007, just a few months away.

At a dinner that evening, the camaraderie within the larger group that had been established at STI 06 returned as we discussed the possibilities of our curriculum, changes that needed to be made and how this project had excited and inspired us to move forward. It was another pivotal moment in that the hard work and research was finally coming together into something more meaningful than just our individual participation. In thinking back about this conference, the experience provided a point of departure for

many of us; we were no longer researchers working in safe environments in our home institutions, but putting our work into the public domain and therefore exposing our work to the risk of criticism. For teachers who create curricular experiences everyday in the classroom, this process of moving beyond comfortable boundaries is crucial to developing a sense of purpose beyond our own students (Connelly & Clandinin, 1990). The use of our units into our individual classrooms is certainly of key significance, but the true test of what we were doing was the dissemination to other teachers. Would they pick up these units and use them? And could we guarantee that our work had applicability throughout our respective states? Over the next year, we were to discover the power and responsibility behind those questions. Our work was being lauded by the audience but was it a home run?

Shortly after this regional conference, Dr. Y and I had the opportunity to attend a symposium co-sponsored by the International Coalition of History Site Museums of Conscience and the Bosque Redondo Historic Site located near Fort Sumner. The goal of this particular meeting was to openly discuss and reflect on how Bosque Redondo could serve as a space for civic dialogue. While not directly related to our work, many of the same discussions taking place at this symposium related to our work for the *Enduring Communities* project. In discussing the expansion of the museum at Bosque Redondo, the group came up with five major topics to engage people in the history of the site: (1) Personal histories (life at the camp), (2) Point-of-view, (3) Basic facts of the experience, (4) Relevance in today's world and (5) Civil liberties violations (Personal communication, April 19, 2007).

Following further discussion and reflection activities, Dr. Y and I discussed the need to remember these topics in terms of our own curriculum. We needed personal histories from Santa Fe even if it came through second and third generation personal accounts. Point-of-view was a crucial aspect of our work and one to consider in all the material we had previously discovered. A newspaper article I was using in my curriculum entitled, “The Years of ‘Los Japos’” told the story of the Santa Fe camp from the locals employed by the Department of Justice. It was a different view between the staff of those being held as political prisoners. So whose history was it that we were telling? (Foner, 2002). The experience of Japanese American interment during World War II was becoming more multi-layered as our knowledge increased over time providing many different facets of information. The trick would be finding the connective link with students while not overwhelming them with too much. Our goal was now presenting to state teams at the 2007 Summer Teacher Institute .

Our Second Away Game

This is a game to be savored, not gulped. There’s time to discuss everything between pitches or between innings.

- Bill Veeck

By the end of May, we had to start planning another trip to Los Angeles. I was excited to return to Little Tokyo and see the sights. It would also be interesting to see what the other teams had produced. We had been meeting regularly every month to discuss the field tests and how they went with students. At a meeting in late April, Dr. Y presented a brief article entitled, “Civil War Stories: an Integrative Approach to Developing Perspective.” In the article, the author had developed four levels of perspective development;

- Perspective Level 1: First person with limited historical background
- Perspective Level 2: Enriching perspective with more historical content
- Perspective Level 3: Research, combining multiple voice
- Perspective Level 4: Comparisons and summary of learning (Wasta & Lott, 2000, pp. 62-67)

Dr. Y wanted us to “focus the content understandings you want student to have and not the strategies/activities you will use.” This was a useful strategy so as not to get bogged down in the minutiae of each assignment. This article proved useful as we sat in Los Angeles and listened to the other group. Did we move to Level 4 in our work or had we only stopped part way? In listening to the other groups, I felt as though our curriculum as a whole was at least at Level 3 where students were combining multiple voices and understanding perspective within the broad essential question of community. Many sections of the curriculum also were at Level 4 where students were able to make sophisticated comparisons between events during World War II and other historical time periods. It was a good litmus test for the New Mexico Team.

In Spring 2007, I was looking forward to returning to Little Tokyo, exhibits at the JANM of course, and our favorite noodle restaurant. We were to be back at the Miyako Inn again and it seemed like a homecoming of sorts. An extra opportunity was a trip to the largest of the internment camps, Manzanar.

Located about 20 minutes outside of Lone Pine and about three hours northeast of Los Angeles, Manazar sits in a dry hot valley within the Sierra Nevada mountain range.

As we approached the Owens Valley, we could see the dried up lake bed, which I had read about in National Geographic, and the growing sense of isolation. There

were mountains on either side of the road, farms and short brush-no trees to speak of. It would be hard to imagine the sense of dread the Japanese Americans felt as they headed towards an unknown destination, having left their entire lives behind (REJ: July 16, 2007).

The landscape was desolate while majestic in scope. The mountains dwarfed us as we sped along, with few trees in sight. The wind blew sand everywhere and it was very hot. This was definitely not a place to live in poor conditions at best.

As we approached the gate, we were curious what was actually there. I had heard about the camp from a fellow teacher who described the area as hot and dry. The first thing we saw was the stone guard building and the sign out front; this was military camp in every sense of the word. We stopped to take pictures and just ponder the historical significance of the entrance and how 10,000 individuals came through these gates to a life unimaginable at the time.



Figure 14: The Front Gate at Manzanar National Historic Site.

What was interesting about the gate is that it was indicative of my own movement from participant to researcher in this study reflective of Clandinin and Connelly's three-dimensional narrative inquiry space. For the first 18 months of my work on the *Enduring Communities* Project, I had been on the inside thinking about internment, reading accounts, learning the history and absorbing the minutiae. I was a participant with my fellow New Mexico team members. As I stood outside the entry post, I envisioned the larger picture which had meaning in and of itself. Manzanar was representative of broader themes of civil liberties, of adaptation, of politics, of temporality, and of crisis. I was finding my way by negotiating the boundaries of the guard gate and understanding how the two worlds connected through time. Experiences are the sum total of the parts and cannot be seen just through one lens. The trip to Manzanar provided real-life examples of what I had only read about. I had seen pictures of camp life but the stark reality of standing in front of an old barracks transformed those images in my mind to something tangible linked to individual stories of distress, dismay and despair. My thinking was expanding to absorb larger ideas and how to use this new-found knowledge to develop additional learning structures for my students (Clandinin, 2007).

Further down the road there stood a reconstructed guard tower. I had visions of the tower as illustrated in the book, *Baseball Saved Us* (Mochizuki, 1995). We had to photograph it - it had a sense of power in the structure. This was certainly not the original, the sense of its purpose was all too clear; this was a prison camp.

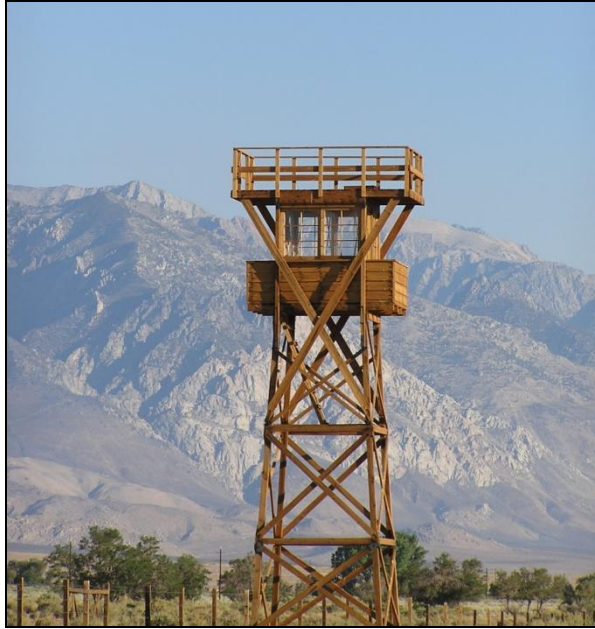


Figure 15: The Reconstructed Guard Tower at Manzanar National Historic Site.

Throughout the camp were small signs in front of cement foundations that designated either shops or some kind of barracks. The only building still there was the gym which now houses the museum and gift shop. It looks like any other gym at any high school in America on the outside. The park service official told us it was also used for general meetings, sports, and activities.

The museum was fascinating and focused on the life of the inhabitants. The first view that struck our attention was the huge photograph, taken by Ansel Adams, with the list of names of those who were at Manzanar. It was the most interesting silhouette I had seen in some time and very striking. All around the silhouette were sayings from the Founding Fathers. The one from James Madison was most telling:

It does not follow, because aliens are not parties to the Constitution, as citizens are parties to it, that whilst they actually conform to it, they have no rights to its protection.

People who were never charged with a crime had been locked up for three years. It brought the issues of civil liberties front-and-center to my thinking.

Outside the main building, as far as the eye could see were barracks markers-hundreds of them. The sense of distance was overwhelming. We figured out that from the back of the camp to the front was over two miles, quite a distance if one was walking in the heat of a summer's day where temperatures historically reached over 100 degrees. Since it was late afternoon by this time, the wind was really blowing, sand was everywhere, and it was very hot. The camp sits in a valley between two mountain ranges which made the heat seem more intensified by being blocked in on both sides. The baseball fields were to the right, and there in the sight of it was the guard tower just like in the children's book. This story of America's pastime taking place in this camp created another irony. The stories abounded about the camp leagues, their play-off games and attempts to play teams from the surrounding schools. The idea of these people rallying around the bases which were still there, kids in uniforms made from mattress covers, and used equipment, having guards watch over them, yet still finding enthusiasm in the game, was a bit overwhelming. It was easy to close my eyes and visualize the scene before us.



Figure 16: The Location of the Baseball Field with bases at Manzanar National Historic Site.

One of the most interesting aspects of the camp were the bathrooms. Throughout our readings, we had heard stories about how the women were especially shocked at the lack of privacy. This idea was one of the most horrific affronts to the occupants' sensibilities. Several foundations are still in the camp and one was the bathhouse. The holes for the toilets were still there and you could just imagine and feel the lack of privacy. In the Hoshida collection of drawings at the JANM, we had seen bathtubs made from wooden crates. We learned later that many inhabitants tried to construct individual stalls in the bathrooms especially for the women. Privacy was non-existent and with masses of people, one had to wait in line for just about everything including the bathrooms. It was not hard to imagine the shock at first entering these buildings and finding a dorm-like quality (Oppenheim, 2006). This struck a chord in me when I remembered that my students were also drawn to idea of a lack of privacy with a

connection about basic human rights they had made in their own minds. This was another historical sign-post for my students and now I had pictures.



Figure 17: Holes for the Toilets at Manzanar National Historic Site.

An interesting aspect of camp life that we had learned in our research was the development of gardens, both for growing plants and for beauty. I had seen several pictures of small bonsai-type gardens outside the barracks, but what greeted us as we approached the backside of the camp was incredible. Amidst the desolate, sandy environment, was a little lush oasis full of trees, rocks, and even waterways. While they no longer flowed with water, we learned they were created with cement either stolen or bartered for by the internees. It was idyllic and peaceful. Obviously, trees had been planted and were now grown to huge heights. Stones were mixed in with the cement to create ponds, streams and give a sense of balance. There were two of them still in good shape throughout the camp, and perhaps more. The larger of the two showed a sense of

proportion and space. Here was a place of peace and serenity in the chaos of camp life. One of the museum personnel told us that there were so many people living in the camp that it seemed crowded all the time. I imagine that this park was like Central Park to New Yorkers and gave them a place a refuge from the hustle and bustle of camp life.

