

“IT’S NOT JUST SOME PLACE ANYMORE”: AN EXPLORATION OF
THE LIVED EXPERIENCES OF PRESERVICE TEACHERS ENGAGED IN
PLACE-BASED READ ALOUDS

by

DANA M. EVANS

JULIANNA COLEMAN, COMMITTEE CHAIR
CAROL DONOVAN
KELLY GUYOTTE
JANIE HUBBARD
ELIZABETH WILSON

A DISSERTATION

Submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
in the Department of Curriculum and Instruction
in the Graduate School of
The University of Alabama

TUSCALOOSA, ALABAMA

2019

Copyright Dana Michelle Evans 2019
ALL RIGHTS RESERVED

ABSTRACT

Place-based instructional practices can be applied to literacy instructional techniques through reading aloud in local community places. In today's rapidly changing informational landscapes, communication and comprehension require more than the literacy skills of reading and writing proficiency. In order to support changing forms of communication and text, new approaches that support social literacy skills and emphasize meaning-making should be presented to preservice teachers in consideration of their developing literacy pedagogy. This study combines literacy instructional practices with place-based approaches to explore local historic sites in the community through reading aloud in literacy places.

The goal of this study was to explore the lived experiences of 17 preservice teachers as they engaged in literacy practices using place-based instructional techniques. Qualitative data were collected through student journal entries, audio recordings of student conversations, student work samples, individual interviews, and focus groups. The findings of the study show discursive opportunities within literacy places, which allowed for participants to develop interpersonal connections. Place-based literacy practices provided altered future interactions with local places for participants, which led to a desire to share their lived experiences with others. Preservice teachers utilized emotional text connections and visualization to navigate children's literature within literacy places. Findings from this study can be used by literacy teachers, teacher educators, and preservice teachers to inform instruction.

Keywords: Place-based education, Literacy instruction, Interactive Read Alouds, Pre-Service
Teacher Education

ACKNOWLEDGEMENTS

One does not take a journey, such as the road to a PhD, alone. So many people have had a role in accompanying me along this journey. First, I must acknowledge my husband for being my biggest cheerleader and supporter. He provided ample motivation and encouragement when I needed it most. Thank you for being a good sport during this journey, especially during the many Saturday and evening classes and late-night work sessions. I must also thank my mother for driving to town several times to play with her grandchildren while I was given quiet time to write. Thank you both for your never-ending encouragement.

My committee is made up of strong, successful female professors who inspire me. Thank you for your flexibility in providing feedback and scheduling defense dates in order to accommodate my graduate goals. I asked each of you to be a part of my committee because your teaching style, research, and career goals inspire me. You have all been my instructor, at some point, and your lessons have left a lasting impression. I hope to become as impactful and inspirational as you are, when instructing and mentoring my future students.

My academic advisor, Dr. Julianne Coleman, has been a constant source of guidance in all areas of life. I owe it to you, Dr. Coleman, to have finished this program and this dissertation. Thank you for your countless hours of advice and feedback in academic writing. You have affected me greatly, and I cannot thank you enough for your investment in me.

Last, but certainly not least, I must acknowledge my two children, Kevin and Dylan. You cannot understand it now, but I did this for both of you. No matter what I may accomplish in life, nothing compares to the accomplishment of creating the two of you. I hope that you will one day chase your dreams, no matter how out-of-reach they may seem.

CONTENTS

ABSTRACT.....	ii
ACKNOWLEDGEMENTS.....	iv
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xii
CHAPTER I INTRODUCTION.....	1
Introduction.....	1
Statement of the Problem.....	5
Statement of Purpose.....	8
Research Questions.....	9
Objectives of the Study.....	9
Theoretical Framework and Supporting Literature.....	10
Preparing Preservice Teachers for Diverse Communities.....	11
Place-Based Literacy Instruction.....	13
The Need for New Approaches Towards Literacy Education.....	15
Challenges in Teacher Education.....	16
Definitions.....	20
Organization of the Study.....	22
Chapter Summary.....	22

CHAPTER II LITERATURE REVIEW	24
Introduction.....	24
Theoretical Frameworks.....	26
Hermeneutic Phenomenology.....	26
Place-Based Theory.....	29
Review of Literature.....	30
Classroom Discourses in Literacy Instruction.....	30
Interactive Read Alouds.....	32
Making Meaning Through Multiliteracies.....	36
The Roots of Place-Based Pedagogy.....	37
Place-Based Research: Social Studies in the Community.....	40
Preservice Teachers and Place-Based Experiences.....	43
Challenges in Teacher Education.....	47
Preparing Preservice Teachers for Diverse Communities.....	49
Chapter Summary.....	51
CHAPTER III METHODOLOGY.....	54
Introduction.....	54
Statement of the Problem.....	55
Positionality: My Situated Paradigm.....	56
Role(s) of the Researcher.....	58
Methodology: Hermeneutic Phenomenology.....	59
Methods.....	62
Overview of Data Collection and Analysis	68

Conducting Data Analysis.....	71
Interpretive Phenomenological Analysis.....	73
Phase 1: Participant Recruitment.....	76
Phase 2: Site Visits.....	77
Phase 3: Interviews.....	79
Phase 4: Focus Groups/Transcription Review.....	80
Validity.....	82
Ethics.....	84
Chapter Summary.....	85
CHAPTER IV RESULTS.....	87
Introduction.....	87
The Experiences of Literacy Places: Phenomenological Descriptions	
Site 1: Foster Auditorium.....	89
Site 2: Bryce Hospital.....	93
Site 3: Capital Park.....	96
Site 4: First African Baptist Church.....	99
Findings: Meaning Statements Emerging from the Collected Data.....	102
Literacy places alter future interactions with local sites.....	103
Literacy places provide discursive opportunity.....	107
Literacy places provide opportunity for peer connections.....	110
Literacy places emphasize students’ geographic background.....	112
Preservice teachers use emotion to guide the navigation	115
Preservice teachers make text connections while navigating books.....	119

Literacy places intertwine text with natural elements.....	121
Preservice teachers use visualization to navigate picturebooks	124
Issues of Reluctance.....	127
A Desire for Modeling.....	128
Chapter Summary	130
CHAPTER V DISCUSSIONS, IMPLICATIONS, AND RECOMMENDATIONS.....	133
Introduction.....	133
Discussion of the Findings.....	134
Building Connections Through Discourse.....	135
Awakening Geographic Awareness.....	137
Altered Places and The Desire to Share.....	139
Natural Elements.....	140
Addressing Controversial Elements.....	142
Implications.....	143
Literacy Education	143
Preservice Teacher Education.....	145
Place Based Pedagogy	146
Reflections on the Study	147
Connecting Books.....	147
Combining Roles of Teacher and Researcher.....	149
Limitations.....	150
Recommendations for Future Research	151
Conclusion	152

REFERENCES.....155

APPENDIX A IRB DOCUMENTS.....161

APPENDIX B INTERVIEW PROTOCOLS.....168

APPENDIX C HISTORICAL SITE CLASS HANDOUTS.....172

APPENDIX D INTERVIEW EXCERPTS.....183

LIST OF TABLES

1. Participants' Demographic Information.....	63
2. Historical Significance of Chosen Literacy Places.....	65
3. Data Collection Methods as Divided by Research Question.....	67
4. Individual Participant Table: Emerging In Vivo Coding and Student Coding.....	73
5. Corresponding Picturebook Summaries with Selected Literacy Places.....	78

LIST OF FIGURES

1. Visual representation of the proposed study.....	8
2. Data analysis coding method.....	72
3. Data analysis method of coding by meaning statements.....	75
4. The blackout method of analysis highlights participants’ important dialogue.....	82
5. Students’ descriptions of literacy place experiences.....	89
6. Clara’s creative response.....	91
7. Foster Auditorium in 1963	93
8. Bryce Hospital doors.....	94
9. Picturebook quote response.....	96
10. Students read aloud at Capital Park with their small groups.....	98
11. Peer footsteps on a historic pathway.....	100
12. Missing from the historic marker.....	101
13. Researching speeches of historic figures.....	105
14. Posed group photographs document their peer reading experiences.....	111
15. Two students recreate a picturebook illustration.....	116
16. Melody’s creative response to reading on Bryce Lawn.....	122
17. Natural elements provided backdrops for reading.....	123
18. Andrew’s creative response depicted his grappling with historic pathways.....	125
19. A visual representation of reading about segregation.....	126

CHAPTER I

INTRODUCTION

Literacy, as it exists in today's 21st century landscape, encompasses a great deal more than an isolated skill-set on the pathway towards reading and writing (Harste, 2003; Street, 1984; The New London Group, 1996). Literacy today is viewed as a social act, necessitating classroom opportunities for engaging in social practices (Harste, 2003; Street, 1984). Scriber (1984) asserts that "recognition of the multiple meanings and varieties of literacy argues for a diversity of educational approaches, informal and community-based as well as formal and school-based" (p.81). As such, diversity in instructional approaches requires change in the current methods through which educators approach literacy within elementary classrooms (Harste, 2003).

If educators are to meet the literacy demands of the 21st century, the instructional methods of the past must evolve, just as print has evolved to include various methods of transfer and reception. Gunther Kress (2003) describes this massive change as nothing short of revolutionary. New literacy instructional methods, often referred to as multiple literacies, must be utilized to support 21st century literacy demands. Multiliteracies, as coined by The New London Group (1996), represent the complex, fluid expansion of literate practices necessary to make meaning of print through new digital and social means. The group consisted of ten educators and researchers dedicated to addressing the issues facing diversity, texts, and modes of communication in the fast-paced time period of the 1990's, as the new millennium approached (The New London Group, 1996). Years later, Cope and Kalantzis (2013) continued to write

about the need for change in literacy instruction amidst the ever-progressing communication fields offered through updated technological advancements.

I agree with Cope & Kalantzis (2013) who argue that literacy instruction that is more supportive of creativity, innovation, boundary crossing, and emancipation is supportive of the movement towards a pedagogy of multiliteracies. Multiliteracies (The New London Group, 1996) includes various ways in which literacy impacts the social futures of today's students and teachers. In consideration of our students' social futures, instruction supportive of multiliteracies holds meaning-making as the forefront of literacy practices leading toward future employment in 21st century landscapes (Cope & Kalantzis, 2013). Students' meaning-making includes the processes through which comprehension of various texts occurs.

Harste poses the question, "What type of literate being should inhabit the 21st century" (Harste, 2003, p. 11)? He suggests today's literacy instruction should support the growth of learners who understand language functions, yet also apply them through meaning-making as they navigate their global positionality (Harste, 2003). Allowing students to engage in local places of learning through place-based education supports an individual's investment in their community roles and greater global effects of one's relationships with Earth and its resources (Sobel, 2005).

Place-based approaches to learning can build relations between communities and schools. Places are filled with history and cultural experiences of the past (Gruenwald, 2003). Within students' own backyards lie community connections to their personal, lived experiences. Smith (2002) describes the use of place-based practices as supportive of this new discourse surrounding the lived experiences of participants. Taking literacy instruction out of traditional classroom

boundaries and into the surrounding community allows students opportunities to build relations with the history and culture of their local surroundings.

In this same vein, I provide a brief vignette that describes my personal relationship with one local community place. This relationship serves as inspiration for the study, as the desire to make meaning within this place drove the inspiration to explore literacy places for preservice teacher literacy engagement.

Yellow school buses line the perimeter of Foster Auditorium. Eager fifth grade students from around the city school system exit the buses, filing into the building from a side entrance. Excitement permeates the air as collegiate foam fingers are dispersed. Teachers lead their students inside to their designated seats, as the lights dim for the beginning of the women's basketball game. The deafening roar of the crowd echoes across the interior of this collegiate building, drowning out its historical significance.

This place once served as a battle ground for school integration in the state of Alabama. Although it is decorated with sports memorabilia as the new women's basketball facility, it once housed the office of registration for a flagship university in the southeastern United States. However, during this city-wide field trip, fifth graders across the district recognize it as a place for basketball games.

As the cheers of the crowd die down to a fervent buzz, students file into class lines toward the exit. The crowd of students and teachers return to their buses, never speaking the names Vivian Malone and James Hood. Their stories in this place are left untold, even as young students walk the same pathways of these historical figures. The commemorative clock

tower and plaza remain unnoticed, as the buses return to local elementary school buildings, within which the majority of instruction takes place.

The annual city schools' fieldtrip to the local university left me in a state of unease. Foster Auditorium is a place with a history of disruption, conflict, and lingering emotions of rejection. It once stood as a site of racial tension, as the first African American students registered for classes at a once segregated college. I attended the fifth-grade field trip to Foster Auditorium for three years of my classroom teaching, never taking the opportunity to engage in conversations with my students about its rich history.

I took my elementary students to a place of historical significance without exploring the stories of the past. Inspiration for this study stems from the described personal relationship with Foster Auditorium and its future potential as a site for a literacy event. Years later, I revisited this place as a literacy exercise with my preservice teacher students. Foster Auditorium served as a place for engaging in a shared read aloud of a picture book. The picture book chosen told the story of a young African American elementary student, Ruby Bridges, during her historical walk into the first integrated school in New Orleans.

While reading aloud the text, preservice teachers walked the pathways of the first African American students at the university, Vivian Malone and James Hood. It was within this literacy event that I began to consider the possibilities found in exploring new terrain through reading aloud. Struck by the experience alongside my preservice teacher students, I chose to further explore literacy places through a lens of hermeneutic phenomenology. The lived experiences of preservice teachers' navigation of literacy places could inform future community-based instructional approaches.

Statement of the Problem

If literacy itself encompasses the cultural, social, and personal aspects of the ever-changing global landscapes, literacy education should mirror this approach on an elementary and preservice teacher level (Kress, 2003; National Commission on Teaching and America's Future, 2016). Exposing preservice teachers to new literacy instructional practices in teacher education programs could affect how literacy is taught in future elementary classrooms. The NCTAF (2016) outlines suggestions for improvement within teacher education programs, citing the need for more relevant teaching and learning opportunities (2016). *What Matters Most* (NCTAF, 2016) describes the need for support in developing more active learners, with teachers acting as facilitators and networkers while students take ownership of their education.

Active learning, where students construct knowledge with teacher guidance, is not the instructional emphasis of the current standardized testing era. The NCTAF (2016) suggests stepping aside from the standards and benchmarks that have dominated teaching conversations to no avail, while instead supporting such collaborative efforts toward making more meaningful, relevant learning opportunities as found in interactive read alouds (NCTAF, 2016). In addition to the learning opportunities found in interactive read alouds of children's picturebooks, relevant learning should include opportunities to connect to local school communities, as new teachers are facing more diverse student populations (Milner, 2015; American Association of Colleges for Teacher Education, 2013). Ladson-Billings explains the need for new approaches towards preparing the future teaching force for challenges of diversity:

Although most new teachers have positive things to say about teacher education, and they believe it is a necessary part of becoming a teacher, many feel that teacher education

needs to be rethought and reconfigured to provide prospective teachers with opportunities to spend more time in classrooms and communities (2001, p. 3).

Interactive read alouds provide students and teachers with opportunities to ask questions about a text, demonstrate meaning-making strategies throughout text navigation, and give opportunity for aesthetic, personal text responses (Barrentine, 1996). Through this interaction, teachers facilitate learning, supporting students in their meaning-making while engaging in a variety of texts. Allowing preservice teachers to interact with others while navigating children's literature creates literature discussions through which readers may share and navigate their meaning-making and comprehension surrounding a piece of literature (Serafini, 2011).

In addition, preservice teachers need more meaningful connections to the communities surrounding their students and placement schools (Zygmunt, Clark, Clausen, Mucherah & Tancock, 2016). Diverse approaches to literacy instruction should start in preservice teacher training, as developing pedagogies about instruction are open to experience. By modeling place-based practices within teacher education programs, students are provided with the tools necessary to engage in hands-on, experiential exploration of different cultures within the local school community. The open pathways of experiences possible in places of local communities sets the stage for various literacy practices, such as meaning-making through social opportunities present in interactive read alouds using picturebooks.

Without community connections, future teachers are not able to support and engage students in effective ways leading toward academic success (Zygmunt et al., 2016). Preservice teachers can explore community resources, places, and local histories to incorporate in future school settings with different student populations. Modeling for preservice teachers how to

locate, utilize, and facilitate the use of community resources such as places, can help guide a more community and culturally-minded approach toward school investment. “Knowledge of the community in which schools reside and in which our students will work is an obviously important element in the success of preservice teachers” (Koerner & Abdul-Tawwab, 2006, p. 38).

As Morrow and Tracey (2012) note, frequent instances of teachers giving direct instruction as the primary literacy instructional practice will continue to dominate elementary classrooms unless we work to provide preservice teachers with pedagogical practices that differ. By confronting the problems outlined in preservice teacher education programs, new approaches towards literacy instruction could provide connections to the community and utilize a more social approach toward literacy instruction. In the following section, I outline the study’s purpose and objectives.

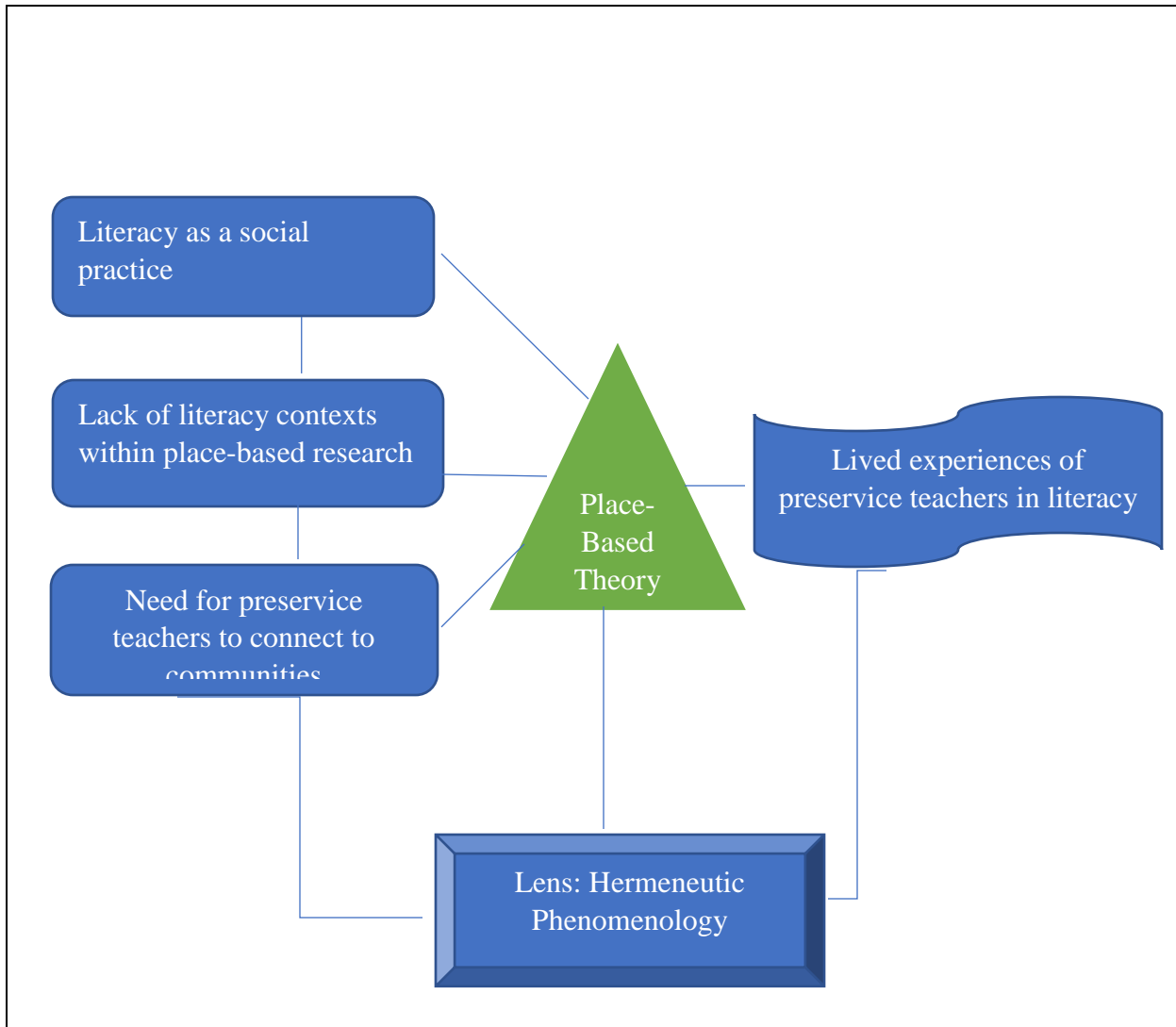


Figure 1. Visual representation of the proposed study.

Statement of Purpose

Accordingly, this study focuses on the social opportunities for meaning-making through engagement with community places in literacy instruction. Through place-based practices of instruction, literacy places become opportunities for reading aloud. The proposed study explores a literacy instructional strategy incorporating place-based teaching practices to blur boundaries of classroom learning while providing a more social and culturally-inclusive approach toward reading aloud.

Therefore, literacy places will serve as pathways toward exploring the history in local contexts (Sobel, 2005) through visiting familiar and unfamiliar historical sites supporting the reading of selected children's picture books. Below in the following section, I present the research questions I seek to answer, along with the objectives of the study.

Research Questions

The following research questions guide the qualitative study:

- What are the lived experiences of preservice teachers enrolled in a children's literature methods course as they engage in literacy places?
- How do preservice teachers enrolled in a children's literature methods course navigate children's picturebooks within literacy places?

These questions explore place-based practices in the context of read alouds from children's picturebooks. This qualitative approach toward the collective lived experiences of preservice teachers explores literacy places as methods supportive of multiliteracies in future teacher education programs and elementary classrooms. Listed below are the objectives of the study.

Objectives of the Study

- Utilize experiential learning through place-based practices.
- Connect to surrounding community places of historical significance corresponding to each selected picture book.
- Selected children's picture books will serve as materials to engage in interactive read alouds within each historical place in the local community.

- Visit historical places with corresponding picturebooks to support an exploration of the struggle for civil rights. The places and books chosen will answer the question, “Who has struggled for their civil rights here in the past?” “What happened here?”
- Allow preservice teacher participants to collaborate as coresearchers, documenting their lived experiences through interviews and multimodal responses to the place-based read alouds.
- Model place-based theories of instruction within a literacy context for preservice teachers.

The following section outlines the theoretical frameworks and supporting literature central to the study.

Theoretical Framework and Supporting Literature

The following section presents the supporting literature to create a rationale for using literacy places in this study. To begin, I address the need for preservice teachers to engage in methods of developing community connections in order to better academically serve diverse populations of students. Next, I describe how place-based education serves as an instructional approach, with attention brought to the lack of research surrounding place-based literacy connections.

I close this section by discussing the need for new literacy approaches in today’s 21st century classrooms. Finally, I present challenges in teacher education programs as they relate to the inclusion of new approaches supportive of place-based education, new literacy instruction, and opportunities for community connections.

Preparing Preservice Teachers for Diverse Communities

James Gee (1987) views literacy as power, or social capital. Gee (1987) defines primary discourse as the discourse developed at a child's home, while secondary discourse is acquired outside of the home, perhaps in a school setting or church. Secondary discourse is supported through teacher modeling of discussions, as well as student opportunities for interactions surrounding texts (Serafini, 2011). The diversity of ideas presented through vocabulary, understandings, and connections brought in by differing primary and secondary discourse is an important component of quality interactive read alouds (Fisher, Flood, Lapp & Frey, 2004; Serafini, 2011; Wiseman, 2010).

Within an interactive read aloud, "meaning is constructed through dialogue and classroom interaction, providing an important opportunity for children to respond to literature in a way that builds on their strengths and scaffolds knowledge" (Wiseman, 2010, p. 435). Wiseman also notes within an interactive read aloud, the teacher often extends the ideas presented by a student beyond the way they were first presented, providing a bridge toward meaning-making. Therefore, the collective ideas and discourses of diverse populations of students are combined, filtered, re-explained, and utilized towards a collective interaction (Barrentine, 1996; Fisher, et al., 2004; Wiseman, 2010). Interactive read alouds conducted by the teacher take place in the classroom setting, as a literacy event.

Literacy events, as defined by Heath (1982), are instances in which an individual is interacting with written language. Her seminal study, detailed in chapter 2, describes the social norms associated with literacy events found in a variety of home settings, with differing cultural representations and background knowledge (Heath, 1982). Heath's work encouraged the use of

purposeful, planned literacy events within the classroom to create shared literacy events, tapping into a variety of individual funds of knowledge. Classroom literacy events, such as read alouds, allow all students to engage in a shared learning experience, where their cultural and social backgrounds work together in a common discursive interaction (Trelease, 2013).

Similarly, preservice teachers also grapple with their own funds of knowledge as their lived experiences add to their developing pedagogies (Cope & Kalantzis, 2013). However, a problem arises when their lived experiences do not align with those of their student population. 82% of graduating teacher candidates are Caucasian, therefore they are not reflective of the student makeup of the PK-12 classrooms they encounter (AACTE, 2013). In addition, the 2008 Census Bureau reported that by 2050, there will be no one ethnic group making up 50% of the majority of population within the United States of America. Diverse experiences for preservice teachers would support a movement towards encountering literacies collaboratively through shared experiences orchestrated to support diverse social constructs. Place-based learning could serve as a method of obtaining shared experiences by tapping into local community resources.

The lack of diversity in preservice teacher programs creates a conflict for the growing diverse communities of elementary students (Milner, 2015). Milner suggests university teacher preparation programs include modeling for preservice teachers how to engage in collaborative community-based practices (Milner, 2015). Milner (2015) proposes showing preservice teachers how to interact with community resources, both in places and people as assets to local schools. His emphasis on diverse practices suggests confronting the disconnect between diverse populations and graduating teacher candidates through methods that cross the boundary lines of academic learning. Such a method of boundary crossing is found in place-based theories, connecting individuals to the earth around them (Sobel, 2005).

Place-based pedagogy takes learning out of the classroom and into local places to build relations between earth and human (Gruenwald, 2003). This study facilitates places supportive of reading aloud with preservice teachers, which models a 21st century method through which literacy instruction can take place within teacher education programs. As recently as 2016, the National Commission on Teaching & America's Future called for fresh, organic pathways toward making meaning in today's classrooms. Therefore, the proposed study offers a suggested pathway within local community places to engage in meaning-making through teacher education.

Place-Based Literacy Instruction

Few studies explicitly use place-based theories of learning with literacy instruction. One elementary school example of place-based literacy brought students into community places to support and extend classroom reading and writing (Comber, 2016). For example, elementary-aged students in Comber's classroom stepped out of the classroom to explore their local community through proximity to street art, natural settings for bird watching, and opportunities to expand their developing literacy practices. Comber's students brought the outside world into their own classroom community through notebook entries, artifacts, and pictures. Comber's (2016) use of place-based practices in elementary literacy instruction serves as inspiration for modeling a similar approach towards place-based literacy instruction with preservice teacher education. Her elementary classroom displayed evidence of student's active meaning-making, as place-based practices were applied to their reading and writing development.

The use of place in Comber's elementary classroom (2016) provided more than a backdrop for learning, as it offered a means of building relations. There are possibilities for relations to place, to other individuals, and to historic and cultural aspects of a location

(Gruenwald, 2003). If preservice teachers are given the chance to observe and partake in place-based educational practices, they can peruse the familiar and unfamiliar within the local school communities. Comber's work blurs the boundaries of traditional classroom literacy learning, giving students a chance to utilize community resources while engaging in reading and writing.

Place-based education utilizes the surrounding community for opportunities to extend classroom learning, offering students a chance to connect to their local surroundings (Sobel, 2005). Sobel (2005) also describes places as starting points to learning, providing open opportunities for learning possibilities, where earth takes the front seat. "Place-based education converts the activist plaint of *Not in My Backyard* (NIMB) to *Please in My Backyard* (PIMB)" (Sobel, 2005, p. 7). Within this instructional approach, the surrounding community becomes a part of the classroom rather than a separate, outside entity.