As we drove throughout the camp, we had seen markers for the various barracks; long buildings that were like cheap dorm rooms. We had seen what the inside looked like at the museum the year before, but never the whole building. We learned that most of the barracks following the closure of the camps were sold off to local farmers for storage or for wood. The remains of an old barracks had been brought to Manzanar providing a visual reminders of the harsh living conditions in the camp. We could not go inside since it was literally falling apart but as we walked around the outside, we could see how poorly constructed the buildings were. They were made of cheap plywood, boards, tar paper and barely fit for human habitation. I had seen in the exhibits that sand was really an enemy, finding its way through cracks in the walls and floor boards, reminding me of scenes from the Dust Bowl. The second thing we noticed was how the former inhabitants had tried to bring some sense of normalcy to their living conditions. The walls still held evidence of paint, wallpaper, newsprint and other attempts to make it look less like a barracks or a shack. There were still pieces of linoleum on the floors that people had placed down probably to keep the dirt from getting in. We could walk around the building, experience the sheer size of it and see that living in these rooms would have been miserable. Obviously, the people living in these barracks attempted to civilize their rooms practical purposes to keep out the sun as well as esthetic purposes to remind them of the lives they had prior to World War II. I remembered a series of photographs

showing young girls, high school age, in their bedrooms at Manzanar. They had posters on the walls, high school banners, and had the smiles of typical happy teenagers. The reality of the rooms that I saw in those barracks, were far from the idyllic images of the photographs.



Figure 18: An Old Barracks at Manazar National Historic Site.

As we headed back to the entrance, we found several sites that were part of the life of the camps. For my unit, I had found a picture of women making camouflage netting for the war effort. This always struck me as odd that women were working to benefit the war effort when they were incarcerated. My students were always fascinated with this picture and wanted to know more. When we found the sign of where the factory was located, it was obvious that the place employed a larger number of workers providing another irony about Japanese American internment.



Figure 19: Women working the Camouflage Factory at Manzanar National Historic Site.

Following the Park Service worker's advice, the next morning, we got up at 5AM to watch the sunrise over the Buddhist marker, located at the back end of the camp with the cemetery: one for humans and one for pets. It was very dark and actually quite warm. Unlike the high desert, there was no hint of dew or moisture to cool off the landscape. We arrived at the perfect time in the morning. As we approached the cemetery in the early dawn, the sun began to rise over the mountain and cast a shadow on the marker. It was the most amazing sight. As the sun came up, our cameras were ready. We didn't talk but just watched as the sun made its ascent and eventually touched the marker as if to bring it to life. It was so very different from the striking blue of the day before and almost a magical moment to witness. There was no need to discuss what we

had seen on the way back to the hotel. I felt a sense of peace. I had paid my respects to the ghosts of Manzanar (REJ: 17 July 2007).

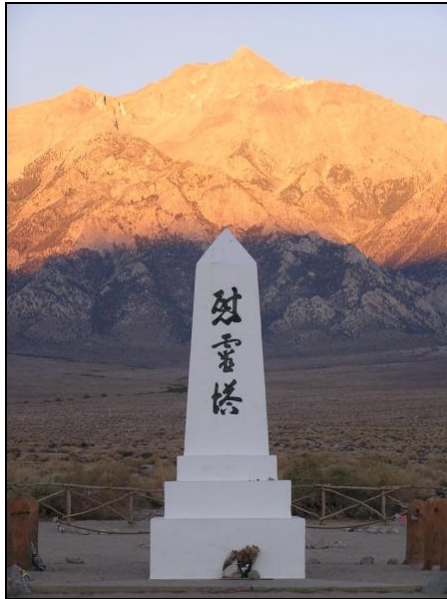


Figure 20: Daybreak near the Buddhist Marker at Manzanar National Historic Site.

In terms of context, this was the most striking of the experiences I had in this journey. Location, locale, seeing through my own eyes brought a new perspective to the project as a whole (Clandinin & Huber, 2002). For those of us from the New Mexico Team who had gone to Manzanar, we now had a tangible experience about the structure, organization, and overall feeling of the internment camps. Even though experiences in the Santa Fe camp under the DOJ were probably much harsher, the visit to Manzanar created a physical context of interment regardless of location. We could not hope to take our students to this place. The task was to take our personal narratives, our emotional connections, our love of history, and our knowledge of the subject to bring this pivotal experience into the classroom for our students.

Bruner (2002) emphasizes the importance of self-narrative in that it helps us construct, reconstruct and therefore reinvent yesterday and tomorrow. “The human mind, however cultivated its memory or refined its recording systems, can never fully and faithfully recapture the past, but neither can it escape from it. Memory and imagination supply and consume each other’s wares” (p. 93). In thinking about what I had gained from the visit to Manzanar, I could not recapture the past but it was there to see in the images. As with any experience, I did not come to this context without my own baggage. I had built some knowledge, met individuals who had been in the camps, seen the photographs and read the accounts. I had also formed my own biases based on my work with civil liberties. When I applied this sum total of thinking to activities for my students, I needed to keep in mind that memory and imagination are combined to construct a mental story about an event; it was crucial to make sure that the events was placed correctly within the story (Bruner, 2002). I did not want to divorce my own story-making from the realities of the time, no matter how important my own point-of-view found its way into the narrative.

Carr (1961) would relate my concern about experience to the compass. It provides a tool to get from point A to point B, “but it is not a chart of the route. The content of history can be realized only as we experience it” (p. 153). In essence, the content that I taught would forever be affected by the experience of Manzanar and I should not preclude the power of that trip to my overall understanding of the Japanese American experience during World War II.

Following this amazing experience of our trip to Mananzar, the New Mexico Team reconnected with other state teams at the JANM for the last of the Summer Teacher

Institutes (STI 07). The first day was a reunion, a time to visit about the past year, about our units and about our plans for the final year. It was also time to present our units to other state teams in grade-level break-out sessions. It was laborious process, taking two days to complete. Placed with other secondary teachers, I was hoping the unit would be received in a positive way given the fact that I had conducted two field tests in my own classroom. We were a polite audience with one another, professional in responses and suggestions presented in a way as to provide support rather than censure. What emerged throughout this laborious process was a wide variety of themes that were state-specific and therefore unique. Arizona kept with the sports theme focusing on baseball. I was jealous of this because of my love of the game and my fascination with the camp teams. The Utah team focused on the idea that “history underscores belief” in which students created a memory book which was an amazing combination of history, memory and meaning. I wanted to use this idea with my students; it was creative and also showed evidence of critical thinking and understanding. The Texas educator created a mock trial using the two Supreme Court cases that I had been drawn to early on in my own research. All of these units had merit and given time and would have been a delight to teach. I liked my own unit but also saw the value of possibly diversifying some of my activities to include these other lessons. This experience of critical discussion gave me new insight into the curriculum development process.

Table 8: STI 07: Day One Reflective Question and My Responses.

SUMMER TEACHERS' INSTITUTE 07: DAY ONE REFLECTION

QUESTION: What does it mean to value multiple perspectives, and what implications does this process have for teaching and learning?

<ul style="list-style-type: none">• Valuing multiple perspectives means moving outside one's individual comfort zone. It means moving beyond what we know and understand to "the undiscovered country" as Hamlet would say
<ul style="list-style-type: none">• It also means moving from a world of Black and White to a world of Gray
<ul style="list-style-type: none">• Implications for teaching means helping students to move outside their comfort zone to see a more diverse view of the world around them without trampling on a person's individual belief system.
<ul style="list-style-type: none">• This is REALLY a challenge especially with young adults

The highlight of evening activities was a presentation from Dr. Gary Okihiro from Columbia University who had co-edited *Impounded*, the story of Dorothea Lange's photographs of Japanese American internment. He focused on ideas of space, time and locality. He encouraged us to realize that "places have meanings, compositions, etc. Use your local places as an anchor for the Japanese American experience" (personal communication, July 19, 2007). He also brought up the notion that individual stories matter because the Japanese Americans were not necessarily a homogeneous groups. They were very diverse and we needed to think about the individual rather than just the group. This was an interesting viewpoint since our Middle School teacher had really done just that. Instead of focusing on the larger picture as I had done or around a theme as the elementary teachers had done, she had focused on the personal by using poetry and listening to individual voices. Her view was that the history provided voice and perspective and it was in this way, she wanted to engage her students. In the end, her project along with our art teacher's lessons were the most personal and in my perspective,

the most meaningful. They had both transcended the past to bring the voices of internment to their students.

On the last afternoon, we were charged with creating a connectedness quilt in order to “create a visual that represents both the uniqueness of each participant’s experiences throughout the 2006-2007 Summer Teacher Institutes **and** the interconnectedness that we now share with each other.” With Manzanar in my thoughts, it was logical to connect to that context that had moved me in a variety of ways.

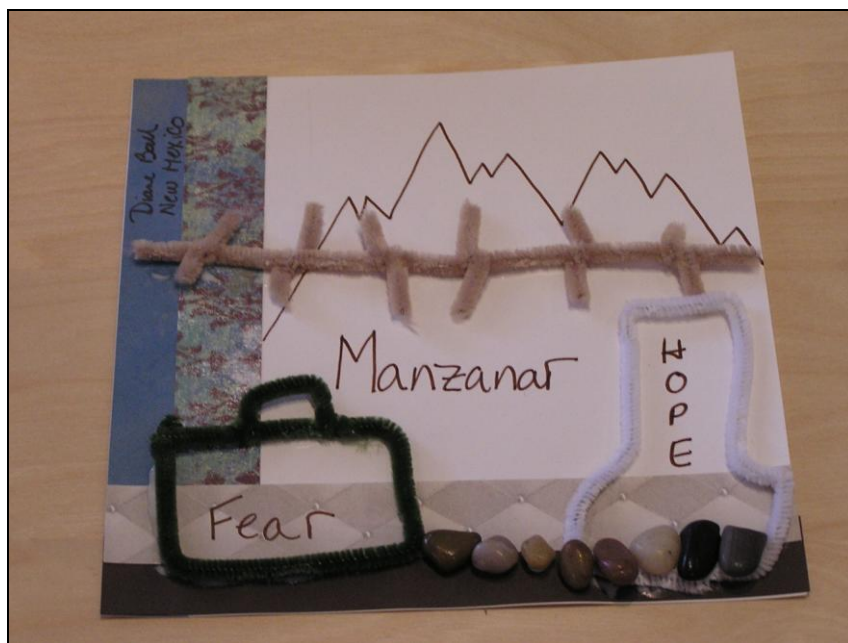


Figure 21: My rendition of a Place in the Museum: The Suitcase for Fear and the Buddhist Marker for Hope.

We then put them up on a wall and discussed the multiplicity of viewpoints that were expressed through the quilt squares. The reflection was tied into this idea of viewpoints that we had written about at the end of Day One. I had done a similar activity with my students creating a quilt of history for the Civil War. There were also several quilt-type lessons tied into the teaching of a novel, so the use of this exercise appealed to

me in many different ways. As a quilter myself, I have always viewed the quilt as a multi-faceted expression of something more than the sum total of the parts. I believe this activity was to make sure that point-of-view or perspective was an acknowledged piece of our work. Our thinking was not a single bat or a single ball, but a view of the ballpark and all that it entailed. It was another reminder as to the complexity of our task and the need to think and re-think what we had created and how it might affect our students and their learning. We then followed this activity up with the final reflection, a graphic organizer that resembled the pieces of the quilts we had just created.

DAY 4: REFLECTION PROJECT

Use the space provided in the squares below to quick write on your experiences with the Institute: past, present, and future.

<p style="text-align: center; border: 1px solid black; margin: 5px 0;">I. Stepping In</p> <p>1) I was a very reluctant participant & too much going on</p> <p>2) Not sure of validity of the experience</p> <p>3) Really worried about the work load</p> <p>4) What about NM groups? (personality)</p>	<p style="text-align: center; border: 1px solid black; margin: 5px 0;">II. Stepping Up</p> <p>1) Really enjoyed research introduced time</p> <p>2) You kept us on track & kept pushing</p> <p>3) Some frustration about lack of forms, etc.</p> <p>4) Became more exposed in subject matter</p> <p>5) I like C.D. it's interesting</p>
<p style="border: 1px solid black; display: inline-block; margin: 0 auto; padding: 5px;">V. Stepping Together</p>	
<p>1) I understand the depth of knowledge needed for C.D.</p> <p>2) I have good ideas but don't allow time to flesh them out</p> <p>3) Use human resources for feedback other than teachers at the H.S.</p> <p style="text-align: center; border: 1px solid black; margin: 5px 0;">III. Stepping Out</p>	<p>1) Really used website</p> <p>2) Keep posing challenges to the groups</p> <p>1) I'd like to continue research on NM experience esp. w/ state & local sources</p> <p>2) I'd like to reconvene w/ this group in 2 years to see what has happened? - Next steps</p> <p style="text-align: center; border: 1px solid black; margin: 5px 0;">IV. Stepping Forward</p>

Questions to Consider:

- I. **Stepping In:** What were you feeling before you came to the Institute?
- II. **Stepping Up:** What have you been experiencing during the course of the year?
- III. **Stepping Out:** What has caused you to grow the most?
- IV. **Stepping Forward:** After the Institute ends, what would you like to do next? What are your concerns?
- V. **Stepping Together:** How can we continue to support each other in the work we have begun here?

Figure 22: Day Four Reflective Questions and My Responses.

All of the state teams had now completed our time together in the environment of the JANM and the NCPD. Our next meeting would be in Denver for the national conference and the end of the project. I later realized for me personally, the leaving would be a difficult process. It was time to head towards 3rd Base and home plate. I

looked forward but also backwards realizing that these two Summer Teacher Institutes had been transforming experiences for my own growth as a teacher and also towards an understanding of effective curriculum development.

3rd Base

What is both surprising and delightful is that spectators are allowed,
and even expected, to join in the vocal part of the game....

- George Bernard Shaw

Home was in sight; we could smell the dirt beneath our feet which was solid and feel the wind at our backs. We could hear the roar of the crowd as we approached the final leg of the journey. And our coaches were pushing us forward at an alarming rate. It was getting time to for the game to be done. In order to finish this process there were two major requirements: the formal field-tests with other teachers and the Denver Conference. During the Fall 2007, the field tests were to be conducted using protocols established by both the museum and the respective state coordinators. We had discussed these documents at length during STI 07, understood the ramifications, and left the details up to our coordinator, Dr. E. She was in charge of organizing the legal matters and paperwork required to make sure that the field tests were done within the scope of various university and district policies. In my case, it meant a letter of approval from the Assistant Superintendent of Curriculum and Instruction from my district, along with my Principal and student release forms. The bureaucratic nature of this process was challenging and frustrating. The individual team members were given the task of finding teachers to field test the curriculum. I relied on two from my own school and one from another school in my district located thirty miles north of us. In addition to the history curriculum I had created the previous year, I developed two additional units for government and

geography. What was interesting about this endeavor was that all the background information and research I had done, made this process much easier. I did not rely on other work that I had seen presented at STI 07, rather I tailored the work to fit within the scope of the NMSPS for the respective courses. In response to the question “why do this? [referring to the field tests],” the JANM replied that (1) we need an average viewpoint, and (2) the field tests provided an opportunity to tell other teachers about the project. The initial goal was to have five per grade level but given funding considerations, it worked out to be two to three field tests per grade level.

At a team meeting in November 2007, the “to-do” list was getting longer and longer. Personally, I preferred the creative process much more so than the administrative planning involved for field tests. In thinking about my own practice over the last fifteen years, I really enjoy the idea of sitting down with new materials, new information and nothing but my knowledge and imagination to guide the journey from theory to practice. Revision and refining is where the true test of effective curriculum comes into play. This was something I needed to address in my own personal make-up if I was to continue to develop as an effective creator of teacher-driven curriculum development. For example, I was excited to use the Supreme Court cases to connect the 1940s to present day questions about civil liberties under the *U.S.A. Patriot Act*. I created several different types of exercises to give students the opportunity to explore and expand their understanding of rights during wartime. But, once it had been created I was not good about going back over the unit to really verify that the entire structure enhanced the essential understandings. My pattern has been to “see how it works with kids” and then make adjustments. Curriculum construction requires a real focus on conceptualizing how the

essential understandings are used to guide assignments and exercises. Otherwise, the structure of the unit can fail to capture more than surface information without scaffolding learning. It has been a hard lesson, indeed.

Besides the unit overview and lesson plans, it was necessary to put together a brief bibliography of resources. Since these teachers were seeing the material for the first time, there needed to be a way for them to quickly grasp the big ideas before they taught the units. With the government unit, I had no problems since I had actually held a field test of my own in Fall 2008. I wanted to focus on civil liberties and use this theme as a springboard for discussions about current events such as the War in Iraq, Guantanamo Prison, the two Supreme Court cases involving then Secretary of Defense, Donald Rumsfeld, and the *U.S.A. Patriot Act*. Most of the documents were briefs of the cases along with short synopsis of various laws and acts dealing with civil liberties. The two teachers who used this curriculum were familiar with Madison's *Federalist #10* since it is a standard work covered for constitutional foundations.

Table 9: Secondary Lesson Plan Template for U.S. Government.

**U.S. GOVERNMENT OVERVIEW FOR FIELD TESTS
FALL 2007**

DAY 1: Civil Liberties During Wartime	OBJECTIVE: To explain the nature of civil liberties and how they are used during times of war ACTIVITIES: Pictures of Pearl Harbor & 9/11, Discussion of Alien & Sedition Acts, Overview of civil liberties during wartime
DAY 2: World War II Supreme Court Cases	OBJECTIVE: Students will explore the issue of civil liberties vis-à-vis two important Supreme Court Cases ACTIVITIES: Use a Venn Diagram to look at <i>Hirabayashi</i> and <i>Korematsu</i> cases and violations of civil liberties. Discuss violations within the context of Madison's view of majority/minority rights from <i>Federalist #10</i>
DAY 3: <i>Executive Order 9066</i> & Evacuation	OBJECTIVE: Students will examine several different texts that directly affected those of Japanese descent immediately following Pearl Harbor ACTIVITIES: Using various documents including newspaper articles to outline the government's rationale for relocation 120,000 people
DAY 4: CWIRC & Redress	OBJECTIVE: Students will examine several different texts and photographs of life in the camps and how people coped during this time ACTIVITIES: Students will view photographs and documents discussing them in small groups. They will then talk about how redress attempted to right a wrong in terms of civil liberties
DAY 5: Modern Day Applications for Civil Liberties Violations	OBJECTIVE: Students will examine court cases since 9/11 for violations of civil liberties ACTIVITIES: Using a Venn diagram to look at <i>Hamdan v. Rumsfeld</i> and <i>Rumsfeld v. Padilla</i> and violations of civil liberties. Have the students discuss how far we have come in terms of these rights or how much we have stayed the same. Refer back to <i>Federalist #10</i>

The geography unit was a bit more complicated in that it was geared towards 9th graders, so the reading level was less sophisticated than my 11th and 12th graders and resources included visual aids such as maps and charts. There was also a need to find unique activities that would not be replicated in later classes. Finally, the five themes of geography were interwoven with New Mexico history.

Table 10: Secondary Lesson Plan Template for Geography/New Mexico History.

**GEOGRAPHY OVERVIEW FOR FIELD TESTS
FALL 2007**

DAY 1: Results of Pearl Harbor	OBJECTIVE: To have students understand the events of Pearl Harbor and the realization of Executive Order 9066 and the WRA for Japanese-Americans living on the West Coast ACTIVITIES: Pictures of Pearl Harbor, brief notes on events and questions to begin the thinking process
DAY 2: Location of the Camps	OBJECTIVE: Students will examine several different texts and photographs of life in the camps and how people coped during this time ACTIVITIES: Using a map of the location of the camps, discuss themes of human/environment interaction and why the camps were located at these specific sites
DAY 3: Manhattan Project	OBJECTIVE: Students will investigate the Manhattan project and how it affected New Mexico ACTIVITIES: Using first-hand accounts and photographs, students will discuss this project and the location for the 1 st test site.
DAY 4: Bataan Survivors & Code Talkers	OBJECTIVE: Students will look at the experiences of Bataan Survivors and the role of the Navajo Code Talkers ACTIVITIES: Students will create a Venn diagram to show how these events might have New Mexicans resent the Japanese as a race
DAY 5: The complex role of New Mexico during WWII	OBJECTIVE: Students will examine the four areas of involvement during World War II in New Mexico ACTIVITIES: Create a graphic showing the importance of these activities along with possible areas of conflict

The results of the field tests were returned to our coordinator and compiled for further adjustments and revisions. In discussing the field texts with these teachers, they realized that the pieces of history their students were exploring could actually address several standards relating to New Mexico, U.S. History, and U.S. Government. The civil liberties unit fit in nicely with the standards because it addressed historical as well as current cases and analysis of on-going conflicts within American society. I had passed 3rd base and was glad to see home plate in sight. It had been a grueling process and one

that was necessary but also difficult. To have your work held up in a new environment is difficult. There is a sense of exposure different than is found in the classroom.

When I see curriculum cross my desk in the form of a new program or new project, I always wonder if the authors of this work felt as we did, vulnerable in terms of our work and knowledge. I now had that same sense of vulnerability since my curriculum was in the public domain and therefore subject to criticism. Following Schon's (1992) reflection-in-action model, I realized that in some ways the design was solid – based on themes that could transcend the actual history we were learning. But it was not a perfect design and the nature of education is one of constant revision and modification. Keeping the balance of building dramatic episodes to encourage the discourse about recurring concepts was of greater importance to me individually. There is a saying in Russian that “repetition is the mother of learning.” Throughout the course of my student over the last fifteen years, I have come to embrace that saying and feel that students who are exposed to recurring concepts are much better able to adapt those concepts to new information and new knowledge structures. This concept of learning scaffolds their thinking and provided ways for them to expand beyond the borders of a subject or of an experience (Rugg, 1939). Through my work, I was beginning to articulate my own principles of curriculum. Conceptual thinking about content and pedagogy was at the top of the list.

The World Series

It is designed to break your heart. The game begins in spring, when everything else begins again, and it blossoms in the summer, filling the afternoons and evenings, and then as soon as the chill rains come, it stops and leaves you to face the fall alone.

- A. Bartlett Gaimatti

This was it! We had been heading to the World Series for three years. It was the last big push for our work and provided the culmination of the *Enduring Communities* Project. The goal was presenting our work at the national conference entitled, *Whose America? Who's American? Diversity, Civil Liberties and Social Justice*. Held in Denver during the first week of July in 2008, "the purpose of the National Conference is to help people better appreciate our nation's ethnic and cultural diversity. Through understanding lessons of the past, we can better safeguard against any threats to liberty and equality in the future." The conference, in reality had several purposes. The first was to celebrate the 20th anniversary of the passage of the Civil Liberties Act which granted redress and a presidential apology to those sent to the internment camps during World War II. The second was to showcase the *Enduring Communities* Project and the third was to hold a Youth Expo in which young people could be engaged in a variety of activities while learning about the history of Japanese Americans and civil liberties.

In discussing the multiple roles of the conference with the museum's project manager, she commented that this event brought into focus how complex the situation was in terms of goals and outcomes. She explained that part of the conference was about fund-raising and support for the on-going programs of the museum through outreach activities and information about the Japanese American community. Large corporate donors had been secured and famous guest speakers included former U.S. House member Norman Mineta, U.S. Senator Daniel Inouye, George Takei best known for his role of Mr. Sulu in the *Star Trek* franchise, and Hiroshi "Hershey" Miyamura, a life-long resident of Gallup, who received the Medal of Honor for service in the Korean Conflict. It was an impressive line-up of Japanese Americans from all walks of life.