Extending interactive read alouds into surrounding community places models an attempt in orchestrating opportunities for the social act of literacy. Interactive read alouds encourage inquiry and active meaning-making (Harste, 2003), as students use social action to create new opportunities for learning (Tracey & Morrow, 2012). Reading children's literature aloud to students includes teacher and student discussion and questioning supportive of the text (Kiefer & Tyson, 2014). Utilizing place-based literacy instruction gives access to the familiar and unfamiliar terrain of surrounding school communities. Literacy places provide preservice teachers with pathways towards community connections and social actions necessary in supporting literate beings of the 21st century.

Gruenwald (2003), Sobel (2005), and Smith (2002) provide a route for change in literacy instruction using place-based theories of learning to support social literacy and multiple literacies within classroom contexts. Place-based instructional practices can be applied to the need for

more expansive, transformative approaches in literacy instruction. The use of place in the context of reading aloud could affect preservice teachers' developing literacy pedagogy.

The Need for New Approaches Towards Literacy Education

Opportunities for students to engage in discussion relevant to learning require purposeful planning by teachers (Tracey & Morrow, 2012). Just as multiliteracies require a more active role for the student, so also is the role of the teacher evolving to facilitate meaningful social opportunities, which benefit literacy development (Harste, 2003). "Given that print-alphabetic literacy in English remains the dominant understanding of the term literacy within many education department policies, the emerging multimodal literacies remain theoretically, and in practice, elusive to many teachers currently in the classrooms" (Kalantzis, Cope, Cloonan, 2010, p. 85).

Reading aloud to students is a cornerstone of early childhood education (Trelease, 2013). Picturebooks, or books containing both text and pictures to communicate a message (Kiefer & Tyson, 2014), provide a vehicle for discourse in classroom contexts. Reading aloud plays a significant role in developing oral, language, reading, and writing skills (Huck, 2014). However, with the prevalence of teacher modeling as the predominant literacy strategy, little opportunity is given for facilitated student discussion centered on picturebooks. The social act of literacy (Harste, 2003) must create an emphasis on opportunities for student discourse focused on picturebooks. Opportunities to model social literacy practices should begin in teacher education programs through instructional approaches within elementary methods courses.

A current qualitative analysis study surveying children's literature course content across a state-wide sampling of Texas teacher education programs revealed themes of common learning

outcomes for preservice teachers (Sharp, Diego-Medrono & Coneway, 2018). Of the fifty-eight learning outcomes found in children's literature course syllabi, only four learning outcomes involved interacting with others about children's literature (Sharp, et al., 2018). The greater number of learning outcomes involved overall knowledge of genres, history of the development of literature for children, and depth of reading. Sharp, Diego-Medrono, and Coneway (2018) argue that their state-wide sampling of preservice teacher education course content demonstrates the need for required coursework involving children's literature provided in a balance of theory and practice to support teacher facilitation of implementing literature into future classroom instruction.

However, Sharp, Diego-Medrono and Coneway (2018) pay little attention to the low number of learning outcomes involving social interaction with others about the books read within children's literature courses. The authors' main concerns are the lack of focus on children's literature awards, honors, illustrative qualities, and critical analyses of books (Sharp, et., al.). If learning outcomes of preservice teacher methods coursework surrounded that of interactive read alouds, students could experience social avenues of facilitating meaning-making experiences within literacy instructional contexts.

Challenges in Teacher Education

A current challenge in teacher education programs lies in the emphasis on standards and benchmarks for teacher candidates. The K-12 standards movement prescribes prepackaged prescriptions towards achieving licensure for teaching (National Commission on Teaching & America's Future, 2016). However, the new NCTAF (2016) report calls for a departure from the focus on high-stakes assessments, and the inclusion of relevant learning opportunities for teachers and students to meet the needs of the 21st century. The inclusion of relevant learning

opportunities, such as the hands-on experiential learning offered by place-based practices, could provide a focus on literacy instruction more supportive of social literate practices in teacher education programs.

An additional problem facing preservice teacher education today is the lack of connection with graduating teacher candidates and the diverse student populations they aim to teach (AACTE, 2013). Preservice teachers must prepare to teach in diverse settings, utilizing the surrounding community places and people as resources for investing in students' lives (Milner, 2015). Visiting community places to develop social constructs in literacy instruction could provide possibilities for a social literacy practices focused on read aloud interactions, while exploring cultural aspects of the local community to apply in future elementary classroom instruction.

In the era of K-12 standards-based educational practices, university routes of preservice teacher training have also become more standardized (Cochran-Smith, 2004). University pathways towards certification for teaching have prescribed, outlined standards and high-stakes assessments to ensure the development of high-quality teachers (Cochran-Smith & Fries, 2001). Marilyn Cochran-Smith (2006) describes policy as an entanglement, wrapping its tendrils around every aspect of classroom learning. A pre-packaged pedagogical prescription leaves little room for creativity, openness, and possibilities necessary for developing pedagogies of an evolving literacy approach.

The Elementary and Secondary Act legislation of 1965 served to protect the equal educational rights of students through efforts for civil rights (Cochran-Smith, 2004). The No Child Left Behind (NCLB) legislation of 2001 introduced an emphasis on standardized testing to determine which schools were meeting the standards set by the National government (Cochran-

Smith, 2004). The K-12 Standards Movement, which began in 1983, dominates the everyday practices of schooling, holding failing schools accountable for their students' achievement scores (NCTAF, 2016).

Meanwhile, the Standards Movement dominates university programs for preservice teacher training. While these programs provide a combination of on-campus course experiences with field work done within local school communities, they do so in a manner that is lacking community connections through community resources (Zeichner, 2010). Graduating teacher candidates cite a disconnect between these campus experiences and the field placements they encounter, limiting the possibilities of forging meaningful collaborations that support new approaches to education in the 21st century literate world (Zeichner, 2010).

The disconnect is found in epistemological differences between university-based and classroom-based educators, according to Fieman-Nemser's (1998) study. Classroom teachers cited inexperience and hesitation surrounding the idea of mentoring a preservice teacher candidate, as a struggle to connect to the university-based teachers and the methods courses they instruct (Fieman-Nemser, 1998). In reference to the disconnection, Sykes, Bird, and Kennedy (2010) prescribe placing an emphasis on nurturing a more productive, beneficial relationship between teacher education programs and clinical experience placements in the community. Collaboration between universities and local schools could encourage future community-based endeavors centered on community resources.

The NCTAF (2016) supports expanding experiences of elementary-aged students, which also includes more relevant learning experiences for preservice teachers. By including more organic, fluid opportunities for collaboration in instructional pursuits, a possibility opens for affecting developing pedagogies of preservice teachers. By modeling collaborative, more open

experiences within the local school communities, university teacher preparation programs can model and engage students in the types of relevant tasks necessary for 21st century classroom teaching (Cochran-Smith, 2004). The tasks necessary for meaning-making in literacy contexts today require fluidity of text formats and opportunity for social literate practices (Harste, 2003) such as conversation with peers centered around the reading of texts.

This study explores the type of literate beings inhabiting elementary education programs in the 21st century. Engaging in innovative literacy curriculum for preservice teachers could impact future uses of instructional techniques supportive of the evolving definition of literacy. By engaging preservice teachers in transformative practices, teacher educators can model the facilitating of interactive read aloud pathways for students and teachers (Tracey & Morrow, 2012). These interactive approaches towards literacy instruction allow students to create and communicate their understanding emerging from texts, rather than teachers' approach of direct instruction void of student conversation.

Picturebooks, or books containing both text and pictures to communicate a message (Kiefer & Tyson, 2014), provide a vehicle for discursive interaction in classroom contexts. "Literature plays a significant role in developing oral, language, reading, and writing abilities and should play a central part in the school curriculum" (Huck, 2014, p. 8). A survey of literature selection and usage in classroom settings showed when reading of children's books is both frequent and vast, preservice teachers become more enthusiastic role models of reading for their future elementary students (Tunnel, Jacobs, Young & Bryan, 2015). Place-based instructional practices utilizing interactive read alouds with preservice teachers is one way to promote a curriculum supportive of a pedagogy of multiliteracies.

Definitions

The following definitions guide the study, highlighting the necessary terms to navigate the lived experiences of preservice teachers, as they communicate their meaning-making during the literacy event of a read aloud.

1. *Children's picturebooks* serve as the material with which to engage in the literacy event of a read aloud. Picturebooks contain illustrations and text geared towards young readers (Trelease, 2008). Picturebooks utilize text and pictures to communicate a message (Huck, 2014). The selected picturebooks in the proposed study communicate the theme “struggling for our civil rights.”

2. *Discourse* through James Gee's (2014) interpretations of Big D/Discourse and little d/discourses describes how the two combine to make meaning of the world. Discourse, as defined by James Gee (2014), is a complex, fluid, and ever-shifting entity. This entity contains little d/discourse as language made up of syntax, or “language in use” (Gee, 2014, p. 52). Big D/discourse embodies language and everything else (Gee, 2014). Applying big D/discourse theory to the collected discourse within the proposed study provides a method of communicating openings through emerging discursive moments.

3. *Interactive read alouds* describe the social exchange present between teachers and students when reading aloud a text. Open-ended responses are utilized, as teachers model and discuss reading strategies to make meaning during reading (Wiseman, 2010). Interactive read alouds support social exchange between and amongst the readers of a text, which forms a social event for learners.

4. *Literacy* is a term including more complexity than the ability to read and write. Jerome Harste (2003) views literacy as a social act, necessitating opportunities for conversing in social settings

such as orchestrated in elementary classrooms. “For the 21st century, I want to produce learners who know how to use art, music, drama, etc., to reposition themselves, gather information, change perspectives, re-theorize issues, and take thoughtful new social action” (Harste, 2003). Therefore, literacy is social action entangled within the cultural act of reading, speaking, writing, and meaning-making.

5. *Literacy events* occur within school and home environments. The events can be planned or spontaneous and revolve around the development of literacy skills. The proposed study focuses on the literacy event of a picture book read aloud, the cornerstone of early childhood classrooms (Trelease, 2008). Reading aloud is a social act involving teachers and students in a variety of settings. Barbara Heath (1982) coined the term as instances involving an interaction with written language, such as a bedtime story or a reading of a cereal box while eating.

6. *Multiliteracies* is a term developed by the New London Group (1996) referring to the complexities encompassed in today’s social meaning-making. Multiliteracies contain broader approaches towards literacy instruction, including “cultural, linguistic, communicative, and technological diversity,” (New London Group, 1996, p. 61). The social futures of learners (Cope & Kalantzis, 2013) depend upon the social opportunities available during literacy instruction.

7. *Place-based pedagogy* is the practice of utilizing the physical environment to aid in learning (Sobel, 2005). Place-based education puts an emphasis on learning experiences that allow students to become creators of knowledge rather than consumers of knowledge (Comber, 2016). The primary value of using place-based education is in creating meaningful learning experiences for students that extend outside of the classroom into the local lived community (Smith, 2002).

When students tap into their personal lived experiences, such as trips to local community place,

they can work to fill the distance between classroom learning and students' real lives (Smith, 2002).

8. *Preservice teachers* are students enrolled in methods courses on the track towards earning teacher certification.

Organization of the Study

The report of the study is organized into five chapters. Chapter 2 outlines a review of the literature relevant to the use of place-based practices, the challenges in teacher education programs, and the need for literacy places to support the social act of literacy, while providing community connections for preservice teachers. Chapter 3 details the methodology utilized to carry out the study, highlighting the phases of data collection through interviews, focus groups, participant journal entries, and participant creative response options. Chapters 4 and 5 will include analysis and discussion of the findings, with discussion of the significance and implications for future literacy instructional research.

Chapter Summary

In chapter 1, I have introduced the study in the context of the evolving definition of literacy in today's 21st century classroom. The introduction gave background information about the expanding definition of literacy, the need for students to engage in discussions surrounding picture books, and the lack of community connection many preservice teachers face. A personal narrative outlined the researcher's inspiration for the study through a connection to one of the selected research sites.

The statement of the problem outlined the need for new approaches towards meaning-making in both teacher education programs and elementary classrooms. Preservice teachers lack a meaningful connection to the diverse populations they face in today's classrooms. Additionally, new understandings of literacy as a social action requires teacher facilitation of discursive opportunities.

The purpose of the study is to engage in place-based practices in literacy instruction contexts. Preservice teachers will visit historical places while reading aloud children's picture books. Additionally, I outlined the need for new literacy practices and addressed the burgeoning problems present in teacher education related to the disconnect between teacher education programs and classroom field placements. I closed the chapter by defining key terms relevant to navigating the study.

CHAPTER II

LITERATURE REVIEW

Chapter 2 expands on three strands of meaning central to contextualizing the proposed study. First, 21st century literacy demands require new approaches towards elementary literacy instruction (Harste, 2003). Meaning-making is central to today's literacy instruction. In consideration of place based-theories of learning, very little is shown in the literature as applicable towards literacy contexts. In addition to these strands, there is a need for preservice teachers to make community-based connections to better prepare them for the challenges of teaching diverse student populations (Milner, 2015). Combining these strands of meaning provides a rationale for the exploration of literacy places using preservice teachers as participants. The following introduction expands on each strand in preparation for the review of literature.

Introduction

Literacy requires opportunity within classroom instruction to flex its social capabilities (Scribner, 1984). A literate being in the 21st century must confront information in a variety of modes and formats (New London Group, 1996). Further, literacy is no longer tied to print-based formats, but is a fluid, expansive entity forming new challenges for the ways in which meaning is translated (Kress, 2003). For example, text is translated through electronic mail, text messaging, and presented alongside images to convey meaning. "When technologies of meaning are

changing so rapidly, there cannot be one set of standards or skills that constitute the ends of literacy learning, however taught” (New London Group, 1996, p. 64). Literacy educators and students must work together towards enacting change in their future social roles of communication (New London Group, 1996).

The demands of the swiftly-changing world of communication have inspired new approaches towards literacy education. As a result, new approaches towards instructional practices are also desired throughout teacher education programs, as outlined by the National Commission on Teaching & America’s Future (NCTAF). NCTAF (2016) describes a need for new pathways of engagement, breaking the boundaries of typical subject matter and theory presented to preservice teachers. By modeling place-based learning as a pathway towards reading aloud, teacher educators can model the facilitation of social places supportive of new literacy understandings.

Literacy instruction, according to Cope and Kalantzis (2013), should target the individual learner as a meaning-maker, capable of using experiences inside and outside of the classroom to construct meaning. Satisfying the social need of literacy, as it viewed today, calls for teacher facilitation of discursive opportunities (Harste, 2003). Literacy events, such as read alouds, can utilize community places as settings for new instructional practices. While places in the community can act as social literacy settings, they can also serve as bridges to link preservice teachers to the student populations they teach.

Teacher education programs should include experiential learning beyond the traditional subject areas and include methods of investing in and learning about a school community (Milner, 2015). With place-based approaches, Anderson (2017) argues that educators can provide students with opportunities to engage in historical thinking, confronting stories of the

past within their local communities. Smith (2002) claims the strength of place-based education is its ability to overcome the disjuncture present between schools and the home lives of children. This disjuncture is explored through primary and secondary discourses (Gee, 1987) within the literature review of chapter 2.

Preservice teachers need connections to their school communities and teacher education programs. Teaching requires a familiarity and engagement with the community in which students are raised, to provide quality learning opportunities to support all learners (Zygmunt, Clark, Clausen, Mucherah & Tancock, 2016). Forming genuine relationships with students, families, and communities provides teachers with meaningful connections and shared visions for success (Zygmunt, et al., 2016). Place-based education models a pathway towards forging connections supportive of new literacy instructional approaches.

In the following section, first, I present the theoretical frameworks that inform the study. Both hermeneutic phenomenology and place-based theories of learning are introduced and contextualized within the research focus. Next, I present a review of the literature central to the exploration of reading aloud in local historical places. Finally, I end with a chapter summary to connect the three strands of meaning supportive of the study's rationale.

Theoretical Frameworks

Two frameworks inform this study--Hermeneutic Phenomenology and Place Based Theory. Below, I discuss how these two theories support and contextualize the study. The two grounding theoretical frameworks support the exploration of meaning-making within literacy places.

Hermeneutic Phenomenology

Hermeneutic phenomenology will guide the exploration of the collective lived experiences of preservice teachers as they read aloud in community places. Phenomenology, as a qualitative research approach, seeks to uncover lived human experiences through an emphasis on experience and consciousness (Lavery, 2003). The founder of phenomenology, Edmund Husserl, became frustrated with the lack of focus on life worlds, or human lived experiences through the scientific approaches towards nature (Smith, 2007). Phenomenology describes a phenomenon with great depth and breadth in an attempt towards communicating that which is taken for granted in a given experience (Spiegelberg, 1978).

Similar to phenomenology, the branch of hermeneutic phenomenology emphasizes interpretation of participants' lived experiences and focuses on the essences of human experience (Heidegger, 1985). Reflexivity is key, as the researcher's "in-being", or involvement with the phenomena and lifeworld are in constant focus (Heidegger, 1985). My prior relationship with the building, Foster Auditorium, also encouraged the use of this methodology, as Gadamar describes:

"Hermeneutics must start from the position that a person seeking to understand something has a bond to the subject matter that comes into language through the traditional text and has, or acquires, a connection with the tradition from which it speaks," (1998, p. 295).

The bond I have with Foster Auditorium stems from the historic event of the *Stand in the Schoolhouse Door*, during which the Federal government had to enforce the integration of two African-American college students wishing to enroll in a segregated public university. The desire

to bring students to this historic site serves as inspiration for the use of hermeneutic phenomenology as an approach towards exploring how preservice teachers experience local places.

Max van Manen (2016) describes an important aim of phenomenology as that of transforming lived experience into textual expression. Lived experiences as part of the expansive definition of literacy, present an issue of disconnect when student experiences and teacher experiences conflict. With a lack of connection to diverse populations of students, preservice teachers could benefit from engaging shared experiences found in the phenomena of literacy events (Milner, 2015). Shared experiences facilitated by classroom teachers provide learning opportunities for all participants, with an open possibility for building relationships with that of the place itself and the individuals present (Comber, 2016).

A phenomenological approach aims to fulfill human nature, or to find the fullness present within living (van Manen, 2007). When entering into the lifeworld of literacy events, van Manen emphasizes the use of artistic data collection methods within research studies utilizing hermeneutic phenomenology. The use of artistic, literate modes of response connects to the humanity of the lived experiences observed (van Manen, 2007). van Manen's use of artistic data collection methods aligns with my proposed participant interactions within literacy places, as language or text is inclusive of writing, spoken, drawn, and otherwise created representations (Kvale, 1996).

Gadamer (1998) describes hermeneutic phenomenology as utilizing "language as the medium in which understanding occurs" (p. 295). Through experience and meaning, the chosen methodology seeks to highlight the lived experiences of others to better investigate the

phenomenon. The collective lived experiences of preservice teachers will be interpreted through descriptive measures to explore the use of community places as settings for read alouds.

Place-Based Theory

Place-based classroom connections encourage ties to the local community and physical regional landforms (Sobel, 2005). Utilizing place as a philosophical approach towards learning encourages teachers to extend the classroom into the surrounding community, while students explore relations to the land in which they inhabit (Sobel, 2005). Place-based theories of education put Earth in the forefront of learning, as the community and local environment are used as starting points for academic connections of study (Sobel, 2005).

Place-based theories of learning explore the familiar and unfamiliar locations within the community (Sobel, 2005). Teaching through place brings cultural, environmental, and geographical elements to student learning experiences (Anderson, 2017). I am passionate about extending learning beyond the classroom walls, making literacy learning meaningful and purposeful. Place-based theories of learning encourage meaning-making as students are brought to locations to invest in physical community resources.

Places can serve more than just a backdrop for learning, as Barbara Comber states, “Places are constitutive of relations” (Comber, 2016 p. 7). These relations include the material and the discourses present, as well as the past and present contexts of history entangled in a place. Place-based education puts an emphasis on learning experiences that allow students to become creators of knowledge rather than consumers of knowledge (Comber, 2016). Smith (2002) asks what a place-based education can contribute to today’s school settings.

The primary value of using place-based education is in creating meaningful learning experiences for students that extend outside of the classroom into the local lived community (Smith, 2002). Students solve real-world problems, interact with local and cultural elements, and explore the familiar and unfamiliar. When students tap into their personal lived experiences, such as trips to local community place, they can work to fill the distance between classroom learning and students' real lives (Smith, 2002).

Review of Literature

The following literature review expands on the three strands central to the study. First, I will define discourse as it connects to interactive read alouds and social literacy practices. I will present the research surrounding multiliteracies, demonstrating the new demands placed on literacy educators. Next, I describe place-based studies, highlighting the need for further exploration using preservice teachers in a literacy instructional context. Finally, I discuss the challenges facing preservice teacher education programs in preparing future teachers for the diverse populations they face in today's elementary classrooms.

Classroom Discourses in Literacy Instruction

Classroom conversations combine teacher and students' discourses. Opportunities for discourse emerge when implementing children's literature into daily interactions. Reading aloud a children's picturebook brings opportunity for classroom conversation, as the teacher scaffolds meaning-making of texts (Keifer & Tyson, 2014). James Gee's (2014) discourse theory identifies discourse as made up of little d/discourse as language in use, and Big D/discourse as encompassing language and everything else, such as Big moments within the discourse, whether

they be spoken or written. Gee's views of discourse support the consideration of cultural, social, and environmental influences entangled in student discourse.

More than the backpacks they carry, students bring to school environments the primary discourses they acquire through their home life and upbringing (Gee, 2014). The home contains language use and exposure to a variety of factors, such as available print materials, conversations, reading aloud or the absence of reading aloud, and the amount of creative language play and storytelling (Heath, 1982). Secondary discourses, as defined by James Gee (1987) are those confronted in environments outside of the home, such as church, school, and community buildings. Gee (1987) suggests breaking the boundaries of typical school classrooms, utilizing natural settings and environments functional for literacy acquisition.

Barbara Heath's seminal 1982 study outlined the diverse primary discourses taking place during the literacy event of a bedtime story. Literacy events are "occasions in which written language is integral to the nature of participants' interactions and their interpretive processes and strategies" (p. 50). Heath collected data surrounding bedtime rituals and routines amongst homes of mainstream middle-class, white working-class, and black working-class families (Heath, 1982). Her qualitative findings support the diversity in primary discourses, citing the examples of cultural differences in the availability of children's texts, conversations and opportunities for creative storytelling, and whether children are read *to* or read *with* during bedtime story rituals and routines (1982).

Heath lifted the veil shielding the literacy events inside the homes of everyday classroom students. Heath's research informed future literacy instruction as teachers considered the struggles nonmainstream students face when unlocking secondary discourses encountered in school settings. Heath (1982) and Gee (1987) set the stage for shared literacy experiences in

classrooms as teachers and students collaborate to engage in learning alongside their peers, through a variety of background experiences. Shared learning experiences are found during classroom interactive read alouds.

Interactive Read Alouds

One literacy strategy presented to preservice teachers in teacher education programs is that of the interactive read aloud. An interactive read aloud models and scaffolds comprehension strategies for elementary students while creating space for meaning-making through discourse, building on and expanding from student knowledge (Wiseman, 2010). Rather than allow students to passively listen to a read aloud, this type of interaction encourages shared involvement (Barrentine, 1996). The contributions of children during these interactions are vital to their acquisition of comprehension, as the teacher encourages students to engage in sharing their questions and comments throughout a reading (Smolkin & Donovan, 2001).

The level of engagement supportive of an interactive read aloud is one in which students are responding personally and alongside their peers to comprehend the given text (Barrentine, 1996). According to Barrentine, the presence of interaction allows for meaning-making through literacy strategies first modeled for students, which can be later applied to their independent reading. How teachers approach interactive read aloud varies, with teachers sharing the role of contributing knowledge to the group (Fisher, Flood, Lapp & Frey, 2004; Wiseman, 2010). Smolkin and Donovan (2001) highlight the importance of the teacher's role in facilitating opportunities for students to become contributing members of a read aloud experience.

To explore how teachers and students build knowledge together during a read aloud, Wiseman (2010) utilized a 9-month ethnographic examination in an urban kindergarten setting.

Her field notes and read aloud lesson transcriptions led to emergent themes of common kindergarten instructional categories of meaning-making. The kindergartners in Wiseman's study experienced their teacher's confirming of story interpretations, modeling of analyzing a story, and extending of their knowledge to deeper meaning-making. Wiseman's findings promote interactive read alouds in an urban kindergarten environment as supportive of building knowledge through the opportunities created for discourse.

However, the time available for opportunities such as these are often limited due to constraints on teacher choice in instructional planning and resources in today's elementary classrooms (Serafini, 2011). The use of authentic literature, in the form of picturebook read alouds, is dwindling, as commercial anthologies filled with scripted lessons serve as mandated reading instructional content for many classrooms (Serafini, 2011). Preservice teachers are exposed to children's picturebook selections in both their classroom placements and undergraduate methods courses. However, the focus of learning themes found in children's literature methods courses may not be contributing as much instructional time to facilitating preservice teacher interaction (Sharp, Diego-Medrano & Coneway, 2018).

A content analysis of children's literature methods courses within the state of Texas (Sharp et al., 2018) revealed a lack of essential learning themes focused on shared interaction surrounding the reading of books. Greater emphasis found in course syllabi focused on selection and use of children's literature, as well as aspects of literacy instruction such as fluency, comprehension, and vocabulary development (Sharp, et al., 2018). The findings of the study show a need for methods courses to emphasize interactive approaches to reading aloud. Preservice teachers engaging in children's literature coursework could benefit from learning outcomes which support social interactions present when reading aloud.

The literature focusing on preservice teachers and their engagement with children's picturebooks is dominated by two themes. One is the use of picturebooks to support student vocabulary, or studies invested in instructional goals using children's literature. Interactive read aloud approaches to teach vocabulary were used in Brabham and Brown's (2002) study in the early elementary grades. Preservice teachers modeled a variety of instructional strategies while reading aloud to first and third graders. The participants utilized either reading without interaction, performance reading, or interactive read alouds with the students (Brabham & Brown). Multivariate analyses showed statistically significant effects of interactive reading on vocabulary acquisition.

Continuing the focus on using picturebooks for vocabulary acquisition, Holmes and Thompson (2013) brought preservice teachers to an after-school program in an urban, Title 1 school setting. Students aged 8-12 were read to for a total of 36 interactive read aloud sessions. The 90 preservice teachers selected narrative and informational picturebooks to expose students to new vocabulary words, creating word walls as visuals for the after-school setting. The study gathered mixed methods data in the form of vocabulary words recalled with correct oral definitions. Preservice teachers were able to support new vocabulary acquisition through the use of expansive read alouds, with an emphasis on highlighting new words in context while reading aloud to students (Holmes & Thompson, 2013). Elementary students were able to retain new vocabulary words when presented with words in context through creative means in an after-school setting.

In addition to vocabulary acquisition, the majority of literature available surrounding preservice teachers and children's picturebooks explores how books serve as tools to explore diversity. In an Australian teacher education program, eight teacher educators gave insight

through qualitative means about how they used picturebooks within their courses (Daly & Blakeney-Williams, 2015). Through one-on-one interviews, teacher educators shared their uses of picturebooks to develop several emerging themes. According to Daly & Blakeney-Williams, teacher educators in Australia used picturebooks to model examples of pedagogy, confront negative feelings about teaching specific content areas, and plug in the gaps in historical and worldly knowledge of preservice teachers. This study focused on the perspectives and beliefs of teacher educators yet did not include preservice teacher's take on how picturebooks were presented in their coursework.

Preservice teachers enrolled in methods courses reported picturebooks as the highest rated aspect of Myer's course in teacher education. Using predominately white, middle-class participants around the age of 21 years old, Myers used picturebooks to read aloud to students while teaching course concepts such as different theories of learning. For example, picturebook read alouds provided engagement for lessons pertaining to behaviorism, constructivism, and cognitivism. The read alouds proved effective for preservice teachers, as they provided quantitative feedback through course surveys to communicate their approval for picturebooks to support methods course content. A majority of participants responded positively to the use of children's literature to connect to educational theories of learning, as evidenced by the quantitative data (Myers, 2006).

In a Canadian study, Johnston and Bainbridge (2013) conducted studies of six teacher education programs by communicating with 1,108 preservice teacher candidates across the country. Through the use of surveys, participants reported their own levels of discomfort with picturebooks with themes confronting issues of race, culture, gender, and power. Johnston and Bainbridge suggest an allowance of space and time for preservice teachers to engage in

exploration of diverse picturebooks to promote critical literacy skills (Johnston & Bainbridge, 2013). Lacking in this study, is the interaction, or discourse occurring in these picturebook read alouds.

Literacy places utilize the interaction found amongst preservice teachers as they navigate children's picturebooks within community places. These exchanges of ideas, beliefs, and language expression provide preservice teachers the chance to engage in literacy practices supportive of meaning-making (Lennox, 2013). "The way books are shared open or close learning opportunities and possibilities to use language for a wider range of purposes" (Lennox, 2013, p. 387).

Making Meaning Through Multiliteracies

Today's fast-changing landscape of communication requires more of the average worker, citizen, and individual (Cope & Kalantzis, 2013). A larger strain exists on the average meaning-maker, as a literate being (Cope & Kalantzis, 2013; The New London Group, 1996). Teachers must facilitate learning in a manner supportive of active meaning-making, leaving behind the passive reception of knowledge as the dominant instructional method (Tracey & Morrow, 2012).

With continued emphasis on the need for new approaches to literacy education, Jerome Harste (2003) proposes an expansion of the definition of literacy to include its social action. Harste (2003) encourages the use of grand conversations surrounding the reading of children's literature, as teachers use this opportunity to model for students the ways in which one can socialize about texts. Planning for purposeful social acts such as these grand conversations requires teacher consideration for the need for opportunities for socialization surrounding literacy events.

Secondary discourses develop when given access and rehearsal within secondary institutions (Gee, 1987). Therefore, teacher facilitation is key to unlocking social literacy supportive of both primary and secondary discourses. Scribner's (1984) metaphorical description of literacy also supports the need for classroom social interactions as literacy is vital for adaptation to life roles and responsibilities. If we understand literacy as more expansive and inclusive of cultural, social, and personal aspects of the surrounding world, then classroom instructional practices should reflect the growing understanding of this definition (Kress, 2003). "Recognition of the multiple meanings and varieties of literacy also argues for a diversity of educational approaches, informal and community-based as well as formal and school-based" (Scribner, 1984, p. 81).

New views of literacy are found within the term multiliteracies (New London Group, 1996). Multiliteracies represent linguistic diversity and numerous forms of linguistic expressions and representations (New London Group). Through a cultural perspective lens, tapping into students' experiences and primary discourses can ground classroom learning in an attempt to provide familiarity with the lifeworlds of students (Cope & Kalantzis, 2000). Grounding shared literacy events in familiar lifeworlds within places of the community support Cope and Kalantzis' views of multiliteracy pedagogy. Linguistic diversity, accompanied by multiple formats for expression and representation (New London Group), are demonstrative of the complexity of today's new literacies.

The Roots of Place-Based Pedagogy

Place based pedagogy has existed across history with its roots in the Progressive Education Movement. Known in the 1900's as a branch of experiential learning, John Dewey

had a prominent role in investing in experience as pivotal for learning opportunities for students (Dewey, 1902). When young learners experience something new, a possibility for growth, exploration, and inquiry arise (Dewey, 1902). Dewey warned in the early 1900's about the dangers of creating a distrust between children and the stringent schooling they encounter, as a position of disconnect with missed potential opportunities for discovery. "The lack of any organic connection with what the child has already seen and felt and loved makes the material purely formal and symbolic" (Dewey, 1902, p. 31).

Progressive Education continued to fight for a more humanistic, child-centered learning focus, taking into consideration that children learn from natural, outside environments (Vascellaro, 2011). John and Evelyn Dewey (1915) proposed curriculum that was child-centered and inclusive of outdoor spaces within local geographic locations, serving as more of an organic approach to learning. To break free of the physical boundaries of the classroom, Dewey's classroom approaches led students to visit grocery stores, fire departments, and local businesses to learn using collaborative experiences (Dewey & Dewey, 1915).

John Dewey, known for his leadership and investment in the Progressive Education movement, touted the benefits of new experiences for educational opportunities of learning (Dewey, 1902). The new experiences of children are fluid, full of motion, and contain potential for growth (Dewey, 1902). Without connecting to a child's experiences, teachers run the risk of missing potential moments of fresh discovery. Progressive Education presses for child-centered, humanistic approaches towards education, focusing on the child's mind and body as more considerate of how a child is nurtured and developed (Vascellaro, 2011). John and Evelyn Dewey (1915) encouraged the development of curriculum as child-centered and inclusive of exercise, outdoor space, and field geography.

Progressive education, even in this early setting sought to provide opportunities for learning, which break free from the boundaries of the classroom. Children's distrust of the school room speaks to today's similar issues of disconnect (Dewey & Dewey, 1915). Elementary students in Dewey's classroom model visited grocery stores, fire departments, and other businesses to learn firsthand through experience. Lucy Sprague Mitchell, a Dewey disciple, took the teachings and philosophies of experiential learning and developed her own approach towards extending classroom walls into the outdoors (Antler, 1987). Her *City and Country School* invested in instruction in the present world and time, encouraging children to act as geographers and explorers. Mitchell's developed curriculum supported experiential learning, such as bringing students into the environment to engage in map-making by forming a relationship with the local community (Antler, 1987).

Mitchell's school modeled for future teachers how to facilitate social learning opportunities, by engaging children in meaning-making central to their budding interests (Antler, 1987). Her approach mirrored John and Evelyn Dewey's (1915) desire to teach using familiar and unfamiliar community places, taking children out of the classroom while supporting their relationships with earth, social groups, culture, and local career opportunities. Mitchell's application of place-based practices came from her shared belief with Dewey that the mind and body of a child had a natural desire to explore and exercise, in need of more space than that which was provided within the schoolhouse (Vascellaro, 2011).

Place-based education would not officially be coined until the year 1998 by *The Orion Society*, an organization with an emphasis on caring for the planet (Orion). Following the use of place-based education in its published book title, the term began appearing in educational publications. The Orion Society publishes magazines focused on humans' moral responsibility to

care for earth. The civic nature of place-based approaches encourages students to develop a relationship with the surrounding earth, as connections to the community are seen in studies outlined in the following sections.

Place-Based Research: Social Studies in the Community

Out-of-school settings, such as class visits to a community location offer opportunity for a variety of inquiry-based activities. DeWitt & Storksdieck (2008) reviewed key elements of elementary school field trips to community places, utilizing a meta-analysis to note commonalities. The majority of feedback was that of a reported sense of novelty and the essence of different social contexts of original experiences. The researchers analyzed an accumulated thirty years of research about field trip use in elementary contexts. By traveling to places outside of the classroom, students and teachers are engaging in discursive opportunities for exploration, discovery, and a shared experience (DeWitt & Storksdieck, 2008).

The authors suggest the use of deeper implementation of visiting community places, embedding it within the curriculum to create more relevant connections to classroom learning (DeWitt & Storksdieck, 2008). Thus, DeWitt and Storksdieck unknowingly suggest place-based education by supporting purposeful ventures into the local community, with ties to curriculum and investment in local community resources. Taking learning outside the classroom walls provides a shared experience investing in social studies concepts, including local landmarks, natural settings, and resourceful locations surrounding a school location.

In an undergraduate context, Ken Estey's (2014) study, which utilized religious places to support his college course curriculum, required students to explore localized houses of worship within New York City. His case study planned for his *Intro to Religious Studies* students to

select and visit familiar and unfamiliar places in correlation to the course curriculum encountered in lectures. Estey's undergraduates entered houses of worship they had not noticed before, despite living in proximity to the mosques and temples orchestrated in their planned visits. Participants in Estey's (2014) course were exposed to a variety of cultural and social constructs within the places visited, which were then applied to their course content to expand their meaning-making.

The emphasis on exploring the familiar and unfamiliar in Brooklyn allowed students to consider course content while constructing knowledge outside of the classroom setting. The undergraduate participants in Estey's study were enlisted as coresearchers. While exploring Judaism, Christianity, and Islam, participants' lived experiences were documented through journal writing. Three years of data collection took place through student journaling during religious exploration.

Estey (2014) found that the engagement of his students deepened, as their experiences with place supported their course learning. Students engaged in discussion about power and politics with regards to the religious houses they encountered. The use of place uncovered differences and similarities within religions, raised student engagement, and caused the researcher to invest deeply in navigating the local community.

Preservice teachers, novice teachers, and fifth grade students learned together through the use of community field trips in Salvatore Vascellaro's (2011) study. Vascellaro's (2011) work explores how teachers lead their students to engage in out-of-the-classroom practices through experiential learning. He followed several teachers in their attempts to implement place-based community learning through field trips. Most inspiring within these tales of exploration in local communities are the instances of discomfort and uncertainty cited by the teacher participants.

Within this discomfort are possibilities for collaborative learning, as teachers perused the places within the community alongside their students often meaning-making together. Just as the elementary students face the unknown, the preservice and mentor teachers engaging in place-based practices learn from and alongside their students (Vascellaro, 2011). His collection of qualitative data reveals themes of struggle from classroom teachers, yet also found evidence of collective meaning-making.

Vascellaro (2011) reiterates the importance of relations formed with places outside of the classroom, with emphasis on the social consciousness progressing within the participants. Through journaling, teacher participants revealed moments where they learned alongside their students, as they explored places unfamiliar to the collective group. The elements of the planned field trip were brought back into the classroom as students continued applying integrated subject area concepts while reading about, drawing, mapping, and researching the history of local places to extend their learning.

Sarah Anderson, a place-based coordinator for a school in Oregon, detailed her work with applying place-based practices to all areas of curriculum. Her accounts of classroom learning span the grade levels, from kindergarten to sixth grade. Anderson argues the need for place-based curriculum today, citing the detachment youth feel from their local resources due to the prevalence of technology (Anderson, 2017). She encourages the implementation of place-based learning to map the community, invest in community science, uncover local histories, and encourage a civic-minded learner.

While Anderson (2017) visits cemeteries and historical markers, she encourages fifth grade students to write quotes from past local figures. Her work incorporates service learning and investment in lasting partnerships within the community. However, areas of language arts

are briefly approached through Anderson's work. She encourages reading in the community on more of a global approach and does so by assigning books for her students to read, which pertain to global issues.

Preservice Teachers and Place-Based Experiences

Much of the research involving preservice teachers' use of place-based practices is still developing. Existing research does not always label its framework as place-based, yet experiential learning is central to the study. The bulk of research with preservice teachers utilizes place-based learning with a science extension, as learning in nature was the original place-based experiential learning pursuit. Outlining this research further displays the need for research involving place-based methods applied to literacy contexts.

Through an integrated course approach to instruct preservice teachers in STEM (Science, Technology, Engineering, Mathematics) philosophies, Adams, Miller, Saul, and Pegg (2014) sought to bring in place-based pedagogy to support project-based learning. The authors asked how preservice teacher perceptions of STEM may change through the use of place-based practices. The qualitative study made up of 50 preservice teachers, used transcripts of two focus groups, written reflections, observations during place-based activities, and student artifacts.

While preservice teachers investigated problems in real world contexts, the use of place-based practices showed evidence of deeper content knowledge, authentic connections to the experiences, and confidence in science concepts (Adams et al., 2014). Many participants noted an interest in future applications of place-based learning to their classrooms. Overall, the qualitative data led to a conclusion of a positive impact on perceptions of science concepts, STEM education, and place-based practices.

In a similar study, Haines (2016) combined preservice teachers and 3rd and 4th grade students as participants to find the connections between place-based teaching and science instruction. The preservice teachers wrote weekly narratives over this twelve-week study. Haines (2016) asked how novice teachers' ideas and attitudes change from place-based education. Through the analysis of qualitative data, Haines (2016) found themes of fear and apprehension surrounding the place-based lessons. Participants wrote about their nervousness with management skills within community places. Uncertainty surrounded when to distribute materials, and how to manage small groups of 3rd and 4th grade students in an unfamiliar place. However, the attitudes and ideas of novice teachers showed change in their consideration of place-based education as a method of science instruction. One preservice teacher commented that she could never return to using a textbook again after learning alongside students through place-based practices.

As a professor at the University of Alaska, Vinlove (2015) asked what new teachers need to know and be able to do in order to incorporate place-based strategies in their future classrooms. Through the use of a questionnaire aimed at recent graduates, her approach aimed to improve and strengthen the university's teacher education program. 50% of graduates requested for experiential activities in place-based practices to be added to the existing education program, rather than learning about the theory of place-based education through readings.

Before Vinlove described the newly planned experiential activities invested in teaching place-based strategies to preservice teachers, she outlined the necessary knowledge and skills preservice teachers need to acquire in developing place-based pedagogy. Her data collection through questionnaires showed a desire for more than just place-based theory taught in courses. New teachers wanted more experiential learning, engaging in actual place-based practices rather

than planning a unit on paper. While planning ways to further implement place-based learning into the teacher education program, Vinlove (2015) considered the necessary knowledge of classroom management skills, and the need for community exploration to identify community resources through landmarks, natural phenomena, waterways, and buildings.

In consideration of the need to integrate place-based practices into the teacher education program, Vinlove (2015) detailed the three implemented attempts the university planned to apply to course content. Within the elementary education program, preservice teachers engaged in place-based mapping activities, developed a community-based social studies unit, studied and planned lessons surrounding a local artist, and had several experiences exploring the community. The resulting planned place-based practices are currently intertwined in the university's preservice teacher coursework.

Focusing in on a social studies methods course for elementary preservice teachers, Djonko-Moore and Joseph (2016) organized three class field trips to enhance the existing course curriculum. By extending the course model of providing practical instructional techniques in social studies instruction, the researchers chose places within the local community supportive of American history and culture, such as museums and historical locations (Djonko-Moore & Joseph, 2016). After each field trip into the community, the preservice teachers selected one final trip to take based on their final course project topic.

The written reflections documented after each trip provided data supportive of both positive and negative aspects of using places within the community to support social studies methods curriculum. Djonko-Moore and Joseph (2016) found evidence through qualitative thematic analysis of positive relations created with the places visited. The negative feedback from preservice teachers cited a struggle to understand the purpose behind leaving the classroom,

which shows the importance of emphasizing and implementing place-based practices as an instructional practice within the course experiences (Djonko-Moore & Joseph, 2016). Also missing from this study is the discourse present within the places visited, as it would provide insight into the lived experiences of preservice teachers within the places selected.

Similarly, Power and Green (2014) attempted to model place-based practices for preservice teachers, asking them to implement the use of natural settings surrounding their placement school buildings within their course science lessons. Within their individually designed place-based units of study, preservice teachers included natural local settings surrounding the school, such as a walking trail or outdoor classroom setting. The written reflections gathered from participants gave the researchers insight into the struggles and obstacles towards visiting new places for learning, while also providing evidence of new ways of thinking about how and where learning should take place (Power & Green, 2014).

Conflict arose in this study in the form of tension between classroom teachers and preservice teachers as places outside of the classroom were viewed as rewards after the true learning of the classroom commenced (Power & Green, 2014). However, this tension served as a learning opportunity for participants as they considered future uses of places in application of place-based theories of learning towards their lesson development. Many participants advocated for more natural outdoor settings they believed to be missing from school buildings, such as walking trails and outdoor learning places.

Through qualitative data, Power and Green (2014) detailed how preservice teachers grappled with places which were useful in learning contexts. The researchers gave participants opportunity for discourse surrounding the availability of places at each school site. Many participants were frustrated at the lack of outdoor area for an extended science lesson. Few of the

participants were placed at elementary schools with gardens for their use in lesson extensions. The lack of places directly surrounding the physical buildings brought about conversations about traveling to places in the local community.

Research involving teacher education off-campus experiences continues to evolve. Zeichner (2010) compiled studies of fieldtrip use within teacher education coursework, demonstrating a change in the way academic knowledge is modeled for preservice teachers. Co-constructing knowledge coupled with the use of community members as active participants in acquiring knowledge supports the inquiry-focused methods found by Zeichner (2010). His collective look at new practices in engaging in hybrid learning spaces reiterates the need for new pathways towards engaging in meaning-making in preservice teacher training.

Challenges in Teacher Education

National and state politics play a large part in schooling, both at the elementary level and the teacher training experienced by preservice teachers. “Policy trumps practice, ignoring its realities, creating contradictions, or forgetting its history...sometimes creating snarls that are nearly impossible to untangle” (Cochran-Smith, 2006, p. xxv). Marilyn Cochran-Smith (2006) outlines the maze of policy intertwined in every aspect of classroom learning. She describes the strict parameters placed on teacher education as a matter of political control, led by a reform approach managing requirements and regulations (Smith, 2006).

The legislative power of the Elementary and Secondary Act of 1965 supported equal opportunity for all students to succeed. This legislation became overshadowed by the accountability and achievement gaps exposed by the testing-driven focus of the NCLB (No Child Left Behind) legislation of 2001 (Cochran-Smith, 2004). Failing schools led to finger pointing

towards higher education, as teacher training became more standardized with outlined expectations of outcomes (Wiens, 2012). Having predetermined, outlined expectations of teacher education leaves little room for the unexpected, open, boundary-less expansion of knowledge or growth.

Can pedagogical learning be categorized and boxed, as a pre-packaged prescription for all preservice teacher candidates? The K-12 Standards Movement, which began in 1983, dominates the cultural and practices of today's schooling, pushing for accountability, high-quality standards, and empirical data (NCTAF, 2016). The "professionalizing" of teacher education continues today, with high-stakes testing and assessment present to produce high-quality teachers (Cochran-Smith & Fries, 2001). University-based preservice teacher programs utilize a combination of on-campus coursework and field experiences to prepare preservice teachers for classroom experiences (Zeichner, 2010). However, the disconnect (Zeichner, 2010) between campus courses and classroom fields of learning limits the possibilities of meaningful experiences supportive of new approaches towards 21st century education.

Unstructured, distant field experiences do little to approach the disconnect between colleges of education and local classroom environments (Wiens, 2012). Professionalism agendas coupled with performance-based assessments of teacher candidates put large demands on teacher preparation programs (Cochran-Smith, 2001). Performance-based assessments perpetuate the cycle of high-stakes testing in education, reaching teacher preparation programs as a regulated gatekeeper of teaching certification.

Just as child-centered practices look for ways to expand on the narrow experiences of childhood, teacher education must expand its reach towards a focus on widening the narrow experiences of preservice teachers. Including organic, fluid, collaborative experiences outside of

the campus classrooms, unlocks potential moments important to developing pedagogies within teacher education programs (Milner, 2015). The NCTAF (2016) recommends more relevant and engaging teaching and learning experiences, even as specific as more collaborative models of learning utilizing community resources in new ways.

The National Commission on Teaching and America's Future encourages more support for teachers to engage in experiences utilizing community resources, in the hopes that these strategies will have implications for future community connections (NCTAF, 2016). The commission calls attention to the new roles of classroom teachers, expanding beyond pedagogical knowledge to require designing, facilitating, and constructing learning opportunities (NCTAF). As facilitators of learning, teachers must consider the lived experiences of their students, connecting classroom learning to meaningful lived experiences centered around the lives of students.

Preparing Preservice Teachers for Diverse Communities

“Currently, more than 80% of the teacher workforce is White and female, while students of color make up the majority of the student population; a mere 2% of the nation's 3.4 million teachers are men of color” (NCTAF, 2016, p 3). This statistic emphasizes the need for teachers to connect classroom learning to the lives and experiences of students. There is a need for preservice teachers to encounter literacies of the outside world alongside their students, creating a shared experience. Milner (2015) advocates for collective experiences, or shared insights and concerns, to support a more diverse approach towards communities of minority learners. Shared experiences further describe Milner's (2015) views of extending teacher education beyond the

academic boundaries of subject areas in order to include diverse teaching experiences and practices.

Milner suggests meeting the need for a more culturally responsive teaching force by including community-based learning within teacher education programs (Milner, 2015). By modeling how to tap into community resources and assets, preservice teachers can strengthen their curriculum and instructional approaches towards diverse populations. Milner argues that a scripted curricula forces students to engage with disconnected subjects not in tune with their lived experiences or personal interests. Preservice teachers need experiences reaching beyond the study of traditional subjects and child development coursework (Milner, 2015).

The growing difficulties with researching teacher education experiences through their education training lies in the collection of longitudinal data necessary to give insight into the areas of classroom teacher successes and failure upon entering the classroom (Wiens, 2012). Wiens (2012) does provide insight into the growing realities of a 21st century world and the pressure for teacher education reform. This reform involves better preparation for preservice teachers for the diverse populations they encounter in today's classrooms. Mirroring the disconnect between campus classroom learning and school-based field experiences is often touted as problematic, or an unrealistic aspect of teacher education, lacking power in preparing teachers for diverse realities (Wiens, 2012).

A richly-planned example of teacher education reform is *The Schools Within the Context of Community Program* in Indiana (Zygmunt, Clark, Clausen, Mucherah & Tancock, 2016). Within this program, preservice teachers are immersed within a local school community, developing community relationships and experiences alongside school faculty and leaders (Zygmunt et al., 2016). Through this unique program, preservice teachers are exposed to

methods of engaging in meaningful community learning practices, such as those in which they will hopefully apply in future teaching situations. The inclusion of faculty members as active participants within this program make it a collective approach to teacher education (Zygmunt et al., 2016).

The Schools Within the Context of Community program stands out as one in which there is buy-in from community figures such as church leaders, parents, business owners, and university faculty (Zygmunt, Clark, Clausen, Mucherah & Tancock, 2016). This collective approach towards preservice teacher education utilizes resources within the community applicable towards future classroom instructional approaches. The experiences of the preservice teacher, both inside and outside of the campus classroom add to and collectively develop pedagogies of classroom practice.

By modeling how to invest in local school community resources, teacher education programs can affect how preservice teachers engage in the future communities of their students. Providing a pathway towards community-based learning through place-based pedagogy, teacher educators can model methods of extending the curriculum into the lived experiences of students. “We must remedy an antiquated model of teacher education in which field experiences occur in the absence of contextual cognizance, if we are to guide candidates towards conceptual understandings, attitudes, and beliefs that inform how to situate their work” (Zygmunt, Clark, Clausen, Mucherah & Tancock, 2016, p. 3). Tapping into the resources and lived experiences of future students can strengthen approaches towards addressing the disconnect between the new teaching workforce and the population they teach.

Chapter Summary

Chapter 2 described hermeneutic phenomenology and place-based theories of learning as the theoretical frameworks contextualizing the study. Descriptive investigations of the collective lived experiences of preservice teachers will be transformed into textual expression through the use of hermeneutic phenomenology (Spiegelberg, 1978; van Manen, 2007). With the detailed investigation of the new demands of literacy in today's fast-paced world, there is a need for literacy educators and preservice teachers to work together for the social futures of students.

Place-based education encourages a relationship to the local community, in places both familiar and unfamiliar to students (Sobel, 2005). With earth at the forefront of instruction, academic ties can connect to places of meaning (Sobel). With the limited research available utilizing place-based practices with preservice teachers, more information is needed to explore this instructional technique in a literacy context. Anderson (2017) claims the stage is already set for community-based learning as a new pathway towards student-centered instruction:

“Technology has made it easy for us to connect with people and places thousands of miles away and spend hours of our day immersed in alternate or virtual realities. The less time we spend learning about our town and cities, the less knowledge we have.” (p.5).

Dewey (1915) set the stage for place-based pedagogy, as a founder of experiential learning to teach the whole child: mind, body, and soul. The experiences of preservice teachers within literacy places can address the disconnect between the current teaching force and the diverse population of students in schools today. The three strands explored in the opening of Chapter 2 serve as a rationale for the study, as applying place to literacy instruction provides a setting for the facilitation of social literacy in action. The lived experiences of preservice

teachers can provide insight into literacy instructional practices as participants' developing literacy pedagogies are highlighted in their meaning-making.

CHAPTER III

METHODOLOGY

Introduction

Chapter 3 provides an exploration of the methodology guiding the study. The chapter begins with a rationale for the study returning to the statement of the problem. Next, I explore my positionality of constructivism. Through this positionality, I describe my numerous roles as a teacher, mentor, and researcher. The acknowledgement of these roles will be woven throughout the study as they overlap within the proposed research sites.

Within the methodology section of the chapter, I describe hermeneutic phenomenology as the chosen route for exploring the lived experiences of preservice teacher participants. I then provide an outline of the proposed qualitative methods through which I carried out the study. I provide a detailed timeline through which phases of the study were conducted. In the analysis section, I provide a description of interpretive phenomenological analysis and its purpose in providing a lens through which the meaning-making of preservice teachers is viewed.

The closing of the chapter describes the attempts made by the researcher to promote validity within the study. I explore issues of ethics by confronting the complexities of research using students enrolled in my own course. In the final section of the chapter, the expected limitations of the study are acknowledged.

Statement of the Problem

Today's rapidly-changing fields of communication place new demands on literacy educators (Cope & Kalantzis, 2013; New London Group, 1996). Preparing literate beings for the various modes and methods in which text is transferred and received requires a greater emphasis on meaning-making skills (Harste, 2003; Kress, 2003). Preservice teachers must be prepared for new literacy instructional approaches through their teacher education programs, in order to better support the academic needs of their future students.

One method of meaning-making used widely in elementary classrooms is that of the interactive read aloud (Trelease, 2013). Interactive read alouds provide teachers with a platform for engaging in purposeful social interaction (Kiefer & Tyson, 2014; Trelease, 2013). Reading aloud picture books in an interactive manner takes priority in providing for spoken and auditory practices supportive of literacy development (Kiefer & Tyson, 2014; Tracey & Morrow, 2012; Trelease, 2013). By engaging in literacy places, preservice teachers can practice utilizing interactive read alouds to connect to local community resources.

Preservice teachers' lack of meaningful connections to the diverse populations of students they will teach causes a disconnect with students, impeding their academic success (AACTE, 2013; Milner, 2005). This study confronts the need for community connections, while addressing new considerations of literacy instruction in the 21st century. The literature reveals a gap in the use of place-based theories to support literacy instruction. Combined with preservice teacher's lack of community connections, the proposed study seeks to address the need for social literacy opportunities and preservice teacher routes to engage in community resources. Utilizing literacy places as instructional tools in preservice teacher programs could serve as pathways toward connecting to the community and engaging in social practices of literacy.

Place-based theories of learning serve as a starting point for a variety of learning contexts spanning the subject areas (Sobel, 2005). By utilizing place-based educational practices in a literacy context, preservice teachers can both engage in new literacy instructional practice while exploring a method of connecting to local community places. Existing literature reveals a need for research utilizing place-based education in a literacy instructional context. In addition, further research is also needed in how preservice teachers engage with community resources in order to enhance their future effectiveness in teaching diverse populations. Preservice teachers' lived experiences engaging in read alouds in local community places confronts their lack of community connections and the need for engaging in literacy instruction supportive of the new demands of meaning-making. Thus, this study explores the familiar and unfamiliar historic sites of a community as they are experienced through read alouds by preservice teachers. The following research questions guide the qualitative study of preservice teachers enrolled in a children's literature methods course:

- What are the lived experiences of preservice teachers enrolled in a children's literature methods course as they engage in literacy places?
- How do preservice teachers enrolled in a children's literature methods course navigate children's picturebooks within literacy places?

Positionality: My Situated Paradigm

My years as an elementary classroom teacher have molded my epistemological beliefs that knowledge is constructed. A constructivist paradigm guides my beliefs about knowing, being, and learning. Constructivist views also affect my research questions and choice of methodology in approaching the proposed study. I align with the belief that knowledge is transacted and subjective to the individual. Constructivism also emphasizes active meaning-

making, supportive of the place-based theories I approach in this study (Tracey & Morrow, 2013).

According to Vygotsky, learning is preceded by social interaction. Vygotsky also supported the co-construction of knowledge as student and teacher are collaborating in the learning process through social interaction. Similarly, literacy acquisition is founded upon social interaction in a variety of settings, both through primary sources of discourse and secondary institutional settings (Gee, 1987). Within constructivism, my epistemological views are also influenced by the works of Dewey (1902) as a founding constructivist considerate of a child's academic, social, mental, and physical health. Dewey saw knowledge as co-constructed through meaningful learning experiences. Through Dewey's lens, students are active meaning-makers, constructing their own knowledge. I believe knowledge to be constructed through experiences, with an emphasis on student-interest and student-centered approaches towards acquiring knowledge (Dewey, 1902).