Another part of the conference was the educational strand which satisfied the grant requirements and also showed donors and supporters the good work produced by the state teams for the *Enduring Communities* Project. Initially, when this conference was discussed during 2006, the key component was to bring students to Denver and let them demonstrate what they learned from participating in our curriculum units. There were additional events to bring in young people for a Youth Expo to include “thought-provoking, dynamic presentations and engaging programs and activities for ages 7 years and up.” With three different mandates, the goals of this national conference were ambitious and led to confusion, in my mind, about my actual role in Denver. This was not a teacher’s conference aimed at presenting our curriculum for dissemination. It was more like a traditional history conference with a focus on civil liberties. Our audience comprised individuals in the Japanese American community and donors of the museum (PM, personal communication, October 30, 2009). It was always a question in my mind if I was participating as a teacher, as a curriculum designer or as a researcher; the ambiguity of my role in this process led to my continued discomfort of where I actually fit it.

SCHEDULE AT A GLANCE

All Sessions and Activities take place at the Hyatt Regency Denver at the Colorado Convention Center
(See following description of Pre & Post Conference Activities)

Wednesday, July 2

2:00 PM – 8:00 PM Registration open, 3rd level at the Hyatt Regency Denver

Thursday, July 3

7:00 AM – 7:00 PM Amache Camp Site Visit (ticketed)
1:00 PM – 8:00 PM Registration, 3rd level at the Hyatt Regency Denver
1:00 PM – 5:00 PM Community Marketplace, Centennial Ballroom Foyer, 3rd level
1:00 PM – 5:00 PM Youth Expo, Capitol Ballroom Foyer, 4th level
3:00 PM – 5:00 PM Passing It Forward: Capturing, Preserving, and Sharing Family and Community Histories
3:00 PM – 5:00 PM Mini Media Festival
TBD Tentative Activity: Japanese American Historic Denver Walking Tour

Friday, July 4

Remembrance and Reunion—A Day to Renew Acquaintances and Make New Friends
7:00 AM – 5:00 PM Registration, 3rd level at the Hyatt Regency Denver
10:00 AM – 12:00 PM Passing It Forward: Capturing, Preserving, and Sharing Family and Community Histories
10:00 AM – 5:00 PM Community Marketplace, Centennial Ballroom Foyer, 3rd level
10:00 AM – 5:00 PM Youth Expo, Capitol Ballroom Foyer, 4th level
1:00 PM – 3:00 PM Welcome Program, Centennial Ballroom, 3rd level Special Panel, Fighting for Democracy
3:00 PM – 5:00 PM Passing It Forward: Capturing, Preserving, and Sharing Family and Community Histories
3:00 PM – 5:00 PM Mini Media Festival
TBD Tentative Activity: July 4th Baseball and Fireworks Spectacular
(pending 2008 Major League Baseball schedule)

Saturday, July 5

Conference Keynotes and Sessions
7:30 AM – 8:00 PM Registration, 3rd level at the Hyatt Regency Denver
7:30 AM – 8:15 AM Continental Breakfast
8:15 AM – 9:45 AM Opening Session
John W. Hickenlooper, Mayor, City/County of Denver
Federico Peña, Former U.S. Secretary of Transportation
10:00 AM – 11:15 AM Session I
11:30 AM – 12:45 PM Luncheon with Keynote Speaker (ticketed)
1:00 PM – 2:15 PM Session II
2:30 PM – 3:45 PM Session III
4:00 PM – 5:00 PM Closing Session
7:00 PM – 9:00 PM Banquet Dinner with Keynote Speaker (ticketed)
Daniel K. Inouye, U.S. Senator, State of Hawai'i
8:00 AM – 5:00 PM Community Marketplace, Centennial Ballroom Foyer, 3rd level
8:00 AM – 5:00 PM Youth Expo, Capitol Ballroom Foyer, 4th level

Sunday, July 6

7:00 AM – 7:00 PM Amache Camp Site Visit (ticketed)
10:00 AM – 12:00 PM Community Marketplace, Centennial Ballroom Foyer, 3rd level
10:00 AM – 12:00 PM Youth Expo, Capitol Ballroom Foyer, 4th level
10:00 AM – 12:00 PM Passing It Forward: Capturing, Preserving, and Sharing Family and Community Histories
10:00 AM – 12:00 PM Mini Media Festival
TBD Tentative Activity: Japanese American Historic Denver Walking Tour

SCHEDULED SPEAKERS

Anan Ameri PhD
Director, Arab American
National Museum

Sybil Jordan Hampton EdD
Former President, Winthrop
Rockefeller Foundation

Daniel K. Inouye
U.S. Senator, State of Hawai'i

Norman Y. Mineta
Former U.S. Secretary of Transportation*

Hiroshi "Hershey" Miyamura
Medal of Honor Recipient*

Federico Peña
Former U.S. Secretary of Transportation

Bill Ritter
Governor, State of Colorado*

George Sakato
Medal of Honor Recipient*

Alan Simpson
Former U.S. Senator, State of Wyoming*

George Takei
Actor

*Invited

Figure 23: Schedule at a Glance from the Conference Program, July 2008.

In October 2009, I discussed these various concerns with the project manager. She acknowledged the realities of museum work which involved the patronage of donors, both large and small. She reflected on the Japanese American National Museum's focus in the future. There was still a project in the works to finish the investigation by various state teams to include Wyoming, Idaho and California. After that, was the role of the museum to simply spread the word about the previous curriculum projects? Or was it to showcase the Japanese American experience then and now? This dilemma was an aspect that I had never considered since my work was largely focused on education (PM, personal communication, October 30, 2009). For example, what educational projects were needed given that most states which had WRA internment camps and DOJ camps now had their own curriculum? And in reality both the museum as a whole and specialized projects like *Enduring Communities*, face the ongoing challenge of dissemination. We knew that the teachers who developed the units would use them, but how could we reach a larger audience? The Texas team was from San Antonio; this meant that districts in other parts of the state such as Dallas or Austin would not be aware of the curriculum or see it as merely a regional project. In New Mexico, we had an advantage in that individuals at the state level were aware of our work, but did that mean it would get out to all the districts and even if it did, what would be the quality of the implementation? In retrospect, this particular conversation held a year after the fact, clarified much of my frustration at the time of the conference. I wasn't sure exactly why we were there other than as an exhibitor. I wasn't sure the work we had done was seen in any other light than just, "oh look, it's a bunch of student work. How nice!"

What had precipitated this frustration was the sheer logistics of deciding how to showcase our work in terms of displays, who would actually be going, how we would pay for this, and what we were expected to do? To add to my concern was the issue of bringing students. I had mentioned this several times during the spring meetings and it all came down to the issue of money. The New Mexico Team, along with the museum staff had done some fundraising locally with members of the NMJACL in December 2009. The work was well-received and the outcome was the donation of two airline tickets to the conference. In the end, however, large corporate donations were not available given time constraints and the membership make-up of the NMJACL. In discussing these issues in our meetings, the feeling was that other states would not be bringing students because of lack of funding, time or energy to bring this about.

Over and above the money issue, was a bigger concern over liability when travelling with students out-of-state. My school district would not have approved travel for students without legal assurances regarding insurance, etc. from either the museum or our cooperating university. It was unclear as to where the liability belonged? The plan was to recruit students who graduated in May and were therefore no longer the responsibility of the school district. On the downside of this scenario, I would have no real authority over their behavior and actions. This concerned me greatly since taking my students to a new city, where there were no parental controls could be problematic. I have travelled with students for several years and find that their level of dedication to certain requirements can be challenging especially when they were given a certain amount of freedom.

Why did I EVER suggest bringing students to Denver? I remember thinking when this project started that involving students was a good idea. At STI 06, that was the goal; get them to Denver to talk about the curriculum and what they learned. However, in reality, it was not as easy as that. Problem #1 was money. Problem #2 was who could chaperone. Problem #3 was the students. What if something happened? I was getting too old for road trips (REJ: 20 April 2008).

One by one, with the help of the PM and Dr. Y, we seemed to find solutions in order to bring the students with us. Luckily, I had four great kids. They had all worked on the two field tests with me: one for U.S. History and another for Government so they were familiar with the curriculum. It also helped that parents of one student agreed to chaperone. They are both teachers at my high school, knew all of these students for years and could be relied upon to be a second set of eyes for me. We did not have the money to fly so we arranged for a caravan of vehicles to take us north, an eight hour drive. We had to resolve the issue of gas which was for \$4.00/gallon that summer. Drivers could not pay out of pocket for that expense which was over \$500.00. Payment for the hotel posed a similar problem. This situation took a herculean effort from many different individuals otherwise we might have been sleeping in our cars. Following a multitude of emails, phone calls, letters to parents and requisitions through the university bureaucracy, we were finally headed to Denver.

For our exhibit, the art teacher came up with an idea to create storyboards about the Santa Fe camp and the Japanese American community in New Mexico. We had lively discussion about how to use the various columns to represent themes or strands of thinking which led. But we had learned how to negotiate in a group.



Figure 24: The New Mexico Presentation at the National Conference, July 2008.

To the conference planner's credit, the various team presentation pieces were set up in the foyer outside the grand ballroom. As participants headed to and fro, they could check out the exhibits and ask questions from the teams. The actual work of students was set up outside the break-out rooms which provided access as people headed to the various lectures and presentations. My students manned the booth, participated in a variety of activities and generally enjoyed talking to a wide range of individuals. They all commented on the fact that they had met many people who had been in the camps; it was history alive for them. In retrospect, bringing these students who were more mature than 11th graders was a smart move as they were beginning to see the world outside of our hometown and view history as a something that involves individuals and that those

voices, including their own, matter. I have been in touch with all of them since they headed off to various universities and they still talk about what an important event this was for them. I was also able to introduce Dr. Maki to my students, a highlight for me personally given the inspiration of his book and work on my own curriculum.

One of the most interesting events for my students was a how-to workshop put on by the Denver Taiko Drum group. Banging away on drums or garbage cans, the students found this exercise to be more difficult than imagined and a piece of culture unknown to them. Our art teacher conducted two hands-on workshops where the students made journals from rice paper and fish kites. It was heartening to see the young people enjoying activities that were culturally different for them.

The culmination of the conference was a gala dinner with an amazing performance by a Taiko master and the Denver Taiko group. The guest speakers list was impressive and as I sat with my students and other team members, I had a sense of the enormity of the events that we had just studied come to life. U.S. Congressman Mineta, Secretary of Transportation under President Bush was the first person of Japanese ancestry to serve in a cabinet position. U.S. Senator Inouye had served as a highly decorated member of the 44nd Regimental Combat Team and was the first person of Japanese ancestry to serve in the U.S. Congress. Both talked about their own experiences and how they were shaped by their history as Japanese Americans. Over and above the thrill of listening to these men, was hearing first-hand accounts of the obstacles they had overcome and how they had used their influence to gain eventual passage of the Civil Rights Act of 1988 which recognized the injustice of *E.O. 9066*. It was an evening to remember.

While the conference highlighted student work from the *Enduring Communities* project, and provided opportunities for continuing study of the Japanese American experience, for my own part there was no clear end to our work. In a quick session, the state teams met in a small conference room, did a two minute report-out of the current status and met briefly again for a cocktail party. I thought to myself, “is this it?” My team members would tease me as I would say, “I can’t believe this is over – are we going to ever see each other again?” I don’t know if it was the let-down after six months of planning or the stress from keeping track of four 18 year-olds but as we prepared to head home, it seemed like things were unfinished. There was no cheering from the crowd, no shout from the umpire yelling “safe!” as I crossed home plate. Our MSE commented that she didn’t understand the purpose of our participation until she arrived and realized that the conference was about “showcasing how JANM spent their money. They had to have us there to show what they had done. It wasn’t about teaching but that was not the intent.” To add to the ambiguity, Dr. Y was unable to attend due to previous commitments which left us without a leader, of sorts. We were all comfortable in terms of taking charge of the various procedural requirements in setting up multiple displays and helping the art teacher with her workshops. The idea of our cohesive team was missing.

In discussing these feelings, especially about the lack of closure, with Mr. T and Mrs. O in an interview in October 2009, they both said they had heard similar remarks from teachers who had attended previous summer institutes at the museum. But they were not sure what the answer should be. I tried to express my views that this had been an endeavor requiring a great amount of time and commitment. It was as if we needed to

come back to Little Tokyo one more time to reflect, talk about next steps and formally end the project. The short meeting of the teams in Denver had been an incomplete experience and not much more than nod to the cohesion of the group. Mr. T remarked that their involvement really ended when the Summer Teachers Institutes were over which was a surprise to me. It might have been a different experience if they had more input into the educational aspect of the conference. Mr. T said that his idea about the entire project was that we should have gone back to our states after the first institute and worked within our schools to create curriculum to build it organically. My response to this was based on my experiences at week-long workshops, there was always some activity, some final event that marked “the end.” Mrs. O was more sympathetic as we discussed ideas about how to put some finality on a project of this size. On suggestion I had was even a final comprehensive survey to collect some type of data of the acquired skills and thoughts about curriculum development. Mrs. O really supported the idea of bringing a core group of teachers back to the museum for some time to really evaluate the process on a deeper level. In discussing these views with the PM, she talked about the issue of money to do this and also that many of the state members had moved on from their previous positions making a reunion of sorts, problematic. She also returned to the question of what the mission of the museum really is about; a place for the history of the Japanese American experience past and present, or was its purpose to emphasize educational outreach? As we discussed other museums and national sites, I found my own closure on the process. I began to see that in an endeavor of this magnitude, there is no one way to say, “the game is over” (PM, Mr. T, Mrs. O, personal communication, October 30, 2009).

The Post-Season All Stars Games

The clock doesn't matter in baseball. Time stands still or moves backwards.

Theoretically, one game could go on forever. Some seem to.

- Herb Caen

Even though the bulk of the project was over, there were still some events to bring us together again. We would receive another email, have another meeting to discuss additional presentations, dissemination possibilities, or some other project issues that we had neglected to finish. There was also the final requirement of formatting and addressing copyright issues for our curriculum.

What was strange about these experiences was once we finished the creative process, our meetings became more infrequent, and were about presenting the same “road show” again and again. In October 2008, members from the New Mexico Team headed to Houston to present our curriculum units at the National Council for the Social Studies (NCSS) Annual Conference. Throughout the 2008/2009 school year, we reworked our curriculum one last time, placed it into electronic files and wondered if it would ever get published either on the website or copied to the long-promised DVDs for distribution to the larger social studies audience in the state. There was some talk about adding a single unit for New Mexico history but in reality, the initial energy engendered as a result of this project was waning. As individuals we were moving on to other projects and this one was shutting down. I was now focused on my comprehensive exams and had little time for more work. My assumption was that when I handed over my formatted curriculum, it was reproduced and made available to teachers. What I did not realize at the time was the museum's herculean effort to take 39 separate units, put them into a logical format and find copyright approval for all of our materials. This process took time.

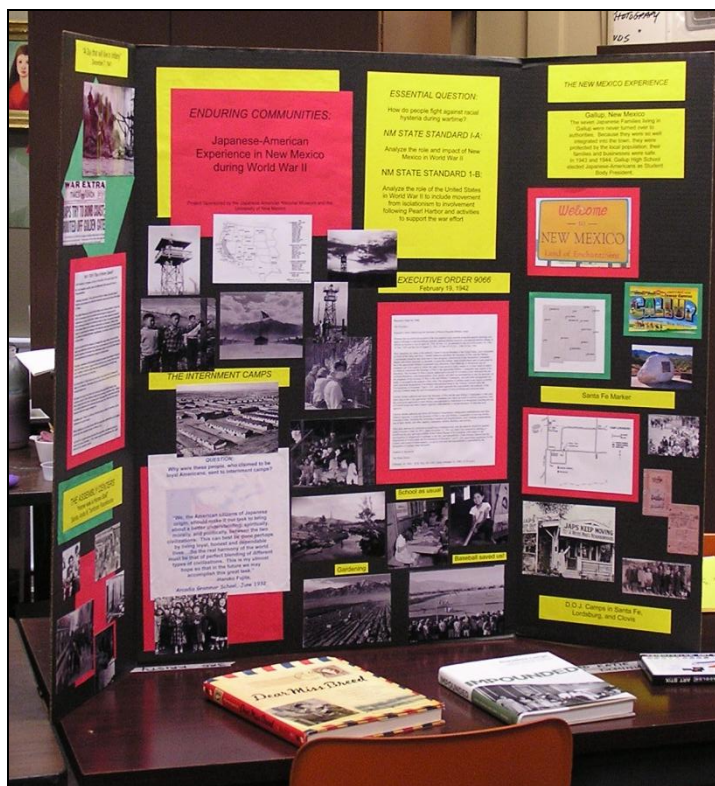


Figure 25: My presentation board on the U.S. History unit, NMCSS, April 2009.

In October 2009, I presented my curriculum at the New Mexico Council for the Social Studies. I emphasized how to incorporate the either the whole unit or just sections into the state performance standards. Teachers participated in several hands-on learning experiences especially with the photograph exercise. I had finally re-worked the assignment to elicit analysis and higher-order thinking about life in the internment camps. This was a positive experience because teachers who attended my session wanted resources immediately. It was heartening to hear discussions about the work and how teachers might use it in their classrooms but disheartening to not know when the curriculum would be published.

The last event we participated in together was the Aki Matsuri Festival held in September 2009. As a cultural celebration, we were invited to have a booth that

showcased the work of the students and the cultural connections. It was strange talking about curriculum while on one side of us was a kimono salesman and on the other, a booth selling all sorts of Japanese tourist items. Across from our booth, the stage resonated with Taiko drummers, dancers and guest speakers. There was exposure for our work, a general appreciation for what we had done, but the audience was there for a cultural experience and not geared towards education. Leaving the parking lot after a long and hot day in the sun, I realized that our time together was truly done. We had all worked so very hard but it was time to shut off the lights, clean off the field, scoot the various stragglers out of the stands and lock the gates. The game was over.

The Post-Season Analysis

Say this much for big league baseball-it is beyond question
the greatest conversation piece ever invented in America
- Bruce Catton

When I entered the doctoral program six years ago, I had made up my mind to not be the student who speeds through the course work and then languishes in solitude, amidst a mass of articles and books, never finishing the dreaded dissertation. I wanted to find a topic the first semester of my studies and begin writing. What I learned over the course of the next four years was that the knowledge I was gaining kept leading to new ideas about potential research and possibilities never previously imagined. I had considered research about reflective teacher practice, working with ELL students, creative thinking in social studies, teaching from primary documents and professional development. I had actually met Dr. Y when applying to the program in the Spring 2004 and had a lengthy conversation with her about potential studies and ideas about what to expect. In Fall 2007, while the project was in full swing, I took a historiography course

with Dr. Y and discovered how I could integrate the work I was doing in her class with the work on the *Enduring Communities* Project. As I entered year two of the project, ideas about possibly turning my work into a dissertation topic kept coming to mind as presentations, field tests and the STI 07 was underway.

During the third year, as we saw the outcome of our work come to fruition, it became clear to me that within this undertaking were some original experiences. Not that studying curriculum development was new or innovative, but the process of what we had accomplished struck me as something unique. New Mexico had only Department of Justice Camps, no interviews of people who were actually incarcerated in Santa Fe, limited resources from which to draw upon, and the topic of Japanese American internment was only a nominal part of the state performance standards.

In Fall 2008, it was time to see if the topic of my experience with this curriculum project had potential as a subject for research. The problem was to find the correct focus. Initially, I wanted to look specifically at student work as a way to gauge the validity of the curriculum. Yet the difficulty of obtaining approval from the Tribe when working with Native American students would require another year to seek the official authorizations. It was an ethical dilemma. The real value of any curriculum should be measured by its effectiveness in the classroom. In realizing that the inclusion of student outcomes in this research would not be practical, I looked at my experience in curriculum development instead. During another course on teacher education pedagogy, I started to think about the process of curriculum development as an academic exercise and what role teachers have within a framework that has been co-opted by for-profit companies and specialists at the state level. What about curriculum development from those who deliver

curriculum-the teachers? Could this be a valid method to disseminate meaningful learning? It is a process we undertake on any given day but never to the degree to which I had been exposed to with the *Enduring Communities* Project. During research for my comprehensive examinations, I finally found the connective threads to bring a voice to our work. Through the work of Dewey, Rugg and Bruner, I found my support team. They became the coaches of my experience, my guides into more theoretical constructs and my mentors in what they had to say about the power of teaching and learning. And through the work of Clandinin and Connelly, I found a voice, a way to present my findings in a way that validated the power of my four year journey. So while I used the baseball metaphor, the reality is that the game never ends for a teacher, the innings never stop and over time is nothing more than a preamble for the next game.

CHAPTER V

CONCLUSION

The purpose of this research was to study the process of developing meaningful content and pedagogy for secondary social studies curriculum. The opportunity to *investigate, analyze, synthesize* and *evaluate* a three year journey of teacher discovery and learning was a direct result of my participation in the *Enduring Communities* Project funded by the Japanese American National Museum. It might have gone on indefinitely, given the possibilities of our work beyond the scope of the project. But what did all mean in the end? Was it full of sound and fury, signifying nothing?

For me as a teacher, as a student, as a researcher, and as a participant, it was an amazing and transformative experience. Each of the four guiding questions provided multiple perspectives and insights about the process of curriculum development. These became categories that helped with *description*, and *analysis* of my narrative. In describing my learning experience I gained a broader understanding of curriculum theory. Acquiring new knowledge increased my respect for scholarly study of content and its relationship to pedagogy. And finally, I came to appreciate even more that reflection is necessary if one is to improve one's practice.

As a result, it is my belief that a teacher's connection to curriculum needs to be personal and meaningful which I have identified as 'teacher-driven curriculum.' In other words, nothing significant can happen in classrooms without active teacher involvement. An example would be teaching that is based on the end-in-view concept where the teacher creates, monitors, and adjusts instruction. That is, as practical work proceeds, the doing is shaped along with the outcome by keeping in mind the end-in-view (Clandinin &

Connelly, 2000). It is a running around the bases, knowing you are heading towards home plate but each time the result is shaped in a different way by the journey.

My Learning Experience

Learning, in the context of a secondary social studies classroom happens every day. Either the students are learning from me, from each other, or I am learning from them. It is a process that always surprises me when I think about the possibilities that occur in the acquisition of knowledge by all the players in the room. What I failed to realize was the limitations I had placed on myself by refusing to acknowledge that the ideas of educational theorists could improve my practice as a teacher.