My ontological beliefs view the realities in which we engage as constructed and specific to the individuals present (Guba & Lincoln, 1994). I accept the ontological turn in the field of education (Zembylas, 2017) as a reassurance of the importance of co-constructing meaning with participants. The ontological turn in education moves away from the researcher as the sole interpreter of qualitative data, avoiding representation of the lived experiences of daily classroom interactions. I now see my role as a qualitative researcher taking precautions to avoid becoming a voice *for* students, instead collaborating in meaning-making *with* students.

Instead of limiting the human experience to interpretation by the researcher, the ontological turn causes me to approach participants as coresearchers. By engaging participants in the research process, I hope to avoid researcher bias. I value the interpretations of my

participants, as I seek to remain true to their discourse through a collaborative approach throughout the research process. Coresearchers (Spinelli, 2005) are labeled as such due to their involvement alongside the researcher/instructor in generating questions, analyzing transcriptions, and connecting themes. I believe that my research can co-construct moments of participant experiences, with an understanding that the experiences can never be truly recreated or captured. Entangled within my epistemological and ontological beliefs is my axiological approach towards the proposed qualitative study. I value student discourse as insightful towards students' constructed literacy development.

I value research participants as co-constructors of meaning, capable of communicating important moments in the collected data. Phenomenology recognizes that “the meanings we bring to the surface from the depths of life’s oceans have already lost the natural quiver of their undisturbed existence,” (van Manen, 1997, p. 54). Within educational research, phenomenology attempts to borrow the lived experiences of others in order to better make sense of a lived event (van Manen, 1997). I believe that exploring the lifeworlds of preservice teacher experiences can enhance the instructional approaches of teacher training programs.

Role(s) of the Researcher

Within this study, my various roles collide. I am a teacher, mentor, and also a researcher. These roles overlap, blurring boundaries. Will my physical presence near participants affect their discourse or actions? For example, would my movement through this place disturb or cause participants to change their course of action or discourse simply because the teacher is in close proximity? The already developed student/teacher relationships play out within the field of study. The teacher role often begs to step in, especially when student discourse reveals

uncertainties or conflict. The researcher within wants to listen, record, and observe without fear of tainting the developing discourses.

As a researcher, the self cannot be ignored, erased, or invisible. Through my constructivist lens, I am an active participant in meaning-making within this field of research. I walk the same trails as my participants. I hear the same words being read aloud from children's picturebooks. Yet, I am also exposed to the same concrete steps local historical figures once climbed in a struggle for their civil rights. My experiences within the proposed literacy events can affect the experiences of the participants. Therefore, my interrogation of my own roles to play within this field are important to highlight and face head-on. I engage in multiple roles while I carry a recording device, or take pictures of participants as they read, walk, and explore.

There is no solution, or easy fix for boundary crossing and blurring I must engage in while researching with my own students as participants. My acknowledgement of the self within my research, as shown through transparency in documentation and interwoven through the writing process of results, will aid in acknowledgment of this boundary crossing. The structural roles of teacher and student must be blurred for all bodies to interact with the literacy event taking place within these historical sites. Alongside my participants, I enact more than a singular role at a time. As researcher, teacher, mentor, and participant, I engage in the literacy places as an important component of the study itself.

Methodology: Hermeneutic Phenomenology

Teaching and learning are enveloped in phenomena of the lived experiences of students and teachers within classroom settings each day. Thus, the use of qualitative methods can unlock potential understandings into human behavior within pedagogical practices (Guba & Lincoln,

1994). In this study, I will use phenomenology to explore the meaning-making of preservice teachers as they experience a literacy event. According to van Manen, the lifeworlds of human experience serve as the focus of phenomenological research (1997). Thus, I am interested in how students both live and experience the phenomenon of place-based read alouds. In this section, I will further explain phenomenology and discuss its relevance to this study.

Immanuel Kant first applied the term *phenomenology* to differentiate between knowledge about an object itself before an experience, and the experience in which knowledge is acquired (Litchman, 2006). Kant questioned the existence of knowledge before, or void of, experience. With lived experience as central to its essence, phenomenology is defined by Husserl as research based on consciousness of phenomena and the essence of what consciousness contains (Padilla-Diaz, 2015). This methodology differs from scientific approaches to evidence-based quantitative research in its emphasis on human experiences (Spinelli, 2005).

As explained by Spinelli, “Phenomenological research acknowledges a multiple, even inexhaustible, range of definitional possibilities” (2005, p. 134). The aim of phenomenology is not to uncover truths, but rather to develop deeper meaning surrounding the lifeworlds explored (Spinelli, 2005). The lifeworlds of our everyday experiences are often taken for granted. Through a phenomenological lens, Bonnett believes we are never far from a disturbance of that which is occurring in our everyday events (2009). In an educational context, change or disturbance are necessary in order to support continuous lifeworlds of classroom events (Bonnet, 2009). As new literacies provide challenges for classroom instruction, a change in approach could provide insight into that which is taken for granted surrounding everyday read alouds.

Exploring everyday lifeworlds through phenomenology requires a collaborative effort, as participants often co-construct meaning alongside the researcher (Spinelli, 2005). With an effort

to interpret participant experiences as if walking within their shoes (Pietkiewicz & Smith, 2014), care is taken to avoid representationalism. In addition to collaboration, Husserl (1931) sought to bracket preconceptions by acknowledging researcher bias, preconceived notions, and beliefs throughout the research process. Through bracketing, Husserl sought to allow for the phenomena and the participants to speak for themselves (Pietkiewicz & Smith, 2014). Husserl (1931) believed bracketing could provide a pathway towards viewing lived experiences without the clouding of researcher bias.

In an attempt to form a new branch of phenomenology, Heidegger believed description alone was limiting and therefore sought to develop a new method towards revealing meaning through hermeneutic phenomenology (Osborne, 1994). Heidegger introduced hermeneutic phenomenology as a route towards interpreting hidden meaning by going beyond describing what is seen in a phenomenon (Spiegelberg, 1982). Hermeneutics means interpretations, as its Greek origin is found in Hermes, the messenger of the gods (Thompson, 1990). It is a branch of phenomenology describing and interpreting meaning in great depth, using language to explore and comprehend experienced phenomena (Henriksson, 2012).

Hermeneutic phenomenology aligns with place-based theories of instruction, in that it contains an openness, or a flexibility towards considering multiple experiences (Friesen, Henriksson & Saevi, 2012). Gadamer (1997) describes this as a converging of multiple standpoints, as each individual's limited range of vision combine through the action of dialogue. Dialogue, according to Gadamer is the "fusing of the horizons" (1997, p. 302). Thus, Gadamer illustrates a hermeneutic circle of understanding, as the essence of the methodology spirals from understanding to interpretation in a continuous loop.

Hermeneutic phenomenology is the study of experiences along with their meanings (Friesen, 2012). Extending from Max Van Manen's (1990) emphasis on meanings as they are experienced, hermeneutic phenomenology will aid in the exploration of meaning found within a shared literacy event. The explored meaning-making alongside preservice teachers could provide a deeper understanding of the lifeworlds of reading and community places. The next section outlines the methods through which preservice teachers' lived experiences were explored using hermeneutic phenomenology.

Methods

Children's Literature, an elementary methods course at a large flagship institution, is designed for preservice teachers in their second block of instructional coursework. This course explores the world of children's literature through emphasis on instructional approaches towards literacy education. 17 undergraduate preservice teachers participated in the study, as they are students enrolled within the undergraduate education methods course. The study was integrated into weekly course content; therefore, all 25 enrolled students participated in the lifeworld of literacy places. They perused the selected historical sites, reading aloud four corresponding picturebooks together as a shared lived experience.

The seventeen study participants consisted of one male and sixteen females. Sixteen out of the seventeen participants were of Caucasian ethnicity, while one participant represented Hispanic origin. The participants are all enrolled in a college of education program as early childhood and elementary education majors. They share weekly class schedules, which include university-based courses on Wednesdays, Thursdays, and Fridays of each week. On Mondays and Tuesdays, the participants travel to local elementary schools for their field placements. Table

1 gives further information about the demographic information of the seventeen participants, such as their ages and status of in-state or out-of-state students, which became important to the findings of the study. Pseudonyms were assigned to protect participants' identities.

Table 1

Participants' Demographic Information

Participant Pseudonym	Age	In-State or Out of-State	Ethnicity	Gender
Alec	20	In-State	Caucasian	M
Lauren	21	In-State	Caucasian	F
Robin	22	In-State	Caucasian	F
Sara	21	Out-of-State	Caucasian	F
Clara	21	In-State	Caucasian	F
Melody	21	Out-of-State	Caucasian	F
May	22	In-State	Caucasian	F
Amanda	21	Out-of-State	Caucasian	F
Breanna	21	In-State	Hispanic	F
June	21	Out-of-State	Caucasian	F
Kristen	22	Out-of-State	Caucasian	F
Rebecca	21	In-State	Caucasian	F
Amanda	22	Out-of-State	Caucasian	F
Elizabeth	22	In-State	Caucasian	F
Melissa	21	Out-of-State	Caucasian	F
Addison	22	In-State	Caucasian	F
Abby	21	Out-of-State	Caucasian	F

Four selected picturebooks share a common theme, which is a past struggle for civil rights. Each book correlates to a chosen local historical place, where it is read aloud in small groups of students. Through the reading of the selected books, preservice teachers encounter how African American university students, African American citizens of the surrounding community, Native American tribal chiefs, and individuals facing disabilities endured a local struggle for their rights. Within each literacy place, participants confront local history in a place-based search to investigate what has happened here in the past. Table 2 provides a summary of the historical events which took place in each site visited during the study.

Table 2

Historical Significance of Chosen Literacy Places

Class Session	Summary of Historical Significance	Location for Class Session
1	1836: Capital Park once housed the state capital building. Chief Eufaula of the Creek tribe addressed the legislature making a final plea for mercy before being sent away. The site of this final plea marks the Trail of Tears in Tuscaloosa, Alabama.	Capital Park: <i>Site of capital building where a plea was made for mercy by Chief of Creek Tribe</i>
2	1963: Vivian Malone and James Hood were escorted by National Guardsmen after Alabama’s governor, George Wallace, stood in the doorway to block their entry. His symbolic blocking of the doorway sent a message to the US government that Alabama would not back down easily. The two African American students enrolled at the University of Alabama in Foster Auditorium, a building once housing registration for students.	Foster Auditorium: <i>Site of the historic “Stand in the Schoolhouse Door”</i>
3	The oldest and largest patient psychiatric facility in the state of Alabama opened in the year 1861 . During the 20 th century, the standards of treatment were in disarray. It took Governor George Wallace’s wife, Lurleen Wallace, to make a plea for funds to improve the quality of care of patients.	Bryce Lawn: <i>Site of historical hospital for the mentally ill</i>
4	1964: The site of “Bloody Tuesday” marks the attempted peaceful protest of African American residents in Tuscaloosa. The march began at the church, and only progressed around 50 feet before innocent protestors were attacked.	First African Baptist Church: <i>Historic site of local struggle for civil rights</i>

The picturebooks selected correspond to a theme or central strand of each book. I sought to use children’s literature, in the form of picturebooks, in order to provide students with a read aloud experience that could be completely read in one class session. The books were selected

based on a central theme, to connect to the local historical events. Since there are not children's picturebooks available written about Foster Auditorium, Capital Park, and the other selected sites, I chose to extend the learning from each site to a local connection.

I began by selecting Foster Auditorium as a historic site of interest, based on my personal lived experience. This first building stands today as a symbol of school integration at the university level. To connect to the pathway Vivian Malone and James Hood walked to integrate a segregated university, I chose to have students read a picturebook about Ruby Bridges, an elementary-aged young girl chosen to integrate a segregated school in Louisiana. I then chose an additional site, the historic Bryce Hospital, where poor living conditions affected mental patients unable to speak for themselves. In a continued approach to emphasize sites where individuals struggled for their rights, I chose the hospital in an attempt to give voices to those who cannot verbally express themselves through the picturebook *My Brother Charlie*, which emphasizes the ways a young boy with autism communicates with the world.

After a planned visit to the first two sites, I continued looking for places representative of local struggle. Capital Park is the site of the state's former capital building. It also stands as the location where the last Creek chief came to plead for mercy before being sent down the Trail of Tears. Chief Eufala's historic speech is sketched on the historic marker in this park, where I planned for students to read aloud *My Stolen Words*, a picturebook demonstrating the loss of ancient Native American language through cultural assimilation. To end the study, I wanted to visit The First African Baptist Church, where a peaceful protest in the 1960's ended in violence when those struggling for their civil rights were brutally attacked. In this place, I coordinated a read aloud of *This is the Dream*, a picturebook filled with historic images of Jim Crow laws and

divisions, which ends with picturesque views of civil rights for all individuals. I sought to explore the lived experiences of preservice teachers in four orchestrated literacy places.

Participants served as co-constructors of meaning (Spinelli, 2005), as they documented and interpreted their individual and collective lived experiences. Preservice teachers recorded audio of their read aloud conversations in each place and collected images they felt best represented their lived experience of each place. They also used multimodal methods of response to communicate their reactions to the places they visit, such as paintings, drawings, musical responses, or other open options to express the meaning-making encountered within these places. Participants kept a reflective journal of writings completed after each of the four visits. Students engaged in data collection, analysis, individual interviews, and focus groups as Table 3 details.

Table 3

Data Collection Methods as Divided by Research Question

Research Questions	Audio Recordings of Group Interactive Read-Alouds	Student Work Samples	Student Journal Entries	Individual Interviews	Focus Groups
What are the lived experiences of preservice teachers enrolled in a children's literature methods course as they engage in literacy places?	X	X	X	X	X
How do preservice teachers enrolled in a children's literature methods course navigate children's picturebooks within literacy places?	X		X	X	

For four weeks of scheduled classroom sessions, participants met within a place designated for the reading of a corresponding picture book. The picture books selected match a thematic element of a local person/group struggling for their civil rights. Students received background historical information about each place in the form of a 1-2-page text read in the classroom before visiting each designated local place. The texts included historical photographs of the corresponding place. Each historical background handout is found in Appendix C.

Overview of Data Collection and Analysis

The study took place over the course of six weeks. First, the students visited four local historical places during weekly class session meetings. For four Thursday sessions, students took picturebooks to designated, local historic places chosen for their book connections. Within the places visited, students engaged in read alouds while in small peer groups. After the four weeks of site visits, individual interviews and focus groups were conducted. I utilized a variety of data sources such as student journal entries, student creative responses, individual interviews, and focus groups, to strive for multiple pathways of data, or crystallization (Richardson, 2000b).

Students audio-recorded their group book conversations within each literacy place. The audio recordings provided insight into the discourses present while preservice teachers read aloud and interacted with the selected picturebooks. Students wrote individual journal entries upon returning to the classroom after each site visit. During this time, they also selected a creative response option to communicate their individual experience with each literacy place. Creative response options could include digital or hand-drawn responses. I provided materials such as construction paper, drawing paper, markers, watercolor paints, and crayons. The methods

of creative response options were open and flexible. Students were given such options as collage, creating a drawing, digitally-formatted art, internet research, water color painting, poetry, or other student choice.

After the four literacy place site visits concluded, I scheduled individual interviews with participants. Each participant answered questions through a semi-structured interview using Socratic dialogue. Socratic-Hermeneutic Interview methods, such as asking for an expansion of ideas or clarification of an answer, provided insight into the meaning-making of participants (Vandermause & Fleming, 2011). I used the participants' own answers to rephrase or clarify meaning when applicable during the individual interviews and focus group (Dinkins, 2005).

Socratic dialogue is based on using questioning to gain answers from participants which expand on answers, therefore trying to draw out meaning from lived experiences (Dinkins, 2005). An example of the question and answer method utilized in Socratic-Hermeneutic interview is evident in the following individual interview excerpt:

- Melody: And we read a STORY there. It just brings it to another level. Just looking at slideshows, a bunch of pictures about the place, reading the book sitting in our desks. Going to that place makes the reading experience, this sounds cliché, but that much more meaningful. It makes it register and it kind of just really is a 360 kind of connection. That's the experience, I feel like.
- Interviewer: Ye::ah, so when you talk about it being another level, is there a specific moment or something that stood out to you in one of the places?**
- Melody: Umm I don't think so, I think the (short pause) JOURNEY of walking there, as a class, and then getting there, looking at the place and finding your spot to sit down as a group (2:21). And then reading the book. I think that was kind of IT. For me. There wasn't like a spot that I looked at or a point of every single place, but I think the experience of walking there as a class, seeing it, and then sitting down and opening the book. I think in the beginning that was what made it..
- Interviewer: Yeah, so opening the book is kind of ..the moment in this place?**
- Melody: Yeah, it makes it real. Connected. [laughter]

By using Melody's own dialogue, such as "brings it to another level" and "opening the book" in a question format, I attempted to bring out deeper explanations and further clarification about her lived experience. Often in individual interviews, I repeated dialogue back to participants in a questioning format to ask for more detail or description. By doing so, I was able to allow participants more time and opportunity to reflect on their choice of words and the meaning it brought to their recollection of literacy places.

At the conclusion of individual interviews, three focus groups were scheduled in order to discuss the lived experiences of participants with an emphasis on collective experience as preservice teachers enrolled in a children's literature class. Focus groups began with each individual analyzing their own individual interview transcript. Students were instructed to circle the discourse they felt was most meaningful to their lived experience, and black out the remaining text. During focus groups, participants shared discourse from their individual interviews, often referring to an anecdote or individual quote to answer a question along with their peers.

In the focus group setting, students were able to add on to a peer's answer, providing a collaborative conversation in which individual answers provided insight into the collective group experience. Thirteen of the seventeen participants took part in focus groups, due to scheduling conflicts and issues of availability (Focus group A, n=5/Focus group B, n=4, Focus group C, n=4). Focus groups were organized randomly. Therefore, the groups provided a mixture of students who may or may not have joined the same group to read together in literacy places. I chose to include focus groups to emphasize multivocality (Tracey, 2010). The experience of

multivocality allows students to hear perspectives outside of their own group members' experiences.

Conducting Data Analysis

Interpretive Phenomenological Analysis has its groundings in Husserl's notion of bracketing or reflexivity as the focus of the study turns to the participants' perceptions of the objects encountered (Pietkiewics & Smith, 2014). IPA utilizes the researcher's interpretation of the participants' experiences, through data emersion, richly detailed descriptions of the lived experiences, and a focus on what essential components of the experience make it unique. Thus, Interpretive Phenomenological Analysis is often referred to as a double hermeneutic process, as first the participants make meaning of the lifeworld phenomena and then the researcher makes meaning from the participants' meaning-making (Pietkiewics & Smith, 2014). Throughout the process of meaning-making, hermeneutic phenomenology seeks to better understand what it is like to walk in the participants' shoes (Tufford & Newman, 2010). Therefore, IPA assists in analyzing the collected data in order to lead to a deeper understanding of the phenomena experienced by participants.

As data were collected, they contributed to the developing analyses of the students' lived experiences. The seventeen participants have individual experiences, yet they contribute to a collective group viewpoint, or viewpoint (Gadamer, 1997). I utilized phenomenological methods of inquiry, particularly hermeneutic phenomenology, to go beyond descriptive methods alone (Spiegelberg, 1982). I sought to combine experiences along with meaning (Friesen, 2012). Interpretive Phenomenological Analysis is influenced by idiography, or an emphasis on the

particular, as it relates to the particular experiences of individuals in a certain context (Smith, Flowers & Larkin, 2009).

As I collected individual data, I utilized idiographic approaches towards organizing and storing data by singular cases. I created a table for each individual participant, listing their emerging In Vivo codes. As I conducted focus groups, I then added to each individual table the self-coding completed by students. Idiographic commitment (Smith et. al, 2009) was then applied to the analysis of individual interviews, journals, and creative responses in order to emphasize the individuals' accounts before expanding to class or group experiences. Figure 2 outlines the process through which analyses took place. In the following section, I will outline the process of Interpretive Phenomenological Analysis.

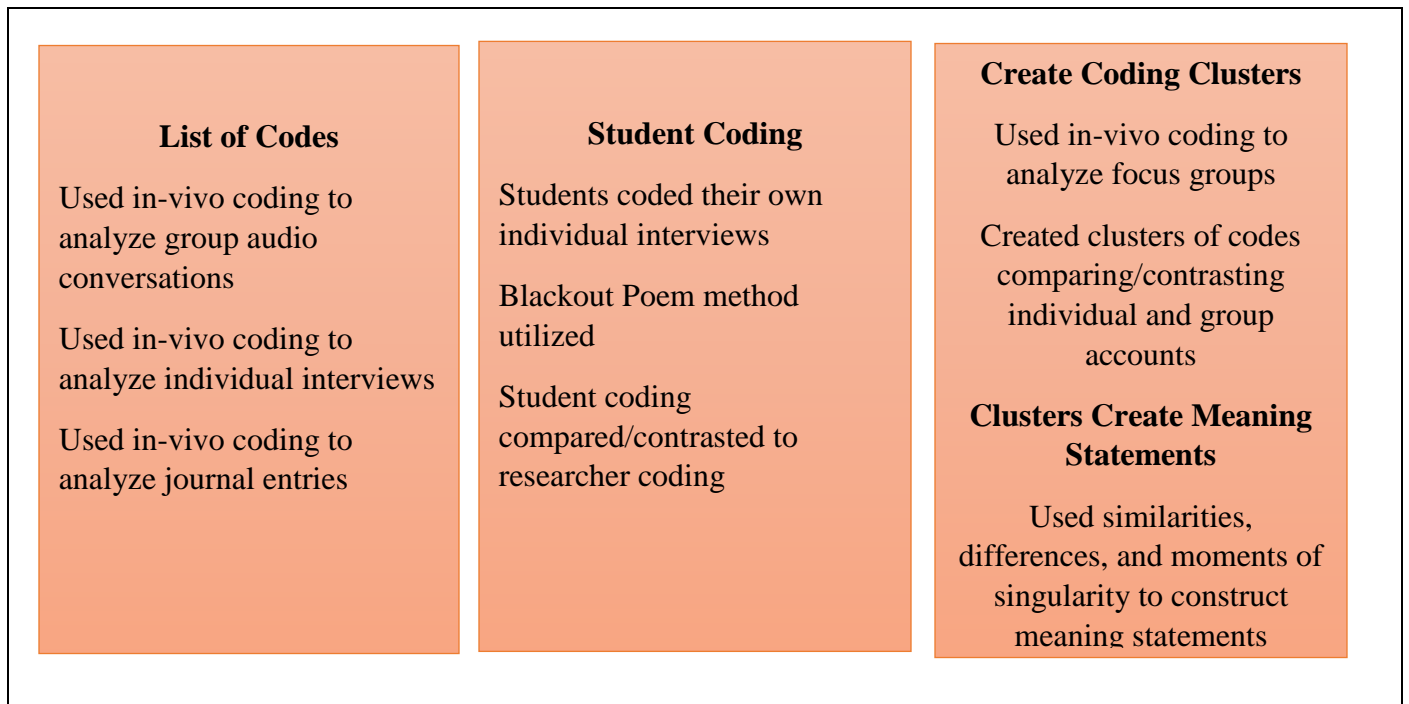


Figure 2. Data Analysis Coding Method

Interpretive Phenomenological Analysis

To begin analyzing the data collected, I used In Vivo coding of each group audio book conversation and individual written journal entries. In Vivo coding honors the participants’ voices (Saldaña, 2016), with the intent to “capture the meanings inherent in people’s experiences,” (Stringer, 2014, p.140). Thus, it is an appropriate analysis method for the lived experiences studied in phenomenological work. I wrote each code in the left-hand margin of each transcription, highlighting words or phrases that stood out as contributing to the meaning-making of participants (Saldaña, 2016).

Rather than utilizing line-by-line analysis, I instead focused on the words and phrases which most stood out as relevant to a participants’ meaning-making (Saldaña, 2016). Therefore, coding often took place in a frequency of every few lines. I created a table of preliminary coding listing each In Vivo code emerging from participants’ individual interviews. I completed In Vivo coding of all seventeen participants’ individual interviews. A participant’s individual table containing emerging codes is shown in Table 4.

Table 4

Individual Participant Table: Emerging In Vivo Coding and Student Coding

Emerging In Vivo Coding	Student Coding
“interesting to read that book in that location” “a children’s book can connect something” “I had no idea what that was” [historic site Capital Park] “the feeling you got there was so different” “it felt somber” “it felt untouched” (1) “makes the book connection stronger” “allow kids to explore that and they’ll remember”	“‘Charlie’ book comes into play” “he doesn’t say I love you in the same way” “campus engulfs everything” “campus hadn’t touched that” (1) “makes the book connection stronger” “more important to make connections with the book” “reading is about connecting with it and learning, and you know, loving it”

<p>“reading is about so much more” “connecting what it and learning” “I’m definitely more aware” (2) “maybe they come back to visit” “they’ll remember how they felt while reading it” (3)</p>	<p>“definitely more aware, of different places I’m driving past” (2) “I want to be able to DO that for different places” “would be worth it to take out the whole class for those few that would carry it with them for the rest of their lives” “they’ll remember how they felt while reading it” (3) “HOPEFULLY, they’ll share it with people that they’re WITH” “everyone can take something personal from it, whether they think they can or not”</p>
--	--

Next, students participated in focus groups, in which they received a copy of the transcript of their individual interviews. Students were instructed to circle the words or phrases they felt were most important to the overall communicated meaning of their lived experiences. By circling the words they felt best described their experiences, students blacked out the rest of the transcript with a black crayon or marker, creating a document similar to a blackout poem. Only words or phrases of significance to the creator of the blackout document remain.

By comparing the coding of each individual student to my initial In Vivo coding, I was able to compare and contrast codes, noting similarities, differences, and moments of singularity. The comparisons and contrast I made allowed me to develop coding clusters. For a second round of coding, I was able to analyze each individual transcript again using the student coding to ensure I was utilizing the meaning-making they found most accurately described their lived experience. As I looked for both overlap and dissonance in the combined coding, I returned to the audio recordings of book groups and individual interviews, to maintain a focus on the voices of participants as I listened to their words while comparing the two rounds of coding.

Returning to the idiosyncratic method (Smith et. al, 2009), I took the analysis one participant at a time, comparing and contrasting its coding to the next participant to find common or differing themes of meaning-making. Once I analyzed the focus group data using In Vivo coding, I was able to create coding clusters based on the clusters of individual coding completed, as well as the initial coding of the group audio book conversations. Students’ creative responses were then paired with developed coding as it supported or explained students’ lived experiences. A final round of coding utilized interpretive phenomenological analysis in order to construct meaning statements arising from the coding clusters. Figure 3 provides a visual of the steps taken in the data analysis.

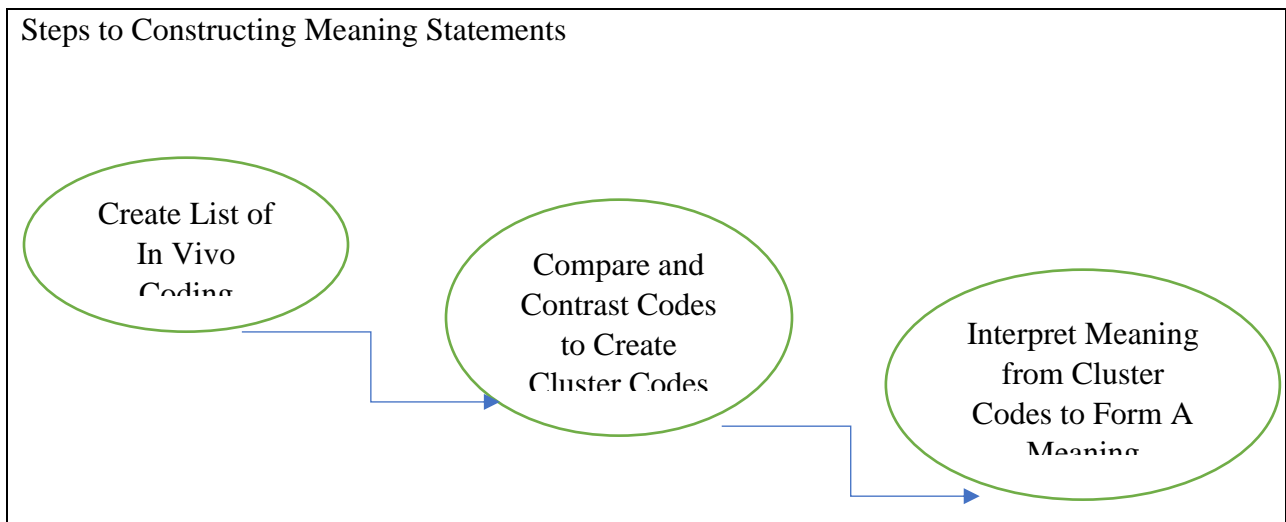


Figure 3. Data analysis method of coding by creating meaning statements.