In August, 2004, I sat in my first doctoral class full of insecurities and issues about my ability to understand what was incomprehensible to me at the time. I needed to learn a new language, a new discourse from which to express myself. I also needed to rethink the importance of research for classroom teachers. I remember thinking as I read S. B. Heath and J.P. Gee that their research was so far removed from my everyday existence as to provide little or no meaning for the average classroom teacher. As I read and wrote summaries of their writings, I saw no valid connection between research and reality. Gee (2001) talked about how Discourses involve an “identity kit” that would vary my perspectives as a teacher and researcher in the project. As I continued on in my coursework, I began to see how Gee’s notion of transfer of secondary Discourses were filtered into the primary Discourse over time providing the ability to maneuver linguistically at a much higher level (pp. 541-542). One such secondary Discourse came in the form of new language through my coursework and readings. Words that were once alien to me now became commonplace; pedagogical content knowledge, hegemonic

structures, naturalistic inquiry were now part of the lexicon of my world. The textbook in my classroom became a resource that represented a hegemonic structure of the dominant white culture. There was one brief paragraph about internment during World War II with no mention about violations of civil liberties. The information was merely there as a postscript to the broader events on the U.S. Homefront

As I began work on the *Enduring Communities* Project, I had to develop another secondary Discourse to include words like *internment* and *relocation*. During our first Summer Teacher Institute, Dr. Maki had mentioned that *internment* was not an appropriate term to describe *concentration camps* despite the common use of *internment* in the historical record. The New Mexico team did not really consider this a crucial point of contention or gauge the importance of the vocabulary seeing these words as relatively fixed in meaning. Three years later, the proper vocabulary to describe the experiences of internees had become more important to the Japanese American National Museum. They believed that terms of *internment* and *relocation camps* were inaccurate at that *incarceration* and *concentration camps* better represented what Japanese Americans had experienced during World War II. By the end of the project, these words were thrown about in our team meetings as if they had always been a part of our world. Little did I realize that Gee, as an academic researcher, had ideas relevant to the average classroom teacher. Words can carry with them meanings that move beyond everyday use and therefore have power in how they are used to describe experiences.

Another revelation was about work being done in areas of social justice, race theory and power structures in education needed to be considered in curriculum development. In reading *Pedagogy of the Oppressed* (Freire, 2003), I realized that

education is full of complexities laden with ideologies of oppression. Knowledge is power and can be a potent weapon in the hands of the dominant culture. While I was not particularly drawn to this type of research, it brought into focus that a study of any kind must acknowledge the larger context of control, power, and boundaries which are difficult to overcome. This idea became more evident as I read Heath's (1983) seminal study about two communities in the Piedmont Carolinas of Roadville and Trackton. What I came away with was that working with students involved more than just intuition or content knowledge; it also involved an understanding of context, of place, and of values. In any school setting, the community ideals and values are a vital piece of how learning is viewed, how knowledge is constructed and how curriculum is delivered. I started to see some similarities because I was teaching in a rural area, in a distinct and proud culture, that had seen and unseen values which altered the dynamic of the classroom.

As I began to tell the story of my experience, I realized this was the easy part. Stepping outside the comfort of the narrative to find meaning beyond the particulars was more difficult. It was a struggle to establish meaning from experiences, to move beyond the story line looking for trends in my data beyond the events themselves. Dewey (1938) talks about experiences as being educative when we are encouraged to continue the learning process by acquiring more knowledge. When I first created my curriculum in Fall 2006, I was so sure that it was ready for my students and the unit provided opportunities for their intellectual growth. What I realized after that presentation to the New Mexico Team, was my learning experiences had just begun. If I had taken the time to learn more about the subject and ask tough questions about my own knowledge, I

might not have been so quick to create. Another teacher on our team took longer to develop her curriculum but in doing so, gained more content knowledge and created a unit that was intellectually more challenging than my own. My task-oriented nature hindered my ability to go deeper into the content to create more meaningful pedagogy. The research text described above was a powerful example of how I was able to move from mere data to narrative inquiry.

It was an intense academic exercise to look for specific pieces of research to support the narrative yet one could not exist without the other; there was a symbiotic relationship between the evidence and the analysis of the evidence (Handlin, 1979). Learning experiences can be educative when they are more than just a chronicle of events as they happen. Evidence, context, voices, and story-telling all play a role in how experiences can transform thinking from simple ideas to an ideological shift in world view. In my classroom, I paid lip-service to thinking conceptually about my instruction. I never really thought about how curriculum theory might impact my teaching if I were to acknowledge its validity. My experiences throughout the doctoral program and the *Enduring Communities* Project transformed my thinking as I came to understand how concepts and theories could strengthen my intellectual discourse about social studies education and curriculum development.

Historical Knowledge & Context

Learning about new episodes in history is an exciting and challenging endeavor. It is like trying to put together a puzzle where pieces are missing. This was my experience working on the *Enduring Communities* Project. It was my first entre into the world of Japanese American history in World War II even though I was not initially that

interested in the subject. Here was an opportunity to consider the evidence, to think about structures of power, to learn a new Discourse, and examine my own beliefs about teaching and history. It began with basic research strategies: learning how to navigate in an unknown world, learning a new language of meaning, and discovering history from several different points-of-view. Handlin (1979) claims that the nature of historical evidence can be a good companion yet a poor master. Evidence in itself has no meaning; it must be placed within a context that can make it meaningful.

Men and women walked the earth – really did – and left behind the ineradicable traces of their residence – not imagined but actual. And though it takes a whole world of knowledge to know them, they are knowable (p. 290).

For the initial phase of the project, I found basic information about internment and redress from readings and our first visit to the Japanese American National Museum. But my knowledge of the enormity of the experience was limited. It was really during the second year of the project that I developed a layered context of historical understanding. For example, when I first learned about this episode in U.S. History, I did not fully grasp the depth and breadth of the removal of 120,000 individuals from the West Coast. Reading *By Order of the President* (Robinson, 2001), provided an explanation of the political and military influences on President Roosevelt's decision to sign the executive order leading to the evacuation. Examining Dorothea Lange's fight with the War Relocation Authority, shed light about censorship since her photographs challenged the policies of internment. Listening to the stories of an internee gave me a sense of reality as he vividly remembered the noises and smells of camp life. Because of these historical experiences, I established a much more sophisticated view of the events before, during and after *E.O. 9066*. By the third year of the project, I was discovering new avenues for

research even thought our curriculum units were basically finished. Translated copies of newsletters written by Hawaiian internees and published in the Santa Fe camp were discovered in the Japanese Cultural Center of Hawai'i. Towards the end of our work, *Life Behind Barbed Wire* (Soga, 2008) was published which contained a first-hand account of the both New Mexico Department of Justice Camps.

Another dimension of historical inquiry was the inclusion of physical contexts for learning which provided locational boundaries for my research. The fear about using physical context was that their inclusion could have become just a flow of "I was there" field texts that were connected only by a sense of place and not by a sense of experience. The meaning for me was to understand movement between past and present (Riessman, 2008). The written history of Japanese American experiences during World War II was a static tableau in my mind, until I visited Little Tokyo and Manzanar.

From the Summer Teacher Institutes, the individual participants acquired both content and pedagogical knowledge. But we also were able to think about this learning while physically placed in an area that reflected the cultural aspects of our work. Little Tokyo greatly influenced my sense of a community including the people and their traditions. If we had met in a large hotel instead of at the museum, surrounded by the culture and history of Japanese Americans, the experiential nature of our work would have changed dramatically. Location played a key role in the importance of the experience because it reflected not only the historical places but also the cultural places of our work.

Manzanar provided a pivotal context in my thinking about interment because the physical space validated what had previously just been historical research. Walking

around the vastness of an internment camp, it was not a far stretch to imagine 10,000 people trying to maintain a sense of normality in the face of adversity. The sight of the barracks and the horrible living conditions solidified in my mind the necessity to look for individual stories of experiences as a way to explain to my students the implications of *E.O. 9066*. Each person who walks through those gates takes away something unique and personal that harkens to the past but also helps to explain the present.

Transformation in my historical thinking about Japanese American internment came in episodes that were directly related to the curriculum development process. As I developed instructional materials, I could see where my content knowledge was not deep enough to challenge my students' thinking. For example, my understanding of the role of the Santa Fe camp vis-à-vis the family camps such as Manzanar was unclear as to their purposes beyond the general. I also followed historical leads that captured my own interests such as civil liberties during wartime. When I first read *E.O. 9066*, I saw it as a government document that outlined relocation. This was a tangible piece of evidence to show my students. Because of three years of research which included new books, articles, and interviews, I changed my thinking about *E.O. 9066*. It was definitely more than just a document to read to students; it was a blueprint for the disruption of 120,000 lives along with the legacy of internment on future generations. The document also came to represent competing political and military agendas in President Roosevelt's administration. Finally, the document was a scathing indictment of U.S. policies based on race and civil liberties. It was amazing how this single document transformed my interpretation and understanding of Japanese American internment; using *E.O. 9066* I was able to explore the larger concept of civil liberties during wartime.

From Content to Pedagogy

Researching a new topic is always a fascinating endeavor but must then be translated into curriculum that is effective in the classroom. How can teachers link historical context to instructional strategies that lead to student learning? In working on *The Enduring Communities Project*, I had the luxury of three years of learning, of reading, of research, and ideas about different types of instructional materials. It would have been impossible to consider using all these resources for a one week unit. I could draw upon my acquired knowledge about Japanese American internment to decide which historical thread to use and how to incorporate information without losing the focus of unit. When the New Mexico Team first debated the use of a single essential understanding, we decided to focus on “community.” Within that concept of community, each teacher developed different ways to explore the concept based on standards and curricular requirements.

It was at this point that I began to look beyond my own abilities to develop meaningful curriculum. As a result of my investigations into educational theories, I discovered the works of three important thinkers: Dewey, Rugg and Bruner. Dewey’s (1931) work on inquiry and experience opened up a new way of thinking about how curriculum should be structured. With a focus on essential understandings or aims, I began to see how to take problems of the present and use it as a vehicle to study the past. For example, in my government class, I took the current issues of privacy under the U.S.A. Patriot Act to bridge the gap into a larger study of civil liberties since the American Revolution. Rugg’s (1939) work on creating curriculum involved problem-solving by making choices based on evidence or arguing for alternative solutions. His

focus was on current social issues that provided a framework for studying the past. As I thought about how to teach the concept of internment, it was no longer about just presenting the ‘who, what, when and where.’ It now became a matter of asking students the ‘why’ which gave them the opportunity to question the policies the U.S. government implemented in 1942 and then decide how they might have reacted to this policy.

Bruner’s (1966) contribution to my thinking was the role of artful reflection, of making stories and finding connections between thinking and learning. I had been exposed to reflective teacher practice through the National Board process, but now reflection took on a whole new dimension. Suddenly, I was not only thinking about student outcomes with my curriculum unit, I was also examining the complicated process of curriculum development to include aims, historical knowledge, pedagogy, and student learning.

The theoretical research opened up to me a world beyond my own naïve thinking about curriculum structure and design. It was clear that these researcher/teachers had the ability to talk about specific teaching and learning experiences in a way that I understood. But unlike my own original way of creating curriculum, Dewey, Rugg and Bruner stepped back from the immediacy of the classroom to explore ideas about the role of the teacher, instructional materials, essential concepts, and the outcomes of the educational experience on students. Even though many of their ideas were generations away from own teaching, they were not necessarily rooted in time as static modes of thinking. The process of moving from a skeptic to a believer in the power of research and theoretical thinking transformed my pre-imposed boundaries to envelop a world that integrated theory and practice.

While I incorporated both content and my ideas about curriculum development, I did not want my knowledge of the subject to become the arbiter of instruction. It was easy for me, in my enthusiasm, to want to tell the students everything I had learned. I was excited about my experiences and wanted to bring that enthusiasm into the classroom. But, in a very real sense, teachers are gatekeepers to knowledge and we need to think long and hard about what we bring to the table in terms of subject matter. “Curriculum development...is more than a list of significant ideas, honored texts, social ideals, and so on. A curriculum must also transform images and aspirations about education into a series of activities in which students will engage...subject matter must be organized in some fashion and placed in some type of sequence” (Thornton, 2005, p. 60). My initial expectations were for these eager students to soak up my wisdom, waiting for more. The reality was much less idealistic in that because I was so overwhelmed with material, the students failed to grasp no more than a basic understanding of the Japanese American experience during World War II. I had become one of the old historians, pontificating about my scholarship, never realizing the audience was not necessarily listening. I had forgotten my pedagogical training in an effort to demonstrate my knowledge and created not a series of activities but college lectures for an uninterested audience. Because of these experiences, I came to the conclusion that neither content nor pedagogy could be the dominant force in my curriculum. Meaningful curriculum has to be based on key ideas that translate into other historical episodes and lead students to analyze and synthesize information to expand their thinking and mine beyond a single event.