Interpretive phenomenological analysis (Pietkiewics & Smith, 2014) allows the researcher to derive meaning from the meaning-making of participants. In order to interpret meaning from the participants’ lived experiences, I created clusters of In-Vivo coding. I then sought the underlying meaning or “essence of the experience of the phenomenon as a whole,”

(Moustakes, 1994, p.100). Below I list an interpreted meaning statement with its supporting, emerging clusters of codes:

- Meaning Statement: *Literacy places alter future experience with a historic site.*
- “they’ll remember how they felt while reading”/ “always remember the books”
- “I’ll think of the book”/ “immediately think of the book”
- “totally new outlook”/ “gives another dimension”/ “see something totally different”
- “always associate it now with this sweet book”
- “I now have to STOP and look up”
- “now it brings back so many memories”

Question 1 asks “*What are the lived experiences of preservice teachers enrolled in a children’s literature methods course as they engage in literacy places?*”. To answer question 1, I analyzed the individual journal entries, individual interviews, and focus groups. I also considered the photographs taken by participants within each literacy place.

To answer question 2, “*How do preservice teachers enrolled in a children’s literature methods course navigate children’s picturebooks within literacy places?*”, I analyzed the audio recordings of group read alouds in each literacy place. I also considered the creative responses and journal entries of each participant to answer question two. In the next section, I outline each phase of the study, with corresponding dates of completion to communicate the study’s timeline.

Phase 1: Participant Recruitment:

1 Day: February 7, 2019/Beginning of Class Session

In Phase 1 of the study, I recruited participants for the study. The students enrolled in the methods course, *Children’s Literature*, in Spring 2019 served as a research sample of

participants. In order to avoid coercion, an outside individual will attend a class session to distribute information about the study and collect consent forms. The outside individual, a graduate assistant peer, will display and distribute the flyer found in Appendix A asking for participation in the study. Criteria for participating in the study include admission to the Teacher Education Program at a flagship university in the southeastern United States. Enrollment in CEE 365-001 was a criterion for participation in the study. Currently enrolled students must remain enrolled in order to attend and engage in class meetings, which are a part of the study. Participants were informed they may stop or withdraw from the study at any time, with no penalty.

Phase 2: Site Visits

1-4, 4 Weeks: February 7th, 14th, 21st, and 28th, 2019

Regularly scheduled class sessions met in one of the four literacy places over the course of four weeks. The order of the proposed visits to literacy places can be found in Table 1. Each week, the site visits began each class session. Before each visit, students received and read historical background information in the form of a 1-2 page text distributed to prepare students for engaging in the literacy place. Upon arrival to each site, the students met together with the researcher to discuss the historical background of each place before taking the picturebooks to a comfortable spot to read aloud.

Each site was chosen to demonstrate the history found in local communities from which learning opportunities arise. Students were instructed to divide into their designated small reading groups to read the distributed children's picture books. While reading within the selected places, students were encouraged to capture moments they felt help communicate their lived

experiences. Data was collected in this manner through audio recordings, pictures, drawings, or video recordings. After spending time reading the picture books in the selected places, the class session returned to the campus class location to respond to their lived experience. Responses are open-ended, meaning students chose to draw, write, create, or use digital means to communicate their reaction to each literacy place. The collected work samples served as further data collection. Each student viewed, discussed, and interpreted their work samples in the focus group setting. The research sites selected are full of history, meaning, and tactile elements such as steps, trails, historical markers, and structures that are open for connection with the words, sentences, illustrations, and quotes of the literature read. Table 5 contains summaries of the picturebooks utilized in each literacy place.

Table 5

Corresponding Picturebook Summaries with Selected Literacy Places

Site	Book Summary	Correlating Picture Book
Capital Park	A little girl seeks to restore her grandfather’s lost language. While rediscovering Cree words lost long ago, the grandfather and granddaughter share in a cultural rejuvenation. This book explores the lasting effects of separating indigenous families for English indoctrination.	<i>Stolen Words</i> by Melanie Florence
Foster Auditorium	Robert Coles, the psychologist who worked with Ruby as a child, wrote this picture book to share Ruby’s courage with the world. Ruby is a young, African American girl integrating a segregated	<i>Ruby Bridges</i> by Robert Coles

	elementary school in New Orleans, Louisiana.	
Bryce Lawn	This autobiography details the lives of twins, one who happens to have autism. The mother of the children writes about their similarities and differences, removing the stigma attached to children on the spectrum.	<i>My Brother Charlie</i> by Holly Robinson Pete
Bloody Tuesday: First African Baptist Church	Historic photographs are shown in collage throughout this picture book. Martin Luther King's famous speech echoes throughout as the authors highlight the signs, words, and actions of the civil rights movement.	<i>This is The Dream</i> by Diane Shore and Jessica Alexander

Phase 3: Interviews

Various Time Slots Over 5 Days: March 1st-5th, 2019

For the span of five days, interviews were conducted. Each interview lasted approximately thirty minutes, with time allowed for the addition and creation of questions by the participants to invest in their collaborative investigation of the lived experience.

Data were collected through individual interviews and collective focus groups. These unstructured, open interviews allowed for the unexpected, as questions may arise through the lived experiences discussed (Pietkiewicz & Smith, 2014; Roulston, 2010). Individual interviews and focus groups will be modeled as after the Socratic dialogue found in the Socratic-Hermeneutic Interview (Dinkins, 2005; Roulston, 2010; Vandermause & Fleming, 2011). This type of interview was similar to Socratic dialogue, beginning with definitions of the phenomena

being studied, and engaging in a back-and-forth process of re-examining meaning by rephrasing participant answers in a quest for assertion of meaning (Vandermause & Fleming, 2011).

Within hermeneutic interviews, some interpretation takes place, rather than within a separate analysis process (Roulston, 2010). However, Dinkins (2005) suggests that the interpretations within these interviews produces some insight for interviewees surrounding the experiences they describe yet leaves researchers with more questions for further exploration. In order to address the lingering or developing questions after individual interviews are conducted, three focus groups will take place to engage in discussion of the collective lived experiences of participants. Three focus groups of followed a similar hermeneutic interview model to discuss the meaning-making arising from individual interviews. Interviews and focus groups were transcribed and member checked (Guba & Lincoln, 1989) by participants in the initial and later data analysis stages, in order to gain insight into the interpreted meaning-making and emerging themes (Spinelli, 2005).

Interviews allowed participants to interact with their individual literacy place responses created after each of the four proposed class sessions. Participants brought with them their own work samples to analyze and discuss their lived experiences through interview questioning. The transcriptions of the interviews were viewed by each participant in the initial and later data analysis stages, allowing them the chance to communicate and affirm the interpretations of their meaning-making. Each interview was analyzed and reported in an individual table for the analysis process.

Phase 4: Focus Groups/Transcription Review

Various Time Slots Before and After Class March 14, 2019

After conducting interviews, 3 focus groups took place. Focus groups followed a similar structure as the individual hermeneutic interviews, with an emphasis on Socratic dialogue (Roulston, 2010; Vandermause & Fleming, 2011). During the focus groups, individuals received the transcription of their individual interview to check-in with the researcher by reading through transcriptions in initial meaning-making data analysis stage. Students read over their transcribed interview alongside the other group members. Member checking (Guba & Lincoln, 1989) allows for coresearchers to ensure their meaning-making is communicated.

Participants were organized into groups by random sampling, as a variety of experiences make up the collective group meaning-making. (Focus group A, n=5; Focus group B, n=4; Focus group C, n=4). Random sampling avoids researcher bias as to which participants should engage in dialogue, as Gadamer (1997) explains the converging of differing viewpoints results in a joining of “vantage points” (p. 302). Three focus groups were conducted to tap into the lifeworlds of preservice teachers within the proposed study.

During phase 4, participants were instructed to find sections of their individual interview transcriptions to utilize in communicating their lived experience. In searching for meaning-making, participants engaged in the method of a black-out poem, circling the most important words, phrases, or quotations and scratching out the remainder of the transcribed discourse. An example of a black-out strategy from a transcription is shown in Figure 4.

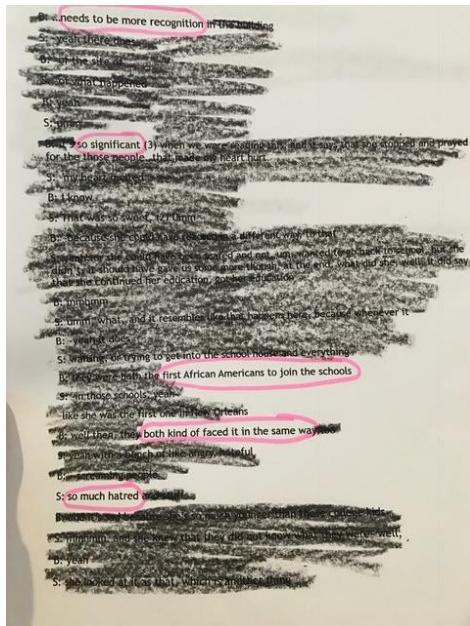


Figure 4. The blackout method of analysis highlights participants' important dialogue.

Validity

Researcher interpretation of the lived experiences of participants brings into focus ethical considerations of validity and truth. According to van Manen (1997), “All recollections of experiences, reflections on experiences, descriptions of experiences, taped interviews about experiences, or transcribed conversations about experiences are already transformations of those experiences” (p. 54). Therefore, the truth or accurate meaning being sought through this study will have limitations, as the essence of the experience cannot be recreated. However, as Maxwell (2013) states, no chosen theory can highlight every aspect of a studied phenomenon. While one theory may bring to light a certain truth, or meaning statement, it will also darken or shadow other elements (Maxwell, 2013).

In order to enhance the views of the phenomena, bracketing assists in acknowledging the researcher's preconceptions throughout the course of the proposed study. In addition, the researcher's positionality was communicated throughout the study through the use of anecdotal

notes (Denzin, 2010). Anecdotal notes contain an exploration of the researcher's understandings of meanings throughout the research experiences (Lincoln, 1995). Through the inclusivity of coresearchers, the participants were given a voice as to their pedagogical journeys, with an emphasized openness and collaboration between the preservice teachers and the researcher (Lincoln, 1995). Specifically, when interpreting transcripts and participant work samples, the researcher encouraged openness in communicating and interpreting meaning.

In an attempt to engage in an ethical, valid study, self-reflexivity and transparency were attempted throughout the study using researcher anecdotal notes (Tracy, 2010). Anecdotal notes enveloped the lived experiences of the researcher, alongside the participants, confronting biases, mistakes, conflicts, and concerns. "Sincere researchers are empathetic, kind, self-aware, and self-deprecating" (Tracy, 2010, p. 842). Anecdotal notes were also encouraged from participants, as their input guided the development of research questions in focus groups. As part of the bracketing process, Cutcliffe (2003) suggested using analytic memos throughout the research process.

Member checking (Guba & Lincoln, 1989) is pivotal to hermeneutic phenomenology, as it promotes credibility amongst the interpretations constructed by the researcher/instructor and participants. Guba (1981) encourages member checking throughout the research process, as participants provided clarity during various stages, such as data collection and the connecting of emergent themes. By utilizing member checking, I attempted to ensure trustworthiness within the study.

Ethics

The proposed study is a part of a methods course, *Children's Literature*. The four literacy places explored took place during regular class meetings. Research as an instructor presents issues for ethical consideration. Participants were informed that their participation in the study was voluntary. Through an outside individual, information about the study was presented along with consent forms. As the instructor, I physically left the room to allow the individual to distribute and collect consent forms. Students were informed that they would not benefit from or be punished for their decision to participate in the study. Participation or absence from the study did not in any way result in a reward. All twenty-five students enrolled in the course participated in the literacy place instructional read alouds. However, only the seventeen participants contributed work samples, audio recordings, pictures, and creative responses.

Pseudonyms were given to each participant to protect their anonymity. Participants consented to share their personal images through the photographs taken at each site. An organizational chart helped clarify which participants consented to share their work or photographs, and which did not consent. When transcribing audio files, care was given to leave out any dialogue inclusive of non-consenting individuals. In most cases, those wishing to avoid audio recordings sat with their reading group but chose not to contribute any dialogue.

Crystallization (Richardson, 2000b) was employed to support a constructivist view of how multiple data sources, use of participants as co-constructors of meaning, and multiple lenses work towards opening a more complex view of an issue. While crystallization provides a deeper emersion into a lived experience, it is still limited in its ability to provide an agreed-upon truth (Tracy, 2010). In addition, multivocality was used to provide a choir of voices made up of a range of backgrounds and personal experiences (Tracy, 2010). Cultural differences between the

participants and the researcher also provided a more rounded view of the collective lived experiences. The differences in cultural based on geographic background became an integral part of the study's findings.

Chapter Summary

Chapter 3 began with a problem statement, highlighting the need for new literacy instructional practices and pathways towards connecting preservice teachers to surrounding school communities. I defined hermeneutic phenomenology, a methodological approach towards exploring lived experience, and explored this approach as an appropriate lens towards engaging in the lifeworlds of preservice teachers. The researcher positionality statement included describes the various roles of the researcher, with consideration of the paradigmatic views affecting the proposed study. Within the second half of the chapter, the research design outlines the phases of the proposed study along with included dates of completion.

The data were collected from seventeen participants during three phases of the study. Phase 1 collected the creative responses, journal entries, and audio recordings of group book conversations over the weekly class historic site visits. During phase 2 of the data collection, I conducted individual interviews for 13 of the 17 participants. Phase 3 of collecting data allowed students to analyze their own interview transcripts while three focus groups took place (Focus group A, n=5; Focus group B, n=4; Focus group C, n=4).

The closing of the chapter includes issues of research validity and ethical considerations. I sought to avoid coercion by utilizing an outside individual to present the information about the study, along with the distribution and collection of consent forms. As an instructor of the course, I communicated to the students that participation was voluntary, and would not result in any reward or punishment. The collective lived experiences of the participant course members were

explored through the consideration of multiple voices and perspectives. Careful consideration was given throughout the research process to engage in an ethical, valid qualitative study.

CHAPTER IV

RESULTS

Introduction

The purpose of this study was to explore the lived experiences of preservice teachers enrolled in a children's literature course at a flagship university in the southeastern United States, as they engaged in literacy places. Literacy places combine the literacy event of a read aloud with place-based practices of learning amongst local places in the community (Sobel, 2010). Data were collected and analyzed in multiple ways. The previous chapter outlined the methods of data collection and analyses. This chapter details the findings from the combined analyses, presented as meaning statements, which reflect the Interpretive Phenomenological Analysis conducted.

The findings are presented in a way that will allow the reader to understand preservice teacher's lived experiences while engaging in literacy places. To begin, phenomenological descriptions of literacy places will help the reader visualize the experiences of the group within four different locations to read children's picturebooks. The description details the site visits during four class sessions. The phenomenological descriptions are followed by a report of the findings organized by research question one and two.

The Experience of Literacy Places: Phenomenological Descriptions

This section begins with phenomenological descriptions written from my lived experience as a researcher, instructor, and participant alongside the student participants engaging

in literacy places. Hermeneutic phenomenology focuses on the essence of human experiences (Heidegger, 1985), therefore the chosen methodology emphasizes the descriptions of literacy places. To construct these descriptive accounts, I have combined the field notes I have taken on each of the four place visits, as well as photographs, participant journal entries, and participant creative response samples. The resulting descriptive accounts paint a partial picture of the everyday experiences of preservice teachers reading aloud in literacy places. Table 5, found in chapter 3, contains brief summaries of each selected picturebook read in the study.

Each planned site visit follows the same pattern of instruction as a class session. First, the students read historical background pages (See Appendix C) centered around the scheduled literacy place. Students read the 1-2 page historical information in small groups, with time to discuss the historic site with their peers before engaging in a discussion with the whole class. Second, the class embarked on a journey together to reach the weekly historic site destination. The journey took place by walking for Foster Auditorium and Bryce Hospital, while Capital Park and The First African Baptist Church were driving distance with arranged car pools. Finally, students were instructed upon reaching each destination to find a place to read aloud together while recording audio from their conversations. Once students finished their read aloud and explored each place, the class reassembled at the university classroom meeting space to engage in creative response. The descriptive accounts contain further details about each site visit.

Descriptive accounts provide the depth and breadth necessary to provide access to that which is taken for granted within the everyday experience (Spiegelberg, 1978). Rich data are collected in an attempt to generate participants' accounts of their lived experiences within the life world of literacy places (van Manen, 1997). Figure 5 is a visual of the students' accounts of reading with place-based practices when asked to summarize their lived experience in one or two

words. The descriptions displayed in Figure 5 contain the participants' own accounts, which are collected through individual interviews, focus groups, audio recordings within literacy places, and participant's reflective journals and creative response work samples. The phenomenological descriptions organized by the sites visited, attempt to recount the everyday experience of reading aloud outside of the classroom setting.



Figure 5. Students' descriptions of literacy place experiences.

Site 1: Foster Auditorium

We begin the first literacy place journey together in the four walls of the classroom. As typical of our weekly class meetings, I distribute reading material for each student, asking them to begin reading together with their table groups of 4 to 5 students. Students begin reading and discussing the historical background informational sheets specific to Foster Auditorium (See Appendix C). The classroom is alive with the buzzing sound of students talking to one another at their table seats. We then broke down the information as a whole group before taking the journey to the weekly site visit. While exiting the classroom, I gave several students copies of the picturebook, *The True Story of Ruby Bridges*.

As we begin walking the short distance from the College of Education building to Foster Auditorium, we follow the sidewalk along the edge of the Quad. The air is crisp, yet the sun shines bright enough on each of us to create a pleasant journey to our destination. Students walk two-by-two, sometimes three-by-three. I linger behind and laugh to myself as our group has unknowingly formed an elementary-like class line along the sidewalk. Upon arrival to Foster, students turn to me, unsure of how to read in this place.

I reassure them that they can read wherever they want, and groups of students naturally form as they gather around the peers they interact with most at this point in the semester. Students select a place to read, with some groups sitting in a semi-circle on the grass while others sit along the brick edges of the clocktower plaza. The group's copies of the picturebook, *The True Story of Ruby Bridges*, are opened and students begin to read together. Figure 5 depicts Clara's creative response, which is a drawing depicting the front doors of the elementary school in Louisiana through which Ruby walked. The same image is displayed on the cover of the picturebook students hold in their hands.

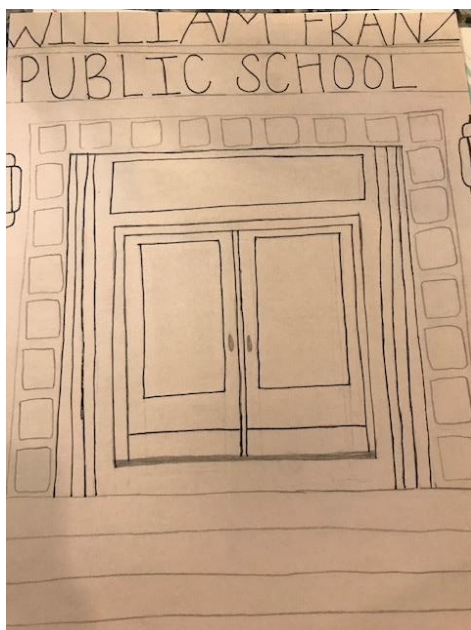


Figure 6. Clara's creative response. Her drawing emphasized her focus on the doors of Ruby Bridges' elementary school after exploring the doors of Foster Auditorium. February 7, 2019.

It is the type of day where there is barely a cloud in the sky, as the sounds of shuffling feet and personal phone conversations of students on campus occasionally blend in with the sounds of reading aloud. Briefly I stand off to the side of the plaza, gazing out at the collective groups visible to me. I hear the text of the Ruby Bridges' picturebook weaving in and out of the audible sounds of campus life. The students and I look up every once in a while, to catch the confused glances of individuals passing through the plaza. While it is normal to see classes held outside on a beautiful day, they often do not contain college students reading aloud to one another.

As the buzz of conversation ensues, I experience a moment of hesitation, as I grapple with where to go at this point. My overlapping roles of instructor, researcher, and participant left me feeling confused about how I should read within this place. I had not planned for my own read aloud experience. I questioned my movement towards a group engaged in reading, but still

continued towards them as I reminded myself that my experience in this place also matters. Standing to the side as a passive observer was not my role. My role involved reading alongside my students as an instructor, participant, and researcher.

As groups finish reading Ruby's story, they discuss the books and their reactions while audio recording. As they finish their discussions, I begin to walk over to the doors of Foster. A small group of students follow me to look at the historic marker outside of the door. As we enter the facility, students are quieted as they take in the polished marble floor. A touch screen of the building's history is directly in front of visitors through this entrance. Immediately, we are drawn to this touch screen, as students ask for more information than what was given to them before we left the classroom.

Students ask what has changed in the doorway since the event of 1963. As we discuss campus and its beautiful architecture, I find a timeline of photos and see a small thumbnail of Foster Auditorium in black and white. I click on this picture, seen in Figure 7, while one of the students behind me audibly gasps. The collective group expresses disbelief in the similarities between Foster Auditorium in 1963 and the way the building is viewed today. "It's the same, it looks just the same," one student comments, as others agree the doorway in which Governor Wallace stood is almost identical today.



Figure 7. Foster Auditorium in 1963. Mashable by L. Harris, March 29, 2015. Retrieved from [http://i.amz.mshcdn.com/cHPM1pYc9vTok9PLK7nJuliKiIM=/950x534/filters:quality\(90\)/2015%2F03%2F29%2F2e%2Funi%2Fiversityi.83579.jpg](http://i.amz.mshcdn.com/cHPM1pYc9vTok9PLK7nJuliKiIM=/950x534/filters:quality(90)/2015%2F03%2F29%2F2e%2Funi%2Fiversityi.83579.jpg)

As we wrap up the first literacy place, students carry their picturebooks of Ruby Bridges with them as we walk together back to our classroom. I display Figure 7 of Foster found on the touchscreen for the entire class to view and I am met with similar reactions of shock at the similarity of the building today. Students note together that the only difference is the appearance of a road where today's plaza is located. I begin to pass out art materials for students to begin working on a creative response.

Site 2: Bryce Hospital

Setting out for today's site visit, we originally intended to ride the campus transportation to Bryce Hospital, the state's oldest and largest inpatient psychiatric hospital (See Appendix C). However, given the favorable weather, our group decides to continue walking there. Following the pathways through the quad, today's journey is more playful, as students laugh, spin around, and seem to enjoy being outside. Several of the students run into their friends, stopping to hug them and shouting playfully, "I'm on a fieldtrip." The puzzled look of their acquaintances only seems to humor them more, as the group continues walking in small clusters towards our destination.

Upon arrival, the majority of the students spot beautiful, blossoming cherry trees. One group of seven students decides to get as close to the main building of the original hospital as possible. I break off from the other groups to join this movement towards the main historic building, hoping to encourage others to further explore. We continue walking until we are at the very front door, noting it has been chained shut. Immediately the students note the “creepiness” of the building and begin telling ghost stories. Sara shares that her sorority stole bricks from the renovation of this building and brought them to their sorority house. She now swears they are all cursed, as spooky things continue to happen there.



Figure 8. Bryce hospital doors. A padlock and chains lock the front doors to the main building of Bryce Hospital currently under renovation. February 14, 2019.

Students take pictures of the stairs and the main door locked with a bolt and chains, as seen in Figure 8. As they focus on the picturebook they have been carrying to this place, they

designate one group member as the reader, and all sit on the stairs to let her take the lead in reading aloud. Again, I smile to myself as I watch how naturally they gather around the reader in the group, Breanna. As a few pages are read, I look out at the massive grassy lawn where the other groups read together, sitting in small circles. They choose to stay back from the building itself but read amongst the trees.

Sara notes that a breeze picks up as we are reading, swearing that the haunted building is speaking to us all. Laughter ensues, as students picture the idea of ghosts having anything to do with our read aloud. As the picturebook is read, the students begin paying more attention to the storyline. The group interjects comments as pages are read aloud:

- “This story is so sweet.”
- “He just wants to be treated like everyone else.”
- [reading biographical page] “You guys, Charlie is REAL.”
- “I love that quote”

As the class walks back towards our classroom across campus, we pause by the cherry trees to collect our peers. Andrew has decided to climb a tree, sparking laughter from his classmates, and I begin to panic as my teacher role takes over. As he descends, I reflect on the idea that oftentimes preservice teachers act similar to the children they will someday teach. The playful climbing of a tree reminds me of the child-like skipping my elementary students would engage in while on fieldtrips together. June’s group stops their read aloud experience to point and collectively laugh at Andrew’s playful spirit once they spot him high in the tree. “He’s actually perched like a bird,” June comments before her group begins to refocus on the picturebook.

The walk back becomes extended as the leaders in the front of the group decide to continue, rather than ride the campus buses as planned. The journey back includes two more students running into their acquaintances on the quad, stopping to answer their puzzled looks. Each time, the students comment with pride that they are, “on a class fieldtrip.” They then jump back into the class group, as if in a symbolic gesture of solidarity with their CEE 365 peers. By the time we arrive back to our classroom, everyone is ready to sit and write their journal entry while they relax. Figure 9 is an example of the creative responses and audio commentary emphasizing the quotes from the picturebook which resurfaced in participants’ reflections.

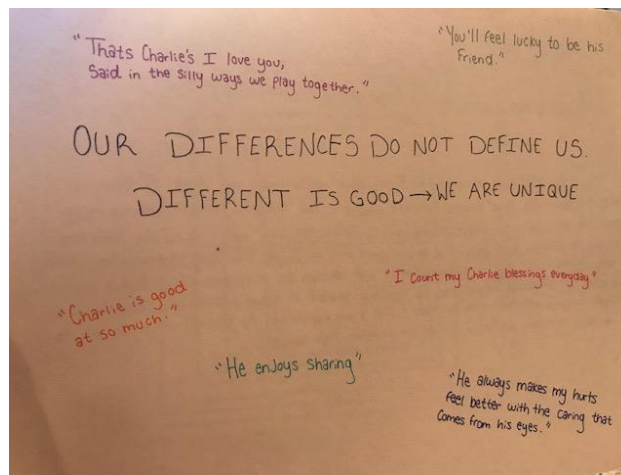


Figure 9. Picturebook quote response. This creative response captures the picturebook text Melody found most important to the overall message of the book. February 14, 2019.

Site 3: Capital Park

Today the ground is saturated from numerous days of rain. A break in precipitation allows us to continue with our trip to today’s literacy place. Capital Park requires students to carpool. The designated groups are formed in the classroom before we depart. Several students volunteer to drive. Upon arrival, despite the wet ground, students are in awe of the beauty of the remnants of the capital building. Many pose for pictures, which later becomes a focus of Robin’s interview as she recounts her social media posting which confused many of her friends and

family. They knew she could not have traveled far from the university today during her typical course meetings, yet they have no clue where she is, as she poses amongst the ruins of Alabama's first capital building.

By this third site visit, the rituals and routines of literacy places have become quite comfortable for students. After receiving copies of the picturebook, students disperse into small groups and immediately find a spot to begin reading. Perched on a large rock, a student reads aloud to her group, displaying the pictures for all to see as if she is reading aloud in a classroom. As Figure 10 shows, the rocks become welcome seats for this day's literacy place. One group decides to read under the shelter of a gazebo. Armed with rubber boots to face the day's extended rain forecast, the students move around the place, amazed that they are standing near what was once the capital building of Alabama.



Figure 10. Students read aloud at Capital Park with their small groups. Those not reading aloud gather around the picturebook, engaging in an interactive read aloud. February 21, 2019.

Elizabeth describes a moment she remembers most while reading *Stolen Words*. *Stolen Words* (Florence, 2017) is a picturebook focusing on the relationship between a Native American grandfather and his granddaughter. When the granddaughter asks her grandfather to tell her words using his ancient language, he recounts the loss of his words, and discovers a way to rediscover and share his language with his young family members. While viewing the illustration of a bird carrying away the Native American words into the sky, she experienced a gentle breeze. In her group conversations, Elizabeth shared that she has Creek ancestry, therefore this moment caused her to feel an emotional connection to her family background in this place. When I approached her peer group she commented, “This book is making me cry.”

As we walk around to take in the beauty of the park, I overhear the readers of the picturebook struggling to pronounce the Native American words woven throughout the text.

They struggle to avoid laughing at their own failure to pronounce Creek language. In this teachable moment, we discuss ways to bring in audio pronunciation of the Creek vocabulary, along with use of the language guide in the back of the book. Students snap pictures together using their phones, later disclosing that they posted them to a social media site during the trip. They pose in front of the building's ruins. After picture taking sessions end, the students make their way back to the cars to return to the classroom. Posting their photographs to social media digitally shares their lived experiences with family and friends outside of their course peers. Several students mentioned as they walk back to their cars that they have never been to this park or have driven by it never knowing what it was.

Site 4: First African Baptist Church

Upon arrival to the final literacy place, student receive copies of the picturebook *This is the Dream. This is the Dream* (Shore & Alexander, 2005) is a picture book depicting images of segregation during the Civil Rights Movement. The book ends with the same images, such as water fountains, libraries, and playgrounds now integrated through the goal of equality. While they exit their carpools, conversations continue. Laughter punctuates their walking, as playful peer side conversations continue. We park in the back parking lot and walk around the building to the front entrance. Directly beside us is a cemetery. As we turn the corner, we approach the front entrance. The front entrance faces the road. Stairs lead up to the sanctuary entrance to the church.

Large, stained glass windows tower above us in hues of blue, purple, and yellow. The classroom background information given about Bloody Tuesday described the short distance marchers made from the church to the funeral home located next door. One group begins

walking the path of the marchers, reading as they walk. Figure 11 shows the footsteps of preservice teachers as they walk the same short path walked by peaceful protestors in 1964.



Figure 11. Peer footsteps on a historic pathway. Students walk the pathway from First African Baptist Church to the neighboring funeral home, the less than fifty feet peaceful protestors walked before being viciously attacked. February 28, 2019.

This place visit is a louder place, as major construction diverts traffic down this road. There is little room to explore this place, as it is a single building, rather than a lawn or park. However, reading the book in this place provides students a chance to reflect on the historic events, as Kristen writes in her journal entry:

While reading the book there at the church it took me back in time and to think about how the people felt when they were standing right where I was. All they wanted was to be treated equally, which is not separating them by the color of their skin.

The steps of the church became a popular spot for sitting and reading to reflect. The steps became an even more integral focus of meaning for participants after sharing with students the picture of Martin Luther King, Jr. preaching at First African Baptist Church. The picture was

unearthed from a filing cabinet in the church early this semester. Stumbling upon the picture through a local news source a few weeks before the study began was a streak of good luck. The picture resonates with students as they express awe in imagining walking the same pathway as a civil rights leader.

As we finish reading and begin walking to the designated carpools, Lauren's reading group approaches me with excitement over finding her great uncle in the historical picture collages of the book. She practically bounces over to me, eager to share that her great uncle participated as one of the first white protestors in a lunch counter sit-in. As other groups begin driving off to make the journey back to our classroom, I look back at the church before getting into my car. Of the four site visits, this is a most unsettling one to me due to its lack of recognition in the historical marker. Clara also discovered this and described it in her creative response in Figure 12:

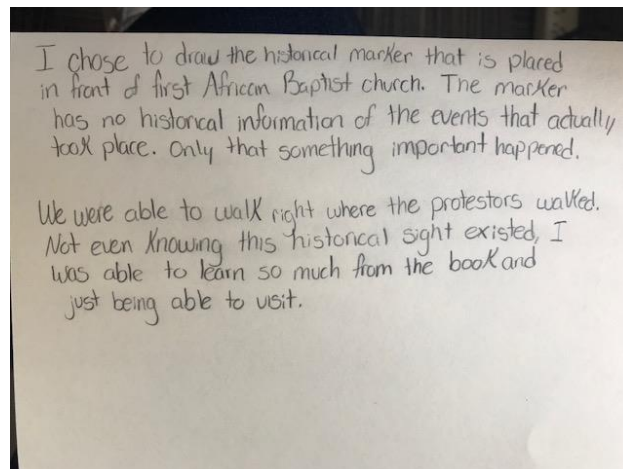


Figure 12. Missing from the historic marker. Clara's creative response caption expresses her focus on the historical marker at First African Baptist Church.

Before we load back into the carpool groups from which we first arrived, Andrew's group lingers to ask me if this is our last literacy place. When I confirm that the church concludes our exploration of historic sites, his face falls. "I wanted to keep going places. I

wanted to learn more about this city.” His group members laugh along with him as they return to their car. As I leave the church parking lot, I take a final look at the church, appreciative of the experience we were able to have here together as a class.

Findings: Meaning Statements Emerging from the Collected Data

In what follows, I present the meaning statements emerging from the interpretive phenomenological analysis (IPA) of the data. To construct meaning statements, I first applied In Vivo coding to the collected data. I then created cluster codes by comparing and contrasting coding across data sources and participants. I interpreted meaning from the cluster coding in order to construct meaning statements. There is no descriptive method of how to construct meaning statements using IPA (van Manen, 2007), yet some prescriptive guidance is offered by Pietkiewicz and Smith (2014) to analyze with consideration of both the participants’ and researchers’ interpretations of the phenomena. IPA was applied to the data to provide a glimpse of how participants made meaning of their experiences (Pietkiewicz & Smith, 2014).

Below, I outline the meaning statements related to question 1, followed by the emerging meaning statements that relate to question 2. The research questions guiding the study are as follows:

1. What are the lived experiences of preservice teachers enrolled in a children’s literature methods course as they engage in literacy places?
2. How do preservice teachers enrolled in a children’s literature methods course navigate children’s picturebooks within literacy places?

After discussing each of the research questions, I will present evidence of reluctance by students. Chapter 4 concludes with a summary of the findings.

Q1. What are the lived experiences of preservice teachers enrolled in a children’s literature methods course as they engage in literacy places?

Research question 1 was answered by conducting an analysis of the individual journal entries, individual interviews, and focus groups. I also considered the photographs taken by participants within each literacy place. Literacy places alter future interactions with local sites. They also provide discursive opportunities for students engaged in reading aloud. Within the literacy places, students connect with their peers, and engage in conversation and interaction despite their differing geographic backgrounds. An awakening of geographic awareness allowed participants to consider their surroundings while gathered in a shared university location.

Literacy places alter future interactions with local sites.

Many of the participants described a change taking place after they experienced a literacy event of a read aloud in the historical sites visited. During the individual interviews, I asked students what they would experience now when passing by the four selected sites. The responses communicated a sense that the places visited during the study now alter their future site interactions:

- “I think of the book every time I see it. I have a more connected feel because of reading the book and being there.” -Clara
- “I realize I’ve passed by Foster Auditorium every single day on my way to class, and it’s crazy that I now have to STOP (short pause) and look up.” -Melody

- “When I drove past, I thought ‘oh it’s a park’. Now, it’s more of the actual experience that actually, physically, took place there.” -Addison
- “And now passing by [Foster Auditorium], it’s ‘holy cow, that’s a part of our campus and a part of our history’.”-Amanda
- “After today I have a totally new outlook on Bryce Hall and I’ll always associate it now with this awesome story about this little boy named Charlie, who is wonderful and amazing in his own way and just so happens to also deal with autism.” -Breanna
 “Walking that path [The path leading into Foster Auditorium] and everything, where we just walk it every day and it means nothing.” -Sara

Participants recount the interactions they have had with the historic sites since the study with vocabulary representative of new associations and perspectives, as listed above. Their collective descriptions of interacting with local historical sites after the study show evidence of change. Breanna also describes this change in her view of Bryce Hospital as she states, “Obviously, every time I see it now, I see something totally different than what I thought.” Similarly, Lauren discussed her heightened awareness of where she is, particularly when passing by the sites we visited. She expressed a hope for her peers to remember how they felt while reading the books, particularly how *My Brother Charlie* made her group feel while they read on Bryce Hospital lawn.

In her individual interview, Abby described her experience if she were to pass one of these places around town after engaging in literacy places. Abby selected the site she felt most connected to as she replied:

The Capital School. I pass by the Capital School sometimes. I have the memories of teaching there, but now I also have the memories of visiting the burned down capital and everything we learned about it. It’s not just *some place* now. You know what I mean? It holds memories.

Students cite a new outlook when discussing the historic sites they visited, referencing the books and the historic information learned. The ability to return to the local community places with new perspective supports the concept of an altered, or changed, site. New encounters with the historic sites show evidence of the application of literacy place experiences.

Melody described the way Foster Auditorium now provides an altered interaction. Before, she used the commemorative plaza in front of the historic building as a shortcut for walking to classes. Her previous engagement with the place treated it as a “miniature quad.” After visiting the auditorium as a literacy place, she now claims it will flow through her mind as a memory of the history learned there and the book through which she made a connection. Figure 13 shows May’s research of a quote by Vivian Malone for her creative response. May explained her future interactions with Foster Auditorium as reflective upon this quote.

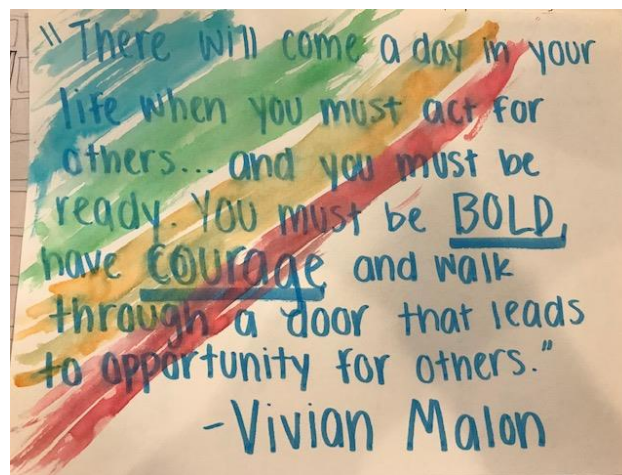


Figure 13. Researching speeches of historic figures. May’s creative response includes a quote she researched from Vivian Malone, the first female student to integrate the segregated university. Her future interactions with Foster Auditorium include her memories of this quote. February 7, 2019.

Similarly, Amanda’s prior experience with the historic site of Foster Auditorium involved her sorority’s beginning of the year event. The building served as one of her first interactions

with a building on campus. During her individual interview, Amanda expressed a sadness that she and her peers passed by the information displayed in the building, as they walked through the actual door Governor George Wallace blocked in 1963:

- Amanda: You never think, because when I first came as a freshman, we held our rush, big meeting, for our sororities and everything. It's weird to think how much history, I had no idea about-that's the meaning behind it. And now I'm able to think, 'gosh we used it as something random'--
- Interviewer: --yeah
- Amanda: instead of what it used to be.
- Interviewer: So, you have your meeting in there. Is it actually in the basketball part?
- Amanda: Yeah, it's in the auditorium.
- Interviewer: Okay.
- Amanda: To think that was the first place I'd ever been on campus besides like the tour and everything. It's a deeper meaning than anyone knows.
- Interviewer: It has that little touch screen when you enter, but I wonder did anyone even—
- Amanda: --Yeah, it has that little touch screen, but nobody thinks anything of it. If we didn't go, I probably never would have known.

Bypassing the historic markers and the touchscreen of historic photographs and newspaper clippings seen immediately upon entering, she cheered for her sorority in the auditorium, oblivious to the history of the auditorium.

During focus group A, n=5, Andrew commented that he would immediately think of the books as he drove by the places visited in the study. Abby agreed, adding that there were many books in her childhood she read and could not remember to this day. She felt she would “always remember” the books read in the study, due to the ease of connecting it to her lived experience engaging in literacy places. A part of the lasting, memorable moments emerging from literacy places, is the unique discursive opportunities participants experienced alongside their peers.

Literacy places provide discursive opportunities.

The study began with the first literacy place visit during the fourth week of course meetings. During the first four weeks, students attended trainings and other classes together. However, as Breanna described it, many times in a classroom setting their discourses were often “surface level,” as peers discussed coursework, assignments, and schedules of the week. However, when engaging in read alouds through literacy places, participants described a difference in the discourses present, such as the expression of opinions and shared personal experiences. Lauren expressed her views of leaving the classroom setting as supportive of a different experience, through which individuals will “open up more.”

Robin stated that the walking or driving journey provided additional opportunity for discourse, “I DID like that we got to travel, like we did with Foster Auditorium and the hospital. We got to travel with each other.” Melody also noted that the walking or driving provided time for discourse was one of her most memorable moments from the experience, “We have our groups pretty defined of who we’re going to read with, and so walking together with your group, talking about things you pass as you’re getting to your destination.” The journey, coupled with the time spent in community places gave what Breanna described as “the ability and space to talk more deeply with each other.”

An example of discursive opportunity present during read alouds within literacy places is shown below in an excerpt from one group’s read aloud audio recording. The students are given no direction for their conversations but are told to talk about the book during or after they read aloud. The following conversation shows the expanse of discourse present within the literacy place of Foster Auditorium after reading aloud *The True Story of Ruby Bridges*:

Melody: It’s hard to hear because you know she’s a little girl and you know she’s so innocent and having people attack her like that is just (2s) it breaks your heart.

Breanna: --mmhmm

Melody: How she knew that they like wanted to kill her is just so sad that a child had to go through that

Breanna: -- but she's obviously like surprised...they don't know what they're saying and that she knows that she's still, you know, a valued human

Melody: At such a young age, the fact that she was completely aware that she was acknowledging that all that was going on [B: Mmhmm] but still was able to go to school every day and sit in that classroom by herself she was a lot like--

Breanna: --resilient

Kristen: --yeeaah

Breanna: Probably the other kids like didn't have that STRENGTH or that support from the family because they said that her family went to church and prayed that she'd do okay and all that stuff

Melody: Obviously religion's a really big thing, does it say where this is based?

Breanna: Yeah, New Orleans

Kristen: Yeah I think it said that Mississippi is where she's born

Melody: Same time period then and stuff like that?

Melody: Do we know what year

Breanna: It says 1960 was when the judge ordered her to go to school and I don't know what time she like

Kristen: I wonder what president was...in the office at this time?
(students use phone to research the president)

During this dialogue, students scaffold one another's language, providing a vocabulary word one group member might be searching for in a conversation, such as when Breanna provided the word "resilient" as Melody began to provide the definition of an individual able to withstand such horror at a young age. Kristen provides reassurance for the word provided, agreeing with the use of "resilient" to match Ruby Bridges. Within the group exchange, Kristen also provides text evidence from the picturebook of Ruby's upbringing in Mississippi. She also poses a question about which president was in office during the school integration outlined in the picturebook, as the class discussed President Kennedy's involvement in the university's historic site.

The freedom given to students during read alouds in literacy places provided opportunity for students to ask questions, respond to illustrations, or pause and reflect on the picturebook

text. Another example of the discursive opportunity present in literacy places took place in June's peer reading group of *My Brother Charlie*. June takes a moment to repeat a quote read aloud by another student, allowing members to hear it again as she points out her appreciation for the author's description of autism:

June: Just that quote. I love that. "Charlie has autism. Autism doesn't have Charlie."

Kristen: Wait, I don't really know what autism means exactly...

(Several Group Members talk over one another:)

(Group members provide examples and explanations of verbal and nonverbal ability levels and various examples of individuals with autism they have taught or encountered).

Kristen's peers were able to provide support in explaining the book's concepts, while also sharing their own personal experiences with autism in their personal lives and classroom observations. The group discourse extends beyond simple recall questions or scripted, typical responses by opening opportunity for text interaction through the individuals present, the place in which the book is read, and the teacher-planned read aloud opportunity.

The discursive opportunity shown in the data shown above highlights the moments group members went beyond answering story recall questions. In the exchanges and discourse collected, students were able to "open up" in a relaxed setting, as they chose which parts of the story to discuss in depth. Students often paused during the reading of the texts to interject their reactions or flipped back to the pages they felt most affected them during the read aloud, such as the conversation outlined in this section, where students were drawn to the power of Ruby's walk to school each day, surrounded by hateful protestors. In the next section, I display the evidence of how peer conversations and experiences in literacy places provided opportunities to connect with their classmates.

Literacy places provide opportunity for peer connections.

The data collected in the study contained an overlap of discourse surrounding peer connections. The majority of participants expressed enjoyment in experiencing literacy places alongside their classmates. Elizabeth described her individual experience with literacy places as that of a pathway towards developing friendships with her classmates:

I'm not close with anyone in this class, until I volunteered to drive for the third fieldtrip. We went to eat together after we left. [laughter]. We went to Taco Bell. It gave us time to get to know each other. I feel like now I have friends.

Each participant mentioned a sense of unity arising from engaging in literacy places together.

Several students spent time taking pictures together at historical sites to post to social media.

Robin mentioned checking in her location to a social media site while visiting Capital Park. She often had her peers take photographs of her, as she posed next to the architecture she admired in each historic site.

“We’re all so different, but we all love each other really we’re like a little family. It was kind of like we were experiencing just being out there,” Amanda recounted. Breanna added to the idea of her classmates as family, made up of a variety of individual beliefs and backgrounds, as she described her experience as more in-depth due to the inclusion of different people’s experiences to her own. Abby described it as a chance to bond with her classmates, as she recalled talking with her peers as they walked or drove to each literacy places. Figure 14 shows the type of group photographs reading groups took together while exploring each historic site. Some participants shared these photographs on social media websites, therefore extending the ability to share with their families and friends.



Figure 14. Posed group photographs document their peer reading experiences. Many of the photographs they took were also posted to their personal social media accounts, as they felt encouraged to share their class experiences with their online communities. February 7, 2019.

Clara described the unity with her classmates she felt literacy places created as she discussed in focus group B, n=4:

Walking to places on campus and just people are looking at us. It's kind of weird walking in a big group, and we didn't have bags or anything. I felt like I was being judged. It was always fun to have the bonding experience of 'oh, they're getting looked at the same way I am'."

Similarly, May commented on the feeling of being “a little community” as they walked to and from literacy places found in the middle of campus. The students were aware of the stares, whispers, and glances of other individuals as they walked in their class line toward the two sites which were walkable distances, Foster Auditorium and Bryce Hospital. Many of the students waved to their peers, laughing and stepping out of line to embrace friends. By the second site visit, the walk became more comfortable for students as evidenced by their laughter and movements such as spinning, as they embraced the outdoor setting.

By the third literacy place visit, students described a reading group peer connection as their self-selected groups convened in a new place with familiar rituals. One participant explained that within each place her group would connect, stake out a spot to sit and read, select one individual to read aloud, and begin by opening the book to read. This familiar ritual became the established norm for her group, as she recalled the ease in which her group found themselves as they explored a new historic site.

Elizabeth also noted the power of “connecting together” to make a memorable experience. The differences in student’s backgrounds led to insightful conversations and considerations of educational experiences as students noted their peer’s geographic backgrounds in application to their take-aways from each historical site visited. The next emerging meaning statement focuses on student’s geographic backgrounds as they arose in the discourses of literacy places.

Literacy places emphasize students’ geographic background.

Students’ geographic background became a focus of interest through participant conversations and creative responses. Nine students are in-state students, eight students are from

out-of-state. Two of the in-state students were born and raised in the very city where the study takes place. The out-of-state students were baffled that the in-state students did not know about some of the historical sites we visited. Particularly with the university's school integration event, the "Stand in The Schoolhouse Door", out-of-state students could not understand why students born and raised in the state had little to no familiarity with Foster Auditorium. This historic site served as a national focus on the federal government's intervention into the state's attempts to stop school integration. Melody expressed, "Some of them are from here. I was surprised that they didn't know anything about it."

Discussions arose within interviews and group read aloud conversations emphasizing the lack of awareness of the places visited, even while the historic sites were so close in proximity to their everyday commutes. Clara believes this lack of awareness is coupled with the fact that it has never been brought to her attention. Melissa echoed this reasoning for the lack of knowledge about the historic places, as she grappled with who has access to the history of the city based on the availability of learning opportunities presented to an individual.

Melissa shared in a Focus Group A, n=5, conversation that her northeastern United States background brought her to this southeastern university. She expressed confidence in using her experiences with others from the south to enhance her effectiveness as a classroom teacher:

One of the reasons I came to (this state), too was I wanted a huge, different experience than what I was used to, since I'm from New Jersey. Everyone has like one mindset, so different than everyone else. So, I came here with an open mind. I think these field trips and using these books really also—because Andrew, you're from here. So being able to interact with people from such different states and everything they've learned...it gives me so much good insight for my classroom. So one day if I go back to New Jersey I have all this insight from so many people around every state. I get to take that back and basically not be so biased towards something or just have a really open mindset to incorporate into a classroom.

Sara's geographic background provided several place-based experiences with learning the history of our country's foundation, as she grew up in a historical town. She recalled trips with her teachers and classmates to explore Lexington and Concord, Plymouth Rock, and pathways of Paul Revere. Her unique out-of-state perspective provides an insight into the benefits of place-based learning:

I feel like going to these places physically helps learners benefit way more. Anyone can READ about it, but if you're reading about it, it's just pages on a book. I like to actually be there and take pictures or have the full-on experience of witnessing something.

Noting the differences in her peer's backgrounds to her own, Abby explained that in her group everyone had an open mind about what each person knew or did not know about a historic place. She even discussed how each group member would help each other navigate the picturebook content by explaining and using the book to fill in the missing pieces for those who were unsure about recalling the specific details of the historic events which were explained and distributed in the form of a handout at the beginning of each place visit.

The awareness of one's geographic background and present location drew attention to the emphasis on *learning about where you are*, which is a close parallel to Smith's (2010) emphasis on learning *where you are*. Sara expressed a support of place-based teaching as she expressed, "we should know what took place where we're from." Her desire to explore the history of a place continued with a suggestion for teachers to implement local history in the curriculum as an element that should be included in the state and city school's content.

Participants reflected on an unfamiliarity with the surrounding history, specifically with sites in close proximity to campus. The geographic awareness of participants awakened through realizations such as May's, as the pathways she walks every day oblivious to events of the past became sites for reflection through reading. She, along with other participants, expressed a

feeling of connectivity to the places and books after acquiring historic knowledge through the read aloud experience.

Question 2: How do preservice teachers enrolled in a children’s literature methods course navigate children’s picturebooks within literacy places?

Research question two was answered by conducting an analysis of the audio recordings of group read alouds in each literacy place. I also considered the creative responses and journal entries of each participant to answer question two. Students use emotion to guide their navigation of picturebooks in literacy places. They also use personal connections to make meaning of the books they are reading in each historic site. Literacy places also provide natural elements intertwined with meaning-making, as participants use visualization to connect with the books they read.

Preservice teachers use emotion to guide the navigation of children’s books within literacy places.

Elizabeth’s tearful reaction recounted below, began from her reaction to her ancestry while reading *Stolen Words*:

While viewing the illustration of a bird carrying away the Native American words into the sky, she experienced a gentle breeze. In her group conversations, Elizabeth shared that she has Creek ancestry, therefore this moment caused her to feel an emotional connection to her family background in this place. When I approached her peer group she commented, “This book is making me cry.”

Elizabeth’s ancestry, coupled with the images found in the picturebook caused this emotional reaction, which she later recounted as bringing tears to her eyes. Other sites also brought up emotional reactions, such as when Addison emphasized her feeling of sadness and an eerie,

unsettling feeling surrounding Foster Auditorium after reading *Ruby Bridges*. Students emphasized phrases and expressions such as “heart-breaking” and “moving” through journal writing and group discourse surrounding the picturebooks.

In Figure 15, June and Amanda reenact the illustration found in *My Brother Charlie*, which depicts the way in which Charlie says he loves someone. This image stuck with Andrew and Elizabeth who both illustrated the same moment in the book, recreating it using different media. Lauren also expressed emotional connection to this image, as she wrote in her journal entry about the feelings of joy and frustration brought forth by this picturebook as she reflected on her family member with autism. Figure 15 reverberated through the creative responses as an image which many felt an emotional connection.



Figure 15. Two students recreate a picturebook illustration. This figure demonstrates the character Charlie’s way of saying “I love you,” on Bryce Lawn after reading *My Brother Charlie*. February 14, 2019.

Robin’s emotional connection to the literacy place of First Baptist Church came from her feelings about sitting on the same stairs where Dr. Martin Luther King, Jr. once walked. She also

brought up the feelings of “just hearing about the hardships people went through in that exact spot.” Emotions played a part in Amanda’s views of Foster Auditorium. Her literacy place experience there left her with a feeling of an “evil lingering there. Something evil once happened there”. Sara, Kristen, Robin, and Abby experienced fear at first upon entering the literacy place at Bryce Historic Hospital. Their preconceived notions and experiences with the historic site bled into their feelings reading aloud. Sara expressed an emotion of fear sitting on the front steps as she reassured her group this was a haunted place. Robin begged me not to leave them on the steps, as they wanted comfort while sitting in direct contact with the building. Their fears soon calmed as they connected with the main character, Charlie, in *My Brother Charlie*. However, they showed me their chill bumps as the wind blew during the read aloud, as evidence to them of paranormal activity.

Fear, sadness, comfort, and shock were some of the emotions brought forth through interactions within literacy places. Emotion served as a guiding pathway towards meaning-making while navigating the selected picturebooks. Students expressed shock and anger towards the angry protestors hurling trash, insults, and death threats at the young girl Ruby Bridges. They named several students and family members brought to mind when discussing autism, using Charlie, the main character of the picturebook, as a model for how we should treat others with disabilities.

The relationship between the grandfather and his granddaughter in *Stolen Words* brought tears to some students and caused others to engage in symbolic creative response. Rebecca and a few other classmates used watercolor paint to recreate a dreamcatcher after visiting the site where the last Creek chief in the area begged for mercy before leading his people down the pathway of the Trail of Tears. *This is the Dream*, read in a historical local site where an act of

brutal violence against peaceful protestors took place, had many participants expressing disbelief that something like this could happen here with so little recognition.

Disbelief and acknowledgement of stigmas enveloped the experiences of participants within literacy places. Melody shared her awareness of the moments she encountered emotional connections while she discussed how she interacted with the historic Bryce Hospital building:

We were sitting on the steps, sitting with the building behind us and the whole stigma of this and the stereotypes of mental illness and the treatment of them. Then sitting there reading this very sweet book, you know completely contradicts this.

Melody's group shared emotional reactions to discovering Charlie of *My Brother Charlie* is a real child from which the story is based. "You guys, Charlie is REAL," Breanna exclaimed with her peers cheering, sighing, and smiling as they expressed how "sweet" and "touching" they found the book. June was one of the students' hands used to pose for the photograph in Figure 11 with a peer, recreating an illustration found in the picturebook, *My Brother Charlie*. As June described her experience at Bryce Hospital, she discusses her grappings with several emotions as she makes sense of the picturebook content in the historic site:

I saw a side to one of these "types of patients" in today's eye, the autistic eye. It made me upset and sad that throughout the book she said that Charlie wasn't Understood and he doesn't speak much. I felt like the photo I took represents how the old ways of treating people with mental issues is out and how embracing how people interact is a beautiful thing.

The recreation of Charlie's "I love you" hand symbol instead of verbal recognition, represents the majority of student interactions with the book *My Brother Charlie*, as students focused on the embracing of differences as a necessary lesson for all future students. Through the next statement of meaning, I outline how students used connections they made with the text to navigate picturebooks.

Preservice teachers make text connections while navigating picturebooks.

While reading aloud in literacy places, students make text connections to their lives. Numerous connections were made while reading aloud, as students paused to share insight and commentary, as they were eager to share aloud with their peers. While reading *My Brother Charlie*, several connections were made to experiences with individuals with autism. One student describes her own struggles with a disability in her journal entry. She expresses a desire to be seen as herself and not as just a label.