Reflection through Narrative

When all the research has been concluded, and the story told, what can I take away from this experience as well as other teachers who might read this paper? The value of a teacher's story is to provide a way to document experiences in the classroom and beyond, explore underlying principles of curriculum, and confront professional dilemmas of theory and practice (Jalongo & Isenberg, 1995). By telling this story, I hoped to capture a journey of connecting experience and learning. My goal was to examine the experience for the sum total of its parts as well as those specific events which helped to shape my own ideas about content and pedagogy. I also explored the role of teacher-driven curriculum as a participant to see if this was a valid form of professional development

Of concern was the fear that my narrative would be nothing more than a series of events, strung together by an extended metaphor of baseball. What I discovered in this process is that story-telling is educative; one experience leads to another as the narrative unfolds (Clandinin & Connelly, 2000; Dewey, 1931). Human beings are by nature story-tellers and we also lead storied lives. The trick is to find a reason for telling the story to begin with, beyond the obvious, "my story matters..." Having immersed myself in this story for several years, I have discovered that it is worth telling on several different levels; (1) teacher-driven curriculum development is an underutilized process that can lead to critical thinking in the classroom, (2) teachers' voices are often ignored for the sake of policy, politics and publisher ownership of curriculum development, (3) experiences like this one do not often present themselves and should be considered in

terms of professional growth, and (4) the combination of research, pedagogy and time are crucial components of good teaching.

Another concern was that the story involved so many participants that the noise of their voices would drown out the larger themes of the experiences. In any good story, there is more than one character and more than one voice. With few notable exceptions, the best works of literature involve a host of characters, all with differing motivations and actions that come into conflict at various stages in the narrative. Our story was no different. In some ways, it was like reading *The Canterbury Tales* in which each New Mexico Team meeting was a different tale where different individuals took the center stage and told their story at that time. Whose story would be discussed at this meeting? Whose tale was dominant this month? Whose point-of-view would be the guide? At times the entire team was talking and no one was listening. It was as if all of Chaucer's characters got off their horses, stood around a table and talked at the same time. Some discussions were heated as conflicts arose while others were respectful as we gained an appreciation for multiple viewpoints. The voices also included those of the facilitators and the project manager from the museum. Their voices were not necessarily structured around curriculum as much as themes and ultimately procedures. It was a strange mix of the theoretical and the practical, thinking back about voices at the summer institutes. Perhaps because we deal with a multitude of voices every day in a classroom full of students, the inclusion of many different participants in this study was a comfortable way to explore the experience.

The variety of voices added a new dimension to my own understanding about working as part of a team. For example, when interviewing the museum staff I began to

see how the *Enduring Communities* Project was not like other workshops or seminars. The Japanese American National Museum is an organization that is responsible for different goals other than pure educational institutions. There are donors and sponsors to consider so their audience is larger than just the educational community. In equating this project with other shorter curriculum development workshops, I made assumptions about how the sponsoring unit would work and their curricular expectations. By including their voices, I was able to see beyond my own expectations and therefore expand my thinking about collaborative work.

Finally, reflective practice can be used effectively to study processes to include the acquisition of content knowledge and pedagogy. Dewey (1938) considers the importance of inquiry [reflection] through a combination of “mental reasoning” and action. Throughout this experience I constantly thought about my own knowledge, my own learning and how it was influencing my actions. Mental reasoning always came after using my unit with students. I wrote out how the material had worked or failed, how the instruction had either supported or detracted from learning, and how the assessments measured student growth. The action came with revisions to the instruction, to the resources, and to the outcomes. Any study, no matter how large or small, requires a healthy dose of reflection to separate and educative experience from a non-educative one.

Implications of the Study

In my teacher-training program, I was introduced to different types of instructional strategies, how to organize my curriculum, and how to handle discipline. In none of the classes, was I introduced to theories about curriculum development or even the larger topic of educational practices. It was not until my master’s work that theories

of instruction were discussed and even then, it was on a cursory level. Research in my doctoral classes provided the first real reading of educational theorists in any detail. I do admit to suffering from a certain degree of arrogance about theoreticians and what they might offer a teacher who is actually in the classroom. The hubris of my thinking was most evident when I began work on the *Enduring Communities* Project. The New Mexico team's work was first informed by historical sources but also by thinking about how to best develop curriculum to improve student learning. I had been introduced to the theories of Dewey throughout my coursework and was riveted to his ideas about developing aims in classroom experiences. Even though his work was published a century prior, much of his focus was on inquiry and essential understandings. As we tried to reach consensus on this very point, I realized that our discussions were a continuing dialogue with theories that transcended time and place. For the first time, I saw a tangible connection between theories of curriculum and the actual development of curriculum. Ironically, it had taken ten years of education to come to his conclusion.

Teachers have a tendency to view educational theory belonging only in ivory tower conversations and therefore not relevant to the classroom. I have learned through my various experiences as described in this paper, that teachers should be exposed to theories of curriculum and instruction as a foundational structure for their own classroom practice. Unfortunately, teachers in both traditional training programs and alternative licensure programs such as Teach-for-America, focus on practical considerations for the classroom. The result is that practice can suffer from a lack of a solid theoretical basis of understanding. Without a structure from which to build, teaching becomes more rote and less effective in producing effective instruction

In addition to knowing the theoretical structure of education, another issue is how much content knowledge is enough? The average high school social studies teacher arrives ready to instruct a classroom of students with nothing more than 36 hours of content classes. This includes survey courses and a few specialized classes of individual interest. I remember being told that “I would always know more than the kids, so don’t worry about my subject knowledge.” Since I loved history, I had taken 60 hours of history classes but that did not necessarily translate into effective knowledge for teaching. Many teachers are hired with license in hand yet have no idea how much of their content knowledge is lacking until they try to teach about World War II, for example. They literally are studying the facts a day ahead of the students. I know from experience as I was one of these teachers, frantically reading the textbook to make sure I did not give out incorrect information about a specific battle or event. On the other hand, a trend in today’s fast-paced world is to take content specialists, train them quickly in methods and behavior, and they become excellent teachers. The reality is a far different scenario. I have seen those schooled in their subject areas, enter the classroom and fail to grasp how students learn or understand how to translate their love of the subject into teachable material.

A teacher’s knowledge of their content can either support instruction or overtake instruction. It is worth considering that content taught in isolation from pedagogy can result in teachers talking “at” students because they have so much content knowledge they want to impart. The results will probably be students who remember information for the test and then promptly forget it. Content-laden teaching with no connections to the students is nothing more than evidence; there is no context for learning. However, when a

teacher's content knowledge is weak then instruction consists of activities that only seek to entertain rather than instruct. Building a replica of the invasion at Normandy in 1944 might engage the students as they construct the landing boats and bluffs, but it does nothing to help them evaluate the importance of the D-Day events as a means of ending World War II in Europe. As a result of my work with the *Enduring Communities* Project, I have concluded that effective curriculum is developed around content knowledge that is broad in scope with a focus on themes or essential understandings. It also includes pedagogy that translates content into meaning for students to grasp and scaffold learning.

Having an understanding of how content and pedagogy works together and a commitment to the topic can lead to effective teacher-driven curriculum. It is personal to the individual, and therefore more meaningful to the teacher who created it and used it in their classrooms. Participation in summer institutes and workshops has fostered my love of history and teaching. The *Enduring Communities* Project opened up a whole world of learning for me which became a valuable part of my curriculum. However, can the intensity of a learning experience, like my own, be translated to other educators? Part of the problem is that commitment to such curriculum is built by a combination of interest in the subject and desire to see students engaged in new learning. It is a personal connection between learning and teaching. In many instances, teachers are given curriculum and are either disinterested in the topic or modify the instruction to suit their needs. There is no personal connection or vested interest in implementing the curriculum as it was written. The essential understandings, the outcomes all become diluted.

The time and effort needed to create effective teacher-driven curriculum can be an argument to use research-based or "canned" programs. They do not require any

specialized content knowledge or sophisticated pedagogical practices. Pre-planned programs also lead to normative learning experiences across a large school district. Since they provide pacing guides, instructional strategies and are aligned with state standards and assessment, they are appealing to administrators and policy-makers. But where is the value of work such as the *Enduring Communities* Project? Teachers who are willing to spend time and energy creating curriculum can be a boon to a school when the policies of the district allow for individualized instruction in the classroom. Professional development opportunities geared towards teachers' interests can also lead to create effective teaching in fundamentally unique ways. For example, I attended a one week workshop at the Hermitage in Nashville to learn more about the Jacksonian Era of U.S. History. My exposure to academic historians, experts on slave life, women's rights, and the antebellum South led me to produce a unit on Jacksonian Democracy much more detailed than I had previously used. Students worked in groups to create diaries of experience that infused politics, economics, social class, and ideological divisions to help them grasp the complexities of pre-Civil War conflicts. As we approached the Civil War, students were now able to have discussions about different ideological differences that emerged in the 1840s as a result of my revised unit and confidence in their own knowledge about the topic.

School Districts want curriculum that is the same (or at least equivalent) from school to school using the standards as a guide to instruction. So instead of relying on teacher-driven curriculum which can be a hit-or-miss endeavor, administrators use either curriculum mapping or instructional programs that require no creativity or curriculum development from the teacher. In fact, a teacher's job is to stick to the script. Do these

leaders support the curriculum, created by teachers, or support programs pushed by for-profit entities and government agencies? In the last year, we have endured no less than five presenters all with limited teaching experience, who work as consultants for large firms pushing a singular program. They are brought in to our school and we are subjected to three hours of training and sent back into our classrooms. This type of professional development is nothing more than a “drive-by” in terms of salient material that could bring meaningful change to our teaching and student learning yet it is deemed of great value by both company and district personnel alike. If I were to ask for professional development time to present my curriculum, my principal who is very supportive, would have to turn down my request because it did not come from one of the district’s approved consulting firms, a sad statement on the value of my work.

Finally, the current structure of power in education prevents stories like this one in having a voice in the conversation. Living with “the test” under the guidelines of *No Child Left Behind* and now *Race to the Top*, is becoming more pronounced with little room for the teacher to play a role. The focus on any program brought into the schools must now be “research-based.” In their attempt to formulate policies, politicians have failed to realize that some of the best research has emerged from actual classrooms where students interact with teachers on a daily basis.

I have seen the work of Rick Wormeli on differentiated instruction and his practice is driven by twenty years as a middle school teacher. Lyn Erickson’s work on curriculum development came out of her role as a director of curriculum for a public school system in Washington. Both of these individuals have taken the practical experience gained by working directly with students and translated that into practices that

work. What separates them from the everyday instruction that teachers do, is the mere fact of publication. If I left the classroom, spoke at conferences, and published my work, it would be considered “research-based” by state and local officials, but also would remove me from the very audience who might benefit from my knowledge.

It is an ethical dilemma that is facing many schools. Professional development activities such as the *Enduring Communities* Project might be a boon for in-the-trenches educators, but can be hampered by a limited amount of dissemination at the local level. My principal has been a tireless supporter of my work on this project and subsequent dissertation. She has been a champion of sending teachers to national conferences and workshops, but the district’s take is that we are merely “heading to resort destinations rather than working on professional growth as an educator.” Administrators are torn between two competing entities in terms of teacher-driven curriculum development. On one hand, the value of professional development at the teacher level can enhance learning in the classroom, and overall teacher growth for those willing to take advantage of workshops, seminars and projects. On the other hand, districts and states mandate structured professional development involving paid consultants and published programs meant to meet federal funding requirements and reform mandates.

Future Study

In answering these various tribulations facing the world of education, I want to continue the conversation about the power of teacher-driven curriculum through a multiplicity of venues: through discussions with fellow staff members, through participation in professional conferences, through the eventual dissemination of our curriculum, and more importantly with my college students who one day hope to become

teachers in the social sciences. I want to pursue the passion I have for this work through a variety of teacher's landscapes to make sure my voice is heard and that I continue to have value in terms of making decisions about the content and pedagogy in my classroom.

Another area of interest is the connection between theory and practice in social studies education. The lack of theoretical foundations in social studies methods courses is a concern because educational training is more about behavior and actions rather than the creation of a solid framework of understanding. It would be interesting to look at schools of thought about social studies instruction in the secondary classroom that incorporates effective instruction with research-based theories.

Because of my experiences with the *Enduring Communities* Project, I want to continue my research about teacher-driven curriculum and how it can be integrated into classrooms beyond my own. Does the value of instruction that is based on individual teacher knowledge work against scripted programs or is there a way to blend ideas in the social studies classroom? It would be interesting to re-visit the history of social studies education in the United States for trends that answer this question. As the "past is merely prologue," we can look to our history to find solutions for today's struggles to provide effective social studies instruction. As the "past is merely prologue," we can look to past, to those thinkers such as Dewey, Rugg and Bruner, who presented controversial ideas that are still being appreciated and debated today. We can also look to the current research on inquiry and reflection to see if their ideas are still worthy of study in a world challenged by standards, assessment and accountability.

Conclusion

Thinking back over the original purposes of this dissertation, I have traveled far both intellectually and experientially since 2006. My thinking has been expanded by the inclusion of different voices from the theoretical thinkers, to the team members and museum staff, and to my own students. I have seen the value of teamwork in an environment that is fostered by respect and responsibility for intellectual discourse. I have tested the curriculum to find confirmation of good work through the various incarnations of my units as the students ask for more information or turn in essays that show clear evidence of critical thinking. I have also spent time reflecting back on my own practices, my beliefs and how they influence my views on curriculum development.

In the final analysis, I have attempted to tell a story of one experience that has ramifications beyond an individual narrative. The implications of our work on the *Enduring Communities* project include the creation of materials for more effective classroom instruction and critical thinking. It has brought to the forefront of my thinking the need for teacher-driven curriculum as a form of valid professional development. And it has renewed my desire to continue to speak as a teacher first and foremost for the benefit of my students. In returning to Shakespeare, the last word is with him as the ultimate storyteller. I have had my time upon the stage; participated in the action and played many parts. I was grateful for the opportunity to participate in the play.

All the world 's a stage, and all the men and women merely players.

They have their exits and their entrances;

And one man in his time plays many parts

-From *As You Like It* Act II, scene vii

APPENDICES

APPENDIX A

Internment Theme Basket Annotated Bibliography

American Encounters Project, June 2006

A) PICTURE BOOKS (4-8)

Bunting, Eve. (1998). *So Far from the Sea*. New York, NY: Clarion Books. When seven-year-old Laura and her family visit Grandfather's grave at the Manzanar War Relocation Center, the Japanese American child leaves behind a special symbol

Uchida, Yoshiko. (1976/1993). *Bracelet*. New York, NY: Putnam Berkley Group, Inc. Emi, a Japanese American girl in the second grade, is sent with her family to an internment camp during World War II, but the loss of a bracelet her best friend had given her proves that she does not need a physical reminder of that friendship. (Fiction)

B) CHAPTER BOOKS (Adolescent, 8-13)

Garrigue, Sheila. (1985). *The Eternal Spring of Mr. Ito*. New York, NY: Aladdin Books. The fate of a 200-year-old bonsai tree is decided by a young girl and an old Japanese Canadian gardener who resists being imprisoned in an internment camp after the bombing of Pearl Harbor

Mazer, Harry. (2006). *Boy No More*. New York, NY: Aladdin Books. After his father is killed in the attack on Pearl Harbor, Adam, his mother, and sister are evacuated from Hawaii to California, where he must deal with his feelings about the war, Japanese internment camps, his father, and his own identity.

Uchida, Yoshiko. (1971/2004). *Journey to Topaz: A Story of the Japanese American Evacuation*. Berkeley, CA: University of California Press. Like any 11-year-old, Yuki Sakane is looking forward to Christmas when her peaceful world is suddenly shattered by the bombing of Pearl Harbor. Uprooted from her home and shipped with thousands of West Coast Japanese Americans to a desert concentration camp called Topaz, Yuki and her family face new hardships daily.

Uchida, Yoshiko. (1978). *Journey Home*. New York, NY: Macmillan Publishing Company. After their release from an American concentration camp, a Japanese-American girl and her family try to reconstruct their lives amidst strong anti-Japanese feelings which breed fear, distrust, and violence.

C) CHAPTER BOOKS (Young Adult, 13-18)

Houston, Jeanne & Houston, James D. (1973/1983) *Farewell to Manzanar: A True Story of Japanese American Experience During and After the World War II Internment*. At age thirty-seven, Jeanne Wakatsuki Houston recalls life at Manzanar through the eyes of the child she was. She tells of her fear, confusion, and bewilderment as well as the dignity and great resourcefulness of people in oppressive and demeaning circumstances.

Written with her husband, Jeanne delivers a powerful first-person account that reveals her search for the meaning of Manzanar.

Kadohata, Cynthia. (2006). *Weedflower*. New York, NY: Atheneum Books. After twelve-year-old Sumiko and her Japanese-American family are relocated from their flower farm in Southern California to an internment camp on an Indian reservation in Arizona, she helps her family and her neighbors, becomes friends with a local Indian boy, and tries to hold on to her dream of owning a flower shop. (Fiction)

Mochizuki, Ken. (1995). *Baseball Saved Us*. New York, NY: Lee & Low Books Inc. A Japanese American boy learns to play baseball when he and his family are forced to live in an internment camp during World War II, and his ability to play helps him after the war is over. (Fiction)

Otsuka, Julie. (2002). *When the Emperor was Divine*. New York, NY: Anchor Books. This is a heartbreaking first novel, the story of a Japanese-American family all but destroyed by American prejudice and policies during World War II.

DNON-FICTION AND NON-TRADITIONAL TEXTS

Armor, John & Wright, Peter with commentary by John Hersey. (1989). *Manzanar: Photographs by Ansel Adams*. New York, NY: Vintage Books.

Asawa, Ruth. (2000). *Topaz Moon: Chiura Obata's Art of the Internment*. Berkeley, CA: Heyday Books.

Carnes, Jim. (Spring '95). "Home was a Horse Stall." *Teaching Tolerance*, Vol 4 (1), 50-57.

Neiderman, Sharon. (July 10-16, 1991). "The Years of 'Los Japos': Santa Fe's Wartime Internment Camp." *Santa Fe Reporter*, pgs. 17-...

Oppenheim, Joanne. (2006). *Dear Miss Breed: True Stories of the Japanese American Incarceration During World War II and a Librarian Who Made a Difference*. New York, NY: Scholastic, Inc. In the early 1940's, Clara Breed was the children's librarian at the San Diego Public Library. But she was also friend to dozens of Japanese American children and teens when war broke out in December of 1941. The story of what happened to these American citizens is movingly told through letters that her young friends wrote to Miss Breed during their internment. This remarkable librarian and humanitarian served as a lifeline to these imprisoned young people, and was brave enough to speak out against a shameful chapter in American history.

Executive Order 9066. (Feb. 19, 1942). <http://bss.sfsu.edu/internment/executiorder9066.html>

APPENDIX B

Timeline for Japanese Americans in New Mexico

1900	US Census counts eight Japanese in New Mexico Territory
1907	“Gentlemen’s Agreement” greatly reduces Japanese immigration
1910	Census counts 250 Japanese in New Mexico
1912	New Mexico and Arizona gain statehood
1913	California and Arizona pass tough anti-Japanese alien land laws
1915	Number of Japanese women into New Mexico begin to grow
1918	Japanese farmers settle in Don Ana County
1921	New Mexico adds anti-alien land law amendment to state constitution
1922	Ten Japanese railroaders of Clovis work through major shop strike
1930	Census counts 249 Japanese Americans in New Mexico
1940	Census counts 186 Japanese Americans in New Mexico (72 Issei; 114 Nisei)
1941	Japanese workers dismissed from Santa Fe Railway
1942	Clovis workers and families removed to Baca Ranch camp Lincoln, Santa Fe and Lordsburg internment camps established Western evacuation zone ends a New Mexico border Two Japanese internees killed at Lordsburg internment camp News of horrors of Bataan Death March reaches New Mexico
1945	Small “riot” at the Santa Fe internment camp Atomic bombs built in New Mexico dropped on Japan, ending World War II
1946	New Mexico chapter of the Japanese American Citizens League established
1950	Census counts 251 Japanese Americans in New Mexico
1953	New Mexican Hiroshi H. Miyamura awarded Congressional Medal of Honor
1966	Albuquerque (USA) and Sasebo (Japan) become Sister Cities
1982	John J. Cully publishes landmark study of the Clovis internment case
1988	President Ronald Reagan signs Civil Liberties (Redress) Act
1989	Satoye “Ruth” Hashimoto inducted into New Mexico Women’s Hall of Fame
1998	Department of Justice extends redress to victims of railroad/mine firings
2000	Census counts 1,593 Japanese Americans in New Mexico
2006	Gallup Veteran’s Park dedicated to Hiroshi “Hershey” Miyamura New Mexico repeals its anti-alien land law

Compiled by Dr. Andrew Russell, 2006

APPENDIX C

Correspondence from Japanese American National Museum



JAPANESE AMERICAN NATIONAL MUSEUM

NATIONAL CENTER
FOR THE PRESERVATION OF
DEMOCRACY

2006-2007 NATIONAL SUMMER INSTITUTE FOR EDUCATORS

Diversity: Making Democracy Work

July 19, 2006

Dear Friend:

Welcome to the 2006-2007 National Summer Institute for Educators. Thank you for taking time out of your busy summer to join us. We are looking forward to spending four days together delving into the theme *Diversity: Making Democracy Work* and making headway into accomplishing our ambitious goals:

SHORT-TERM GOALS:

- (1) Receive an overview of the Japanese American National Museum and National Center for the Preservation of Democracy.
- (2) Gain resources that prompt the expansion of curriculum content to include more perspectives and stories to further problematize history.
- (3) Acquire increased tools and ideas on the following: curriculum writing using essential questions, student video oral histories, incorporating primary sources into curriculum writing, building a learning community.
- (4) Create and pilot standards-based curriculum that explores an essential question.

LONG-TERM GOALS:

- (1) Understand that the role of American pluralism (including ethnicity and cultural diversity) is foundational to American democracy.
- (2) Participate in a learning community of professionals, both geographically proximal and distant, that will learn together, create lessons together, share/discuss the results of their work, and be inspired to become lifelong practitioners of democracy within a community of learners.

The program has been planned to try to meet these goals with a balance of instructional strategies, content knowledge, group discussion, and independent reflection. To this end, we have filled this binder with materials that you will hopefully spark discussion and inspire the creation of new materials both while you are at the Summer Institute and when you return home.

We are looking forward to getting to know you this week, keeping in touch with you during the year through the discussion board set up at www.janm.org/ec, and then re-convening next July 18-21, 2007. If at any time you have any questions or concerns, please do not hesitate to contact me. We hope that your participation over the course of the year provides you with content, ideas, inspiration, and new friendships.

Enjoy!

Sincerely,

A handwritten signature in black ink, appearing to read 'Allyson Nakamoto'.

Allyson Nakamoto
Teacher Programs Manager
Tel: 213.830.5626
anakamoto@janm.org

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