Melody commented on the use of connections she made while reading, “We’re at this place that has this history. It’s kind of the text-to-text, text-to-self, text-to-world, so it connected the text to this place. To the reading experience, to the history behind it.” She also discussed how the connection to the book and the surrounding history “makes it register more.” The connections she experienced are the types of connections elementary students are encouraged to make while reading aloud a text, as it aides in story comprehension and connection to the stories read. In the elementary classroom setting, teachers model for students how to make connections such as these from their reading.

Students wrote about their personal connections in their journal entries. They also shared these connections with their peers and in individual interviews. Breanna shared her views of how mental illness should be taught in schools due to her own struggles with similar issues:

Everyone, or more than you would think, deals with a mental health issue, and that connected with me the most because I’ve dealt with those things I again feel are not talked about in the classroom. They should be.

Her personal connections with similar issues allowed her to share with her group during the book conversation that Charlies of the world deserve to be heard, even if they speak in a different way than everyone else.

The types of connections students made while navigating picturebooks were often communicated through group conversations and individual interviews. Abby described her connections to Ruby's story by thinking of her own personal walks to school with her parents. While her walk was peaceful, uneventful, and memorable, Ruby's was life-threatening, scary, and risk-taking. Andrew cited family connections to his experience with *Stolen Words*. His memories of his German-speaking family members struggling to look up English words on their phones were brought to mind as he made sense of the struggles of the grandfather searching for his forgotten Creek language.

Several participants detailed how literacy places added to their connections with the texts and historic places. Evidence of the variety of connections are detailed below:

- “Walking around the places, I feel like it’s easier to make connections. And to read the stories, I think it puts it more to life, kind of with a picture, making connections too.”-Andrew
- “We were able to read it in real time and SEE. It was just crazy to BE there. To be where history happened, and also read about it happening. Being able to make that connection.” -Robin
- “I have more of a connected feel BECAUSE of reading the book and being there.”-May
- “If you’re just reading the book you’re thinking, ‘oh, this is a far away place.’ This doesn’t have anything to do with me, but reading it actually THERE is ‘this is where I am. This is exactly what happened.” -Clara

Just as individual connections are brought to mind during read alouds of picturebooks in literacy places, students have a desire to connect with the natural elements present at each

historic site. Whether students photographed plants, trees, or buildings, they engaged with the elements of weather, sounds, and other natural presence in during their navigation of meaning-making in literacy places.

Literacy places intertwine text with natural elements.

The outdoor elements present within literacy places were often utilized in students' audio recordings of book conversations and mentioned within their interviews and focus groups.

Melody brought nature into her creative response through the use of the blossoming trees on the lawn of Bryce Hospital. In Figure 16, Melody's creative response caption explains her choice in combining the natural world with the historical building of Bryce Hospital in the background.

Her decision to combine nature with the historic site was in attempt to communicate her desire to focus on the beauty within an individual, rather than the institution, or label, by which they may be identified. The artistic approach towards capturing the vibrant, colorful, blossoms amongst the white, exposed renovation of the hospital creates an image representative of her lived experience in this literacy place.

For my creative response to the book 'My Brother Charlie', I decided to take a photo that I felt was representative of individuals with mental illnesses or disabilities. I used the portrait mode feature to focus on the beautiful cherry blossom tree as the focus of the photo, and then you can faintly see the insane asylum, Bryce Lawn, in the background. I believe this is how we should all perceive individuals with mental illnesses- seeing them for who they are as individuals, rather than for simply their mental illness.



Figure 16. Melody's creative response to reading on Bryce Lawn. She combined the surrounding nature with the historic building to describe her meaning making.

Andrew felt so comfortable with the natural surroundings of Bryce Hospital, he decided to climb one of the large trees lining the lawn. June's group noticed this midway through their book conversation, which caused her group to break into laughter. "He looks like a bird. He's perched!" she claimed. He contributed conversation with his group while "perched" in the tree but could not resist the urge to climb when leaning against it during the beginning of the story reading. Figure 17 shows Andrew's reading group members posed against a tree, as the tree became central to their reading location, serving as a backrest, a source of shade, and a climbing apparatus.



Figure 17. Natural elements provided backdrops for reading. The trees surrounding Bryce lawn by the historic hospital provided a perfectly shaded spot for reading aloud a picture book. February 14, 2019.

Within the picturebook *Stolen Words*, read at Capital Park, lost Native American language is symbolized by a bird flying out of the mouth of the grandfather. This description stuck with Elizabeth as she felt a well-timed breeze blowing by as an added effect to the reading of the text. Meanwhile, at the historic site of Bryce Hospital, a breeze also played a part in adding a haunted effect to Sara's reading of *My Brother Charlie*. She commented that the ghosts were listening to the story, communicating with our group to let us know they were aware of our presence in this place. Some students knew of the history of this building, while others never correlated the story of Governor Wallace with this specific location on campus. Lauren wrote in her reflective journal, "I have walked by that building hundreds of times over my three years here and I had no idea that was where it happened with the governor." The weather the day our group visited Foster Auditorium became a focus of memory for some as the most pleasant day of our literacy places brought sunshine, warmth, and the sound of birds chirping into their site visit recollection.

Nature played a part in the experiences of students within literacy places, but the ability to visualize historical and story elements of each site visit also supported the experience of several participants. The experience of “being in someone’s shoes” became a noted description of literacy place visits. Visualization brought forth powerful creative responses, journal writings, and helped with crafting memories in each literacy place visited.

Preservice teachers use visualization to navigate picturebooks within literacy places.

Visualization played a large part in the discussions, writings, and creative responses of the students. Breanna felt reading in literacy places added “another dimension” to the book experience. Her feelings were echoed by other participants as they described how being in the historic places enhanced or opened their ability to visualize the historic event and connected story, thus allowing them a more expanded reading experience through their mental imaging.

Andrew shared in Focus Group A his insight into the power of visualization during a read aloud in a historic place:

So, it was kind of like a flashback, or something. Going back in time and seeing what it was like. My biggest take away was being able to have that real-life context, being able to step into their shoes. It makes it a lot more meaningful and something that is a lot more memorable. I probably won’t forget.

Andrew notes the use of visualization in aiding his lasting memory of a place. Similarly, Clara described the benefits of using visualization while reading with young children as she stated in Focus Group B, “Yeah, I agree with that too and plus you’re able to learn more than just from the book. I think the connection with the kids, they might think this is far away so actually being able to see the place makes it more real.” Her group began to add to her statement that oftentimes in history lessons, students feel too far removed from the event. The conversation continued as

students discussed how literacy places could provide an up-close experience to provide more access to the event for the individual learner.

Melissa’s up-close experience at Foster Auditorium focused on “the door”, as she reflected on the presence of James Hood, Vivian Malone, Governor Wallace and the armed National Guard members. She contributed being near to and seeing the door central to the stand-off of the historic school segregation event as providing a context for her understanding. She could visualize the historic figures as she commented, “They were there.” Sara also combined visualization with her read aloud experience as she described literacy places unfolding through the picturebooks as “witnessing a meaningful event.” Figure 18 depicts Andrew’s creative response, which also emphasizes the presence of a historical figure standing in a place where he stood. Andrew used watercolor paint to reimagine Dr. Martin Luther King, Jr. speaking to the congregation of First African Baptist Church.



Figure 18. Andrew’s creative response depicted his grappling with walking historic pathways. Dr. Martin Luther King, Jr. preached inside the church explored through literacy place visits. February 28, 2019.

Many participants utilized visualization to experience walking in the shoes of a historical figure struggling for their rights. Clara described the sidewalk outside of the First African Baptist Church:

We were able to sit there, and just think what actually happened there. The steps are probably the same, the road is the same, except for the part that's being torn up for construction. It's just—it's weird to think that we were exactly where people got blasted with water hoses or yelled at for what they were supposed to be fighting for...their rights that they had.

Awareness of being in a place of historical significance echoed across the lived experiences of participants. Clara's description above includes her grappling with being in a location where an act of violence took place. Amanda's creative response to First African Baptist Church included her take on segregation as separate but equal through her created image in Figure 19.

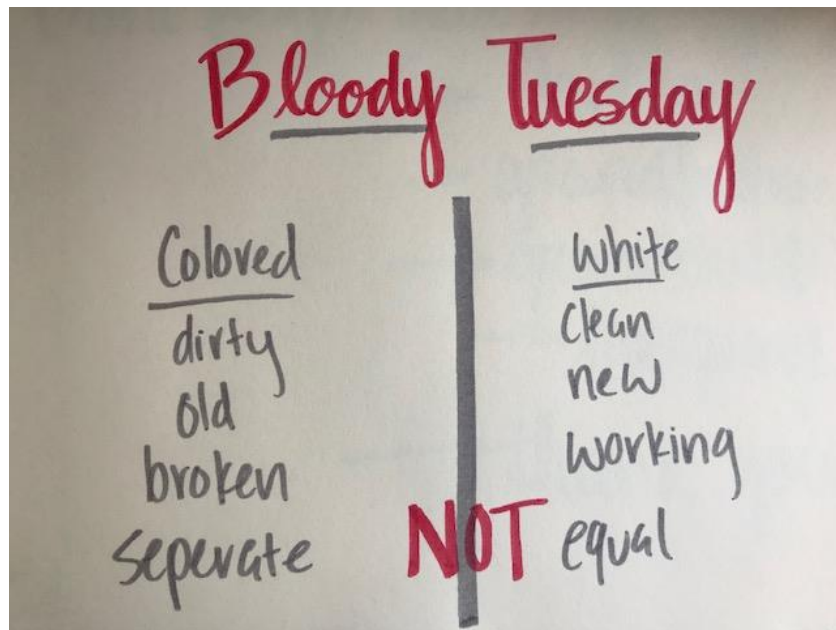


Figure 19. A visual representation of reading about segregation. February 28, 2019.

Amanda described her created image as representative of the divide she kept visualizing while keeping in mind the protestors were concerned with the segregated drinking fountains. Her creative response shows the visual representation of separation without equality, while highlighting the event of Bloody Tuesday as it reverberated in her mind as bold, red, and demonstrative of the inequalities of separate drinking fountains. In the next section, I will discuss the evidence of student resistance found during the study.

Issues of Reluctance

The class consisted of twenty-five undergraduate students. Seventeen gave consent to participate in the study. All students participated in the weekly trips to local sites, as they were intertwined in the course curriculum. The study was met with some evidence of reluctance. Melody, a participant in the study, was honest in her interview and focus group about how she often did not feel excited in the beginning to embark on an additional class fieldtrip to a different location. She pointed out this hesitation during her individual interview. She described her reaction of dread and a feeling of frustration when I announced we would be visiting our third historic site, despite the rainy morning weather. Melody's sickness from earlier in the week had her hoping we would not be going on a class fieldtrip this day.

Melody's verbal acknowledgement of reluctance was further explained as she commented on her appreciation for the trip after it was over, as she came to class initially feeling exhausted and in need of a class in which she could just fade into the background. During this third week, I also noticed a group of four students, who happened to be students not participating in the study, returning to their car first, without walking the site or accessing any part of the park other than the first corner they found to sit and read together. The student group was the first to

gather their belongings to get back to their cars early. Once they saw me look up, they approached and asked if they could leave already. I encouraged them to continue walking the historic site to explore the park further. The students exchanged looks with one another, and slowly began walking to another corner of Capital Park.

Initially, the reluctance seemed to be cause for concern. However, student engagement varies with every classroom makeup and variety of students. Similarly, reluctance was also noted in the first historic site visit to Foster Auditorium. Two of the reading groups sat in one spot and never got up to move around in order to read the historic markers or explore the space. Despite seeing their peers engaged in exploration, particularly in reference to groups entering and exiting the doorway central to the historic “Stand in the Schoolhouse Door”, the students remained sitting on the lawn, growing louder in their conversations after completing the read aloud and audio recording of the book talk. I acknowledge that these acts of reluctance could also be due to participant personality differences, or uncertainty of how to move or behave within literacy places.

A Desire for Modeling

The participants expressed a desire for modeling of innovative teaching strategies within their teacher education training, such as the use of place-based practices of instruction. Students in the College of Education undergraduate program at this point in their schooling attend methods courses lasting two hours and forty-five minutes. They expressed enjoyment in getting out of the typical classroom lecture format for a chance to engage in place-based learning. As Clara commented, getting students up and moving is more engaging and allows for students to make connections with course content.

Students expressed an interest in seeing how experiences outside of the classroom could intertwine with classroom content. Robin shared, “When I was in school, I didn’t really do field trips that connected to anything we were learning. Field trips were fun, yes, but they really didn’t have any connection to what we were doing in school.” Melissa shared, “I think everywhere you are there are different historical events that have happened or even major events that have happened in the past 10-20 years that you could incorporate into your teaching.” Engaging in literacy places during preservice teacher training allows students to experience firsthand the practical aspect of carrying out place-based teaching.

May expressed an appreciation for an example of how to participate in literacy places as she stated, “I think it’s really encouraging because it can be really scary thinking about coming up with lesson that are fun and engaging, so it has shown me it CAN be done. It just takes a little extra time, but it can be done.” Lauren commented, “You know you can make a simple five-dollar field trip to go to something like the Capital Park and walk around and read a book.” Several participants made references to future classroom applications due to their ability to participate in a modeled place-based application:

- Breanna: I think if you put in a little more effort than you normally do you can always expand something to more than just the classroom, or just a worksheet, or lecture. You now...you can make it more complex with just a little more thought or more time to prep.
- Sara: --I agree with that too, because I’d much rather be able to take the experiences and if you plan ahead you can choose which books meet the right standards, and what places to go to. You have to make the lesson more hands-on and I feel like it’s more memorable that way than just reading a textbook or taking a test or something—and collaborate with your peers about it, too.
- Clara: Yeah, I agree too and plus you’re able to learn more than just from the book. I think the connections with the kids, they might think this is far away so actually being able to see the place makes it more real.

The above dialogue explores the benefit of allowing preservice teachers to engage in place-based instructional practices. The students expressed a desire to apply this teaching instructional method after having experienced a method through which it can be carried out. Clara, Sara, and Breanna emphasize the need for teacher planning, which requires more effort, but in the end they agree the benefits of place-based teaching as it promotes connections for students and an ability to bring reality to historical events.

Chapter Summary

This chapter presented findings on the qualitative research study of literacy places using multiple sources of qualitative data. Interpretive phenomenological analysis was applied to the completed In Vivo coding (Pietkiewics & Smith, 2014). IPA seeks to bring to the surface the meaning arising from the phenomenological experience (Moustakas, 1994). I used In Vivo coding in order to remain close to the participants' actual words, therefore highlighting their individual lived experiences (Saldaña, 2016). IPA was conducted alongside participants to involve students as co-creators of meaning, as they communicated their lived experiences.

Through analysis of data sources, several meaning statements arose in accordance to question 1. Literacy places alter preservice teacher's future interactions with the historic sites. For example, several participants expressed a new view of the visited sites which enhanced their awareness of local history. In addition to the altered future interactions with the literacy places, preservice teachers engaged in discursive opportunities beyond the surface-level conversations they often engage in during their other courses and group activities. The conversations allowed for students to share personal experiences and details about their backgrounds.

Participants made peer connections through discursive opportunities, often leading to a described bond formed amongst members of a reading group. The shared experiences of literacy places led to relationships the participants described as closely-knit as family. Through the interactions and discursive opportunities present, participants were also able to confront, verbalize, and share their geographic backgrounds. Students from out-of-state compared their elementary education experience, especially that of social studies education in conjunction to the discussions surrounding civil rights.

While exploring the struggle for civil rights in local historical places, preservice teachers read aloud pre-selected picturebooks. The findings showed preservice teachers used emotions to navigate children's literature within literacy places. They shared their emotions such as sadness, fear, anger, and hope for future educational practices. Communicating emotions served as a method of navigation, as preservice teachers made personal connections to the picturebooks they read. The text connections they made were verbalized and used to move through the literature, as participants paused to communicate with one another about the literature.

Along with the connections made, participants noted and interacted with the natural elements of literacy places to navigate the texts. Through their interviews and personal creative responses, students shared their lived experiences alongside trees, blossoming plants, puddles of mud, gusts of wind, and gentle breezes. The outdoor, earth-based elements coupled with the picturebooks and historic sites led to the use of visualization in order to navigate literacy places. Participants described visualizing the past in each historic site, which led to a unique reading experience than if the texts were read in an indoor classroom setting.

Chapter 5 presents a discussion of the findings, conclusions, implications of the study, limitations of the study, and recommendations for future research. In chapter 5, I will extend the

context of the study to a broader view, discussing how the study is situated in the literacy world, in place-based scenarios, and in the context of preservice teacher education.

CHAPTER V: DISCUSSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to raise awareness of the need for innovative literacy approaches in teacher education supportive of new literacy instruction, which emphasizes meaning-making across a variety of mediums and modes. Preservice teacher literacy coursework should present methods of instruction applicable to students' 21st century meaning-making demands (Harste, 2003; Street, 1984; The New London Group, 1996). Accordingly, this study was designed to implement place-based practices as an instructional approach towards not only communities of literacy practice, but also towards a pathway of providing connections to the local community for preservice teachers. By modeling place-based practices within teacher education programs, students are provided with methods to invest in learning about their future classroom communities.

Participants in the study were students enrolled in the course CEE 365, *Children's Literature*. The study was conducted in a methods course situated in the junior year of participants' early childhood and elementary education program. Seventeen participants engaged in place-based experiences of reading aloud. I set out to explore how preservice teachers experienced literacy places, as well as how they engaged with the selected picturebooks while reading aloud in small groups. I selected four local historical sites representing the struggle for

civil rights by a variety of people in the local community's past. I then selected children's picturebooks containing themes and characters similar to the local historical sites.

For four weeks of class meetings, students traveled to the selected sites to engage in reading aloud the chosen picturebooks. The research questions guiding the study were:

1. What are the lived experiences of preservice teachers enrolled in a children's literature methods course as they engage in literacy places?
2. How do preservice teachers enrolled in a children's literature methods course navigate children's picturebooks within literacy places?

To answer these questions, I used a hermeneutic phenomenological approach (Heidegger, 1985; Gadamer, 1998) to collect qualitative data. Multiple sources of data were used to provide a valid exploration of the multivocal lived experiences of preservice teachers through crystallization, which is a more three-dimensional view of triangulation of data (Gadamer, 1997; Richardson, 2000b, Tracy, 2010). In addition to audio recordings of the picturebook read alouds, I collected student creative response work samples, journal writings, and conducted individual interviews and focus groups.

Discussion of the Findings

The following discussion emerges from the consideration of the developed meaning statements as they emerged from the research questions. The discussion considers how preservice teachers experienced literacy places and what reading aloud in local historic sites meant to them. Through a hermeneutic phenomenological lens, a discussion is presented focusing on how preservice teachers build connections through discourse, explore their geographic awareness, experience altered interactions with historic sites, and intertwine natural elements found in literacy places.

Building Connections Through Discourse

The discursive exchanges present during read alouds in literacy places included conversations in which students engaged in the following social actions:

- Posed questions to clarify meaning within picturebooks
- Shared personal life stories related to the topics of the picturebooks
- Expressed interest in further research about the historic details not addressed in the picturebooks

These various discursive pathways support a social literacy approach to reading instruction, as Jerome Harste (2003) prescribes for classroom literacy events. Harste encourages teachers to facilitate discourse by opening opportunities for peer discussion. The types of discourse present in the study also affected peer relations, as class members connected not only with the book, but also with one another as Abby described her read aloud group, “We are like a family.”

A family-like bond developed as preservice teachers connected to picturebooks through shared personal stories, which Breanna felt created “more meaningful conversations”. Upon arrival to each literacy place, students were only given the direction to read and discuss the picturebooks. Without further prompting or explanation, students engaged in small peer groups of reading aloud. The resulting discursive opportunity allowed students to navigate literacy places using aesthetic responses. Students used both personal stories and emotion to navigate the read alouds of picturebooks, which aligns with Rosenblatt’s aesthetic stance (1978).

The aesthetic stance contains personal comparisons to an individual’s own life as they read a text. In Grisham’s (2001) study, 52 preservice teachers were given choice in responding to texts upon completion of reading. The aesthetic stance predominately appeared in students’ discourse and written journal responses. In this study, I saw a similar desire by preservice

teachers to discuss their life stories and emotional reactions to connect to the picturebooks. Students freely shared their feelings of sadness, anxiety, joy, and relief during their peer reading group discourse. The shared emotional reactions guided their navigation through text, as vocalized expressions were interjected as pages of the picturebook turned.

The turn-taking of sharing connections to the texts also served as a method of clarifying meaning amongst group members while reading. Ashley described the social exchanges present within the discourse of her reading groups as “helping each other out” as she described her peers offering aid in background knowledge necessary to navigate the picturebooks. The discursive opportunities present within the navigation of picturebooks support an emphasis on collaborative meaning-making, which is the goal of interactive read alouds. As Barrentine (1996) describes it, a shared involvement of meaning-making takes place when reading interactively. Preservice teachers develop literacy instructional strategies and beliefs as they read picturebooks together to ask questions to clarify meaning, share personal anecdotes relating to the topic, and express interest in further research about the historical details of the texts.

The findings of discursive opportunity align with social interaction necessary to engage in interactive read alouds. As Johnston and Bainbridge (2013) suggest, preservice teachers need both time and space to explore children’s literature in order to grapple with book themes alongside their peers. Their study perused the responses of 1,109 preservice teachers after reading diverse picturebooks. The findings of the study (Johnston & Bainbridge, 2013) highlighted the discomfort and uncertainty reported by participants. The authors suggest teacher-designed social opportunities for discourse, such as those evident in literacy places, to aide in providing pathways towards building connections with diverse picturebooks. An additional

connection unearthed in literacy place experiences is that of participants' geographic background, which is explored in the next section.

Awakening Geographic Awareness

Preservice teachers explored the local community in which they reside during their undergraduate experience. While engaging in literacy places, students' geographic backgrounds became an emphasis and discussion focus. Nine participants grew up in the state within which they attend this college, while eight of the participants come from out-of-state backgrounds. Two of the nine in-state students were born and raised within the local community. During visits to the selected historic sites, preservice teachers confronted their geographic Funds of Knowledge (Wolf, 1966).

Students' backgrounds consist of a variety of family practices and community knowledge (Wolf, 1966), as well as primary discourse, or discourses acquired through a child's family upbringing (Gee, 1996). The geographic community experiences brought forth conflicting funds of knowledge for in-state and out-of-state preservice teachers. Many of the out-of-state students were surprised, shocked, and confused as to why the in-state students did not know about the historic sites we visited. Regardless of their geographic background, this study provided students the chance to explore places they pass by daily in their commute, as well as places they often overlook. Amanda's previous visit to the historic site of Foster Auditorium for her sorority's rush did not teach her any historical significance of the place. Upon reflection about her future interactions with the location she stated, "I never would have known about this place unless we went there as a class."

Melissa mentions in her individual interview, “There are going to be historical places anywhere we teach”, which shows an avenue towards application of place-based instructional practices towards future classroom endeavors. Melissa’s expressed interest in finding historical places in her future school community supports Milner’s (2015) request for teacher preparation programs to model pathways to connect with and invest in local school communities. Coupled with conflicting funds of knowledge, literacy places provide a pathway towards learning alongside students, with teachers and students acquiring knowledge of the community and its past.

Very little research is available pertaining to the geographic awareness of preservice teachers, however studies such as Beames, Higgins, and Nicol’s (2012) work describe an attempt to teach with an emphasis on outdoor, geographic application toward classroom learning outcomes. The authors encourage classroom teachers to utilize geography in order to provide common local places of learning for learners representing a variety of geographic backgrounds (Beames, Higgins & Nicols, 2012). Utilizing local places and heritage of the surrounding community engage learners in common learning experiences supportive of collaborative learning.

Exploring the unfamiliar presented preservice teachers, such as Rebecca, with opportunity to engage with local heritage, despite growing up across the river that divides the city and the neighboring community from which she is from. Additionally, Robin’s social media post confused her friends as they could not figure out where she was geographically surrounded by remnants of a burned down former capital building. Her “checking-in” or posting to social media with a map of her location added a digital layer to the geographic awareness of her

connected friends and family. The desire to share, evidenced by her sharing through social media, is explored in the next section.

Altered Places and The Desire to Share

After their experiences within literacy places, participants discussed the altering of historic sites. I asked in individual interviews for students to describe how they viewed or experienced the sites we visited in the study, when they passed by them now. Students commented on how seeing each place, or one of the four places specific to their experience, caused them to be flooded with memories of the literacy event, the knowledge gained during the visit, and the emotions arising from those memories. For the participants, as well as for myself, the places have altered.

Just as my prior experience with Foster Auditorium led me to the desire to bring students to the site to hear the stories of James Hood and Vivian Malone, participants also possessed a desire to share their experiences and acquired knowledge. Sharing with roommates, friends, and family members became a common discussion thread throughout the interviews. Interestingly, Beames, Higgins, and Nicol (2012) explore this desire to continue a relationship with a community place even after the lesson with the teacher and a students' peers has completed. In their quest to support and emphasize learning within one's own local environment, the authors describe outdoor learning intertwined with curriculum as beneficial to the student through "intellectual, emotional, and social growth that can last a lifetime," (Beams, et al., 2012).

A framework for supporting student meaning-making in places is outlined by Molly Baker (2005) through an effort to discover geographically what is around a place, explore what happened historically to shape a place, define what occurs in the place now, and connect the

learning in the future by remaining cognizant of the experience. Baker's framework for meaning-making through place-based pedagogy aligns with a social constructivist view of learning (Fosnot, 1996), as meaning is constructed during the interaction within each literacy place.

Similar to the idea of altered places, forever changed and viewed through a new lens due to the meaning-making occurring in these places, Smith (2002) suggests the use of place-based approaches towards constructing a relationship between the individual and their local surroundings

The wall between the school and the community becomes more permeable and is erased with frequency. The primary value of place-based education lies in the way that it serves to strengthen children's [and adults'] connections to others and to the regions in which they live. (593-594)

As the data revealed an altering of places for the participants, the connections to the local community strengthened. Students expressed a new view, or a forever change, evident in their future encounters with each local historical site. They outlined their plans to share their knowledge of local places whenever passing by with other peers and family members. In the outside places visited, an emphasis on natural elements emerged, as the next section explores.

Natural Elements

Natural elements surrounding each place served as a pathway towards reading aloud the selected picturebooks. Dating back to Dewey's whole-child teaching approach, in which students were emerged in their local communities (1902), literacy places provided a unique setting in which to read. The following interactions with natural elements are listed as follows:

- Andrew climbs a tree while listening to the picturebook read aloud with his group.

- Sara and Elizabeth noted the breeze blowing while connecting to the read alouds.
- Melissa takes a photograph of the historic Bryce Hospital with the cherry blossom flowers as a forefront of focus
- The sound of birds chirping mixes with the read aloud quotations of *The True Story of Ruby Bridges* as noted in my fieldnotes at Foster Auditorium.
- Reading groups selected grassy areas and shady locations leaning against trees when given choice of where to read in natural settings

Playing outdoors is often reserved for early childhood approaches through Montessori and STEM methods of instruction. There is a current trend in outdoor learning groups, attracting adults and children eager to learn through play using natural elements (Tinkergarten, Inc., 2019). Combining nature and outdoor learning spaces with science extensions is nothing new to the growing field of STEM research and classroom application. A positive impact is found on preservice teacher learning when Adams, Miller, Saul and Pegg (2014) immersed students in STEM and place-based teaching practices. Their study emphasized science, math, and social studies integration using outdoor play and hands-on learning.

The study I conducted utilized outdoor places and literacy instruction through a read aloud. The prevalence of natural elements surfacing in the data echoed the “sense of wonder,” (p.5) Surface (2016) describes in her experiences with place-based learning in the local community. She outlines her observations of wonderment by providing student narratives, such as the investment students had in the reintroduction of grey wolves to Yellowstone National Park. Surface argues that providing place-based experiences in the natural world awards students a feeling of purpose and a sense of responsibility in community problem-solving.

Combining texts with the natural world allowed for a read aloud experience that would not have occurred while reading within the four walls of the classroom. Natural elements were woven into interactive read alouds through place-based approaches to reading instruction in this study. Students read and interacted with the selected picturebooks, as they vocalized their concerns with controversial issues in children's literature.

Addressing Controversial Issues

The picturebooks utilized in the study share a common theme of a past struggle for civil rights within local historical places. The variety of struggle is evidenced within the books through characters with autism, Native American ancestors, a child integrating an elementary school, and peaceful protestors during the Civil Rights movement. Breanna described the use of the selected picturebooks to discuss such controversial topics as "easing in". When I asked her to explain what that meant to her, she commented that it was not too much, but just the correct amount of information she felt necessary to confidently discuss topics with young children.

Contrary to the idea of discussing topics, Schmidt, Armstrong, and Everett's (2007) study with preservice and classroom teachers noted the various ways and reasons through which teachers avoid including picturebooks they deem controversial. They found that teachers distance themselves from the conversation, and often use the excuse of protecting the children as a way to avoid addressing or discussing topics they find uncomfortable. My participants identified the four picturebooks used in the study as controversial, due to their topics.

However, one participant emphasized the importance of addressing issues that are often not spoken about in the classroom. She explained that the book *My Brother Charlie* made her think of her own issues with the stigma of mental health issues. In her personal aesthetic

connection to the text, she described her own struggles with her mental health, and how she wishes teachers could read books pertaining to handling feelings and seeking help for depression. Her suggestions along with the emphasis on including children's picturebooks about race and reading outside of one's own culture reflect a more culturally responsive pedagogy.

Culturally responsive pedagogy, as defined by Richards, Brown, and Forde (2007) asks that teachers become reflective in their approaches towards their instruction and the materials through which they communicate to students. Children's literature would provide a vehicle for discussing the diverse world in which we live. Culturally responsive teaching would confront and reflect, rather than avoid and hide literature representative of different races, genders, and cultures. In this study, the participants engaged in reading aloud picturebooks that recognized a variety of people who struggled for their rights in the history of the local community. The results of the study have implications for future teachers and literacy educators.

Implications

In the next section, I will discuss the implications involved with the findings of the study. Implications are identified for literacy education, preservice teacher education, and place-based pedagogy.

Literacy Education

The discursive opportunities present in literacy places align with Harste's (2003) view of literacy as a social practice. His call for teachers to engage students in oral discourses connects with a literacy instructional approach supportive of 21st century demands. Teachers must orchestrate opportunities for students to engage in discourse, such as the planning of a place-based fieldtrip. By giving students freedom to read and openly discuss picturebooks, this study

unearthed the resulting connections expressed through discourse as connections with peers, nature, themes of the book, and local places.

There are instructional benefits for elementary students and preservice teachers when utilizing the question and answer sequence supportive of interactive read alouds (Dickinson, 2001). The interactive read aloud opportunity present in the study provides an instructional approach in which teachers and students are encouraged to co-construct knowledge such as vocabulary and comprehension knowledge together (Wiseman, 2011). The preservice teachers enrolled in the *Children's Literature* course, explore different genres falling under the categories of *fiction* and *nonfiction*. The texts utilized in the study provide opportunity for instruction using nonfiction texts with place-based instructional practices.

The connections students made and expressed through discourse are an example of a creative pathway of instruction suggested by the National Commission on Teaching and America's Future (2016). Innovative approaches towards instruction are necessary for engaging and preparing preservice teachers and elementary students in today's classrooms for evolving literacy communication platforms. Preservice teacher's interactions with picturebooks provide a method of literacy instruction supportive of interactive read alouds. Gee's (1987) discourse theory outlines the discursive backgrounds and funds of knowledge brought to classrooms each day from a variety of backgrounds and upbringings. This primary discourse, or home discourse, is a foundation for future discourse acquired through institutions such as school, church, and government buildings (Gee, 1987).

Literacy places offer a method of interactive reading amongst peers that builds off of the discourses and funds of knowledge of student peers. Together, through place-based instructional techniques, students are given the opportunity to build connections and funds of knowledge

while reading and interacting with local history. The study has implications for how preservice teachers are instructed in literacy methods courses, in order to address their developing literacy pedagogy.

Preservice Teacher Education

Preservice teachers must find pathways towards making connections to the local communities in which they teach (Milner, 2015). In order to prepare for the diverse populations of students in their future classrooms, they must engage with community resources supportive of their culturally responsive approaches to instruction. Zygmunt, Clark, Clausen, Mucherah, and Tancock (2016) provide an example of a developed community of practice amongst teachers, students, parents, community leaders, churches, and other important local figures. According to Lave and Wenger (1991), communities of practice create a bond between individuals and their communities, which is the heart of place-based pedagogy.

Place-based instructional practices promote community-based learning for preservice teachers. Teacher preparation programs must provide models of how to connect to students' lived experiences (Milner, 2015) in order to extend learning past traditional methods of content delivery. Participants in this study noted that their engagement with place-based practices would not have been as effective if they were given an article about community learning to read in the classroom. By showing students how place-based field trips could work, they communicated confidence in repeating this model with their future students.

This finding is similar to what Vinlove (2015) found in her study which took place in a preservice teacher methods course. Place-based pedagogy was an integral part of the methods course content, yet the students never engaged in actual place-based practices in the community.

Instead, they developed lesson plans and wrote about utilizing place-based pedagogy in their future classrooms. Participants in her study expressed a desire to have these practices modeled for them in order to view the practicality of implementing place-based methods into the everyday classroom setting.

The possibility of having an impact on preservice teacher's literacy pedagogy through teacher education programs is explored through Shaw, Dvorak and Bates' study (2007) of 52 undergraduates' literacy knowledge, beliefs, and expressions of self-efficacy. Preservice teachers were given reading methods course content, as well as practicum experience to apply what they learned. After collecting survey and interview data, the authors concluded that teacher education programs can affect change in student views and beliefs. Implementing place-based practices into instructional approaches in teacher education can also affect preservice teacher beliefs and views about the possibilities present in literacy approaches.

Place-Based Pedagogy

This study detailed a pathway towards combining literacy instruction with place-based practices. This has implications for how place-based pedagogy supports all subject areas and is not limited to science and social studies instruction. Integrating subjects through the use of local history combined with picturebooks proved to be an effective approach towards literacy education. A similar approach towards integrating subjects through place-based practices is evident in Anderson's (2017) work. Her use of community places connects with all subject area, yet they are isolated into individual subjects.

Similar to Anderson's extension of place-based practices into subject-area curriculum, this study combined subject areas to communicate a connection with local places and an

investment in community resources. Anderson's work, as much of the literature surrounding place-based practices involves elementary-aged participants. This study utilized preservice teachers in order to emphasize the need for inclusion of new pathways of meaning-making in teacher education methods courses. Place-based pedagogy has a role in teacher education, as it provides an innovative method of instruction for preservice teachers.

Additionally, this study has implications for the field of research in place-based practices. Adding to the proponents of place-based practices, such as contact with the natural world and connection with the local community (Sobel, 2004), literacy places provide discursive connections and opportunities for enacting social literacy practices through interactive read alouds. In the next section, I discuss reflections from the study.

Reflections on the Study

The following section contains reflections on the study, which offer insight into other research studies utilizing hermeneutic phenomenology with a lens of interpretive phenomenological analysis. I will discuss the connections preservice teachers made between the selected picturebooks and the visited historic places. I then offer my reflections for instructors studying one's own students.

Connecting Books

As I designed the study, I wove the experience of literacy places into the children's literature course content. I assumed I would need to schedule time to debrief in class after the completion of the site visits. I felt some literacy places needed explanation for students to connect the children's picturebook themes and characters with the local places selected.

The pairing of *My Brother Charlie* with the historic site of Bryce Hospital was the one literacy place I felt most needed further explicit discussion. However, the data revealed that the Bryce Hospital visit was the site most referenced in individual interviews, as students detailed the book as the one with which they felt the most connection.

While listening to the audio recordings of group book conversations at Bryce Hospital, the idea arose in several groups that people with disabilities sometimes lack the rights they deserve. The following excerpts show the connections students made as they engaged in group book conversations during and after reading *My Brother Charlie*:

- “Remember what we learned, you always put the child BEFORE the diagnosis, like the child WITH autism.”
- “I like the quote, ‘Charlie has autism, it doesn’t have Charlie.’ People should be known just for who they are, not for what they have.”
- “So, how do you think Charlie would have been treated as a patient at Bryce versus now. (4 second pause) I mean that’s what she wants us to discuss. That’s why we’re sitting here.”
- “I do have a cousin with autism. He may ACT a little (3 second pause) different, but apart from others (4 second pause) he shouldn’t have been institutionalized as people were during that time period.”

In addition to the audio recordings at Bryce, students made other references to the connections they made between the books and the historic sites. For example, Addison explained, “I enjoyed learning about things from a child’s perspective. So, I liked to read her story and then go somewhere similar”. Melissa commented, “I think the books correlated really

well with the field trips, which I think was really smart of you to intertwine them, because not only do you have these scenarios in the books where people are considered very different and neglected, they were discriminated. They paired SO well with our mini-field trips.” While conducting individual interviews and listening to the audio of group book conversations, I was surprised to find that I did not need to explicitly guide students in connecting the themes and characters of the books to each historic place.

Combining Roles of Teacher and Researcher

I utilized my own students as participants in this research study. As their instructor, I believe I was provided an insight into preservice teacher meaning-making by having an established, familiar relationship with my students. Miranda expressed a comfort level with her peers and with her role in reading aloud and recording discussions. She claimed she was never pressured to say or not say anything. Her view of literacy places was one of a low-stakes discussion where she would not be judged for her opinions, whether they differed from her group members or not. In fact, her group members commented on the enjoyment of listening to one another’s differing opinions and beliefs.

The uninhibited feeling of expressing personal views and opinions while audio-recorded without negative consequences could have been a result of my teaching style and student-centered approach towards instruction. In their book groups, students discussed the controversy of the picturebook topics such as racial segregation in schools and ostracizing students with disabilities. Students may have been more guarded with their personal expressions of beliefs and opinions about these controversies if they felt their instructor was judgmental or confrontational.

I have identified studying one's own students as a limitation of the study in the following section, along with other considerations of limitations.

Limitations

This study contained several limitations. Researching one's own students possesses both benefits and limitations. The limitations of combining the roles of instructor and researcher are evident in the blurred boundaries of reading aloud in literacy places. Both roles blended into a study participant open to walk, move, read, and engage in dialogue alongside participants. When using students as participants, prior conceptions must be verbalized, and assumptions communicated throughout the research process. Assumptions can be recorded through anecdotal notes.

In the dual role of researcher/teacher, ethical guidelines must be followed throughout the study to avoid coercion. Consent forms were dispersed and explained by a colleague, while the instructor was not physically present. Additionally, care was given to inform students their participation was part of the regularly scheduled class sessions and would not result in additional points or altered grades. There were no tangible benefits to participating in the study, and there were no penalties for choosing not to participate.

In consideration of community resources, historical places are often connected to local people. By emphasizing places as community resources, I did not include the people associated with each place. For example, I could have included site visits utilizing community figures associated with each place, as several living residents from the historic event, Bloody Tuesday, could have joined in reading alongside the participants. However, I chose to emphasize places in

this study, without complicating the approach of site visits with human connections alongside the local history.

Additionally, the preservice teacher participants involved in the study lack diversity. Sixteen of the seventeen participants were Caucasian, while only one participant was of Hispanic descent. The preservice teachers were predominately female, with one male enrolled in the course. The participants were limited to the students enrolled in CEE 365-001 during the spring semester. Care could be given to replicating the study with a more diverse group, in both ethnicity, age, and race. The acknowledged limitations lead to recommendations for future research outlined in the next section.

Recommendations for Future Research

Based on the identified limitations of the study, the methods through which the study was conducted, and the findings of the study, I offer recommendations for future research. A replication of the study could include places along with historical experts or local community figures associated with a place. For example, a barber across the street from the First African Baptist Church has Civil Rights memories to share and is known for decorating his shop with historical memorabilia. Including community figures, or historical figures associated with each place, could enhance the investment teachers make within local community resources.

Additionally, the study could be replicated using a more diverse population of participants. Different groups of preservice teachers, with different funds of knowledge, could provide more diverse insight into visiting literacy places. The participants could also vary in age, as the design of the study has applications for elementary-aged students. Third through fifth graders can read aloud the selected texts in a similar approach. Many of the participants

expressed a desire to bring their future elementary students to historic places to read aloud, as they described school field trips as opportunities to utilize literacy places.

Melody described her future plans to apply place-based instructional practices by utilizing the geographic locations available within her teaching community. Historical locations meaningful to the local community can serve as the sites of future studies. As Melody commented, “There will be historic sites wherever it is that I end up teaching one day.” Therefore, replications of the study could include a variety of selected places representative of different geographic local histories.

Conclusion

In conclusion, literacy places provide discursive opportunities for building connections. The possibilities of discourse support a social literacy approach towards instruction, which aligns with recommendations made by the NCTAF (2016) to open pathways of learning which break traditional boundaries. Preservice teachers engage in aesthetic responses (Rosenblatt, 1978) which allow them to share personal stories while connecting to picturebooks.

While connecting to the books they read in literacy places, preservice teachers awaken a geographic awareness, which allows them to reflect on their place while comparing past and present experiences. Their geographic background is a part of their funds of knowledge (Wolf, 1966) which they bring with them to literacy events, such as reading aloud with peers. Preservice teacher’s discursive funds of knowledge (Gee, 1996) aid in interacts with peers during a read aloud of picturebooks.

Reading aloud within local historic sites in the community caused a change for most of the participants, as they communicated an altered view of the sites once they engaged in literacy

places. This change caused many participants to share what they experienced with their roommates, friends, family, or anyone riding with them when driving past the sites. The desire to share aligns with Beames, Higgins, and Nicol's (2012) view of place-based pedagogy as developing a lasting relationship that continues even upon returning to an individuals' home. The exposure to natural elements within literacy places provided a pathway towards meaning-making through reading aloud, with trees, flowers, and elements of weather intertwined with the picturebooks.

The study also provided students with a chance to discuss and confront controversial issues in children's picturebooks, such as differences in race, culture, and ability. Many of the participants found the book to be a method of approaching conversations they might not feel comfortable engaging in with students. The selected books in the study are picturebooks supportive of classroom materials which present a culturally responsive pedagogy (Richards, Brown & Ford, 2007).

The results of the study have implications for literacy education, as the participants engaged in planned opportunities for discussion surrounding picturebooks. The discourses allow for connections to the books themselves, peers, nature, and local history. Place-based practices can provide a pathway towards a more connected, social literacy instructional approach (Harste, 2003). Additionally, preservice teacher educations should include pathways such as place-based practices to model for students' boundary-breaking ways in which to engage students in discourse through literacy events.

Place-based pedagogy is often applied towards science and social studies extensions of classroom learning. This study provided a literacy approach towards implementing place-based practices which integrate subject areas. Place-based practices should expand to include all

subject areas, with specific attention to the benefits of reading in local historical places. As Anderson (2017) states, “If we operate on the idea that the city is our classroom, then it makes sense to get our students out in the field as much as possible.” Literacy places provide students with the chance to connect to and engage with local history through the avenue of reading with peers.

REFERENCES

- Adams, A., Miller, B., Saul, M. & Pegg, J. (2014). Supporting elementary pre-service teachers to teach STEM through place-based teaching and learning experiences. *Electronic Journal Of Science Education*, 18(5), 1-22.
- American Association of Colleges for Teacher Education (2013). The changing teacher preparation profession. Retrieved from file:///C:/Users/Dana/AppData/Local/Packages/Microsoft.MicrosoftEdge_8wekyb3d8bbwe/TempState/Downloads/AACTE%202013%20PEDS%20Report.pdf
- Anderson, S. (2017). *Bringing school to life: Place-based education across the curriculum*. Lanham, MD: Rowman & Littlefield Publishing.
- Antler, J. (1987). *Lucy sprague mitchell: The making of a modern woman*. New Haven, CT: Yale University Printing.
- Barrentine, S. (1996). Engaging with reading through interactive read-alouds. *The Reading Teacher*, 50(1). 36-43).
- Beames, S., Higgins, P., & Nicol, R. (2012). Learning outside the classroom: Theory and Guidelines for practice. New York, NY: Routledge.
- Brabham, E & Brown, C. (2002). Effects of teachers' reading-aloud styles on vocabulary acquisition and comprehension of students in the early elementary grades. *Journal of Educational Psychology*, 94(3). 465.
- Charmaz, K. (2014). *Constructing grounded theory* (2nd ed). Los Angeles, CA: SAGE.
- Cochran-Smith, M. & Fries, M. (2001). Sticks, stones, and ideology: The discourse of reform in teacher education. *Educational Researcher*, 30 (8). 3-15.
- Cochran-Smith, M. (2006). Policy, practice, and politics in teacher education: Editorials from the *Journal of Teacher Education*. Thousand Oaks, CA: Corwin Press.
- Cochran-Smith, M. (2004). The problem of teacher education. *Journal of Teacher Education*, 55(4), p.295-299.
- Colaizzi, P. (1978). 'Psychological research as the phenomenologist views it', I Valle & King (eds), *Existential-Phenomenological Alternatives for Psychology*. New York, NY: Oxford University Press.

- Comber, B. (2016). *Literacy, place, and pedagogies of possibility*. New York: Routledge.
- Cope, B. & Kalantzis, M. (2013). "Multiliteracies": New literacies, new learning. In *Framing Languages and Literacies: Socially Situated Views and Perspectives* (pp. 105-135). Taylor and Francis. DOI: 10.4324/9780203070895
- Cutcliffe, J. (2003) 'Reconsidering reflexivity: Introducing the case for intellectual entrepreneurship', *Qualitative Health Research* 13(1): 136–48.
- Daley, N., & Blakeney-Williams, M. (2015). Picturebooks in teacher education: Eight teacher educators share their practice. *Australian Journal of Teacher Education*, 40(3). DOI: [10.14221/ajte.2014v40n3.6](https://doi.org/10.14221/ajte.2014v40n3.6).
- Denzin, N. (2010). *The qualitative manifesto: A call to arms*. Walnut Creek, CA: Left Coast Press.
- Denzin & Y. S. Lincoln (2017). *Handbook of qualitative research*, (5th ed). Los Angeles, CA: SAGE.
- Dewey, J. (1902). *The child and the curriculum: Contributions to education, Number V*. Chicago, IL. University of Chicago Press.
- Dewey, J., & Dewey, E. (1915). *Schools of to-morrow*. E.P. Dutton.
- Dewitt, J., & Storksdieck, M. (2008). A short review of school field trips: Key findings from the past and implications for the future. *Visitor Studies*, 11(2), 181-197.
- Dinkins, C. (2005). 'Shared inquiry: Socrtic-hermeneutic interpre-viewing', in M. Ironside (ed), *Beyond Method: Philosophical Conversations in Healthcare Research and Scholarship*. Madison, WI: University of Wisconsin Press, pp.111-147.
- Djonko-Moore, C., & Joseph, N. (2016). Out of the classroom and into the city: The use of field trips as an experiential learning tool in teacher education. *SAGE Open*, 6(2), 1-13.
- Estey, K. (2014). The place of place-based pedagogy in teaching religion: Brooklyn and its religions. *Teaching Theology and Religion*, 17(2), 122-140.
- Fisher, D., Flood, J., Lapp, D., & Frey, N. (2004). Interactive read-alouds: Is there a common set of implementation practices? *International Reading Association*, 58(1). 9-17.
- Gadamer, H. (1997). *Truth and method*. (2nd rev. ed.) (J. Weinsheimer and D. G. Marshall, Trans. rev.) New York: Continuum. (Original work published 1960).
- Gadamer, H. (1998). *Praise of theory*. New Haven: Yale University Press.

- Gee, J. (1987). What is literacy? *Teaching and learning: The journal of natural inquiry*. 51-59.
- Gee, J. (2014). *An introduction to discourse analysis: Theory and method* (4th ed.). New York, NY: Routledge.
- Grisham, D. (2001). Developing preservice teachers' perspectives on reader response. *Reading Horizons*, 41 (4). 211-238.
- Gruenwald, D. (2003). The best of both worlds: A critical pedagogy of place. *Educational Researcher*, 32 (4). 3-12.
- Guba, E. (1981). *Effective evaluation*. San Francisco, CA: Jossey-Bass.
- Guba, E. & Lincoln, Y. (1989). *Fourth generation evaluation*. Newbury Park, CA: SAGE.
- Guba, E. G., & Lincoln, Y. S. (1994). *Competing paradigms in qualitative research*. In N. K. Haines, S. (2016). Finding the connections between place based education and teaching science. *Community Works Journal: Digital Magazine for Educators*. Dec.
- Harste, J. (2003). What do we mean by literacy now? *Voices from the middle*. 10 (3). 8-11.
- Heath, B. (1982). What no bedtime story means: Narrative skills at home and school. *Language in Society*, 11(1), p. 49-76.
- Heidegger, M. (1985). *History of the concept of time*. Bloomington: Indiana University Press.
- Holmes, K., & Thompson, J. (2013). Service learning: Flooding students with vocabulary through read alouds. *The Clearing House: A Journal of Educational Strategies, Issues, And Ideas*. 39-43.
- Husserl, E. (1931) *Ideas: General Introduction to Pure Phenomenology*, trans. Gilson W. R. B.. New York: Humanities Press, Original work published 1913.
- Johnston, I. & Bainbridge, J. (2013). *Reading Diversity Through Canadian Picture Books: Pre-service Teachers Explore Issues of Identity, Ideology and Pedagogy*. Toronto: University of Toronto Press.
- Kalantzis, M., Cope, B., & Cloonan, A. (2010). A multiliteracies perspective on the new literacies. In Baker, Elizabeth A. (ed), *New literacies : multiple perspectives on research and practice*, The Guilford Press, New York, NY, pp.61-87.
- Kiefer, B., & Tyson, C. (2014). *Charlotte huck's children's literature: A brief guide*. New York, NY. McGraw-Hill.

- Koerner, M. & Abdul-Tawwab, N. (2006). Using community as a resource for teacher education: A case study. *Equity & Excellence in Education*, 39:1, 37-46.
- Kress, G. (2003). *Literacy in the new media age*. New York, NY. Routledge.
- Kvale, (1996). *InterViews: An intro to qualitative research interviewing*. Thousand Oaks, CA: SAGE Publications.
- Ladson-Billings,G.(2001).*Crossing over to Canaan :The journey of new teachers in diverse Classrooms*. San Fransisco, CA: Jossey Bass.
- Laverty, S. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, 2, 1-29.
- Lennox, S. (2013). Interactive read aloud-An avenue for enhancing children’s language for thinking and understanding: A review of recent research. *Early Childhood Education Journal*, 41. 381-389.
- Lincoln, Y. (1995). Emerging criteria for quality in qualitative and interpretive inquiry. *Qualitative Inquiry*, 1(3). 275-589.
- Maxwell, J. (2013). *Qualitative research design: An interactive approach* (3rd ed). Los Angeles, CA: SAGE.
- Milner, H. (2015). *Rac(e)ing to class: Confronting poverty and race in schools and classrooms*. Cambridge, MA. Harvard Education Press.
- Meyerson, P. M. (2006). Using children’s picturebooks as tools to facilitate undergraduates’ learning. *College Teaching*, 54(3), 259-262.<http://dx.doi.org/10.3200/CTCH.54.3.259262>
- National Commission on Teaching & America’s Future (2016). What matters now: A new compact for teaching and learning. Retrieved from <https://nctaf.org/research/what-matters-now/>
- Orion Society. (1998). *Stories in the land: A place-based environmental education anthology*. Great Barrington, MA: Orion Press.
- Osborne, J. W. (1994). Some similarities and differences among phenomenological and other methods of psychological qualitative research. *Canadian Psychology*, 35, 2, 167-189.
- Pietkiewicz, I. & Smith, J. (2014). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. *Psychological Journal*, 20(1), p.7-14.

- Power, K., & Green, M. (2014). Reframing primary curriculum through concepts of place. *Asia-Pacific Journal of Teacher Education*, 42(2), 105-118.
- Richardson, L. (2000b). Writing: A method of inquiry. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp. 923-948). Thousand Oaks, CA: Sage.
- Rosenblatt, L. (1978). *The reader, the text, the poem: The transactional theory of the literary work*. Carbondale, IL: Southern Illinois University Press.
- Roulston, K. (2010). *Reflective interviewing: A guide to theory & practice*. Thousand Oaks, CA: SAGE.
- Scribner, S. (1984). Literacy in three metaphors. *The American Journal of Education*, 93, 6-21.
- Serafini, F. (2011). Creating space for children's literature. *The Reading Teacher*, 65(1), 30-34.
- Sharp, L, Diego-Medrano, E., & Coneway, B. (2018). What's the story with children's literature? A content analysis of children's literature courses for preservice elementary teachers. *Reading Horizons*, 57(2). 1-16.
- Smith, G. (2002). Place-based education: Learning to be where we are. *Phi Delta Kappan*, 83(8), 584-595.
- Smith, G & Sobel, D. (2010). *Place and community-based education in schools*. New York, NY. Routledge.
- Smith, J. & Osborne, M. (2015). Interpretative phenomenological analysis. In J. Smith (Ed.) *Qualitative Psychology* (pp.53-80). Birkbeck College, UK.
- Smolken, L., & Donovan, C. (2001). The contexts of comprehension: The information book read aloud, comprehension acquisition, and comprehension instruction in a first grade classroom. *The Elementary School Journal*, 102 (2), 97-122.
- Sobel, D. (2005). *Place-based education: Connecting classrooms & communities*, 2nd ed. Great Barrington, MA: The Orion Society.
- Spiegelberg H. (1978). *The phenomenological movement. A historical introduction*. 2nd ed. The Hague: Martinus Nijhoff.
- The New London Group. (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard educational review*, 66(1), 60-93.
- Thompson, J. L. (1990). Hermeneutic Inquiry. In L. E. Moody (Ed.). *Advancing nursing science through research*, 2, p. 223-280. Newbury Park: Sage Publications.
- Tracey, D., & Morrow, L. (2012). *Lenses on reading: An introduction to theories and models*. New York, NY: The Guilford Press.

- Tracy, S. (2010). Qualitative quality: Eight “big-tent” criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10), 837-851.
- Trelease, J. (2013). *The read aloud handbook*, 7th ed. New York: Penguin.
- van Manen, M. (2007). Phenomenology of practice. *Phenomenology and Practice*. 1 (1), 11-30.
- van Manen, M. (2017). Phenomenology in its original sense. 27(6). Retrieved from doi/10.1177/1049732317699381
- Vandermause, R., & Fleming, S. (2011). Philosophical hermeneutic interviewing. *International Journal of Qualitative Methods*, (10)4. 367-377.
- Vascellaro, S. (2011). Out of the classroom and into the world: Learning from field trips, educating from experience and unlocking the potential of our students and teachers. New York, NY. The New Press.
- Vinlove, A. (2015). Preparing teachers for place-based teaching. *Occasional paper series* (33). Retrieved from <https://educate.bankstreet.edu/occasional-paper-series/vol2015/iss33/10>
- Wiens, P. (2012). The missing link: Research on teacher education. *Action in teacher education*, 34. 249-261.
- Wiseman, A. (2010). Interactive read alouds: Teachers and students constructing knowledge and literacy together. *Early Childhood Education Journal*. 38, 431-438.
- Zeichner, K. (2010). Rethinking the connections between campus courses and field experiences in college-and university-based teacher education. *Journal of Teacher Education*, 61(2), 89-99.
- Zygmunt, E., Clark, P., Clausen, J., Mucherah, W., & Tancock, S. (2016). *Transforming teacher education for social justice*. New York, NY. Teachers College Press.

APPENDIX A IRB DOCUMENTS

Participants Needed: Literacy Places

What is being studied?

Preservice teachers encounter children's literature within their early methods courses. This study investigates the experiences of preservice teachers within literacy places, as they read selected picture books within community places.

Who can participate?

Any student currently enrolled in CEE 365- (insert section once assigned).

At least 18 years of age.

How much time will I devote to participating?

Participants will spend regularly scheduled class time engaging in the study.

Participants will spend approximately 30 minutes in an interview with the researcher.

Participants will be asked to devote 30 additional minutes in a focus group with the researcher. Altogether, approximately 60 minutes of your time outside of class will be spent participating in the research study.

What is asked of me to participate?

Participants will create documentation of their experience through writing, art, photographs, or videos. Participants will allow the researcher to audio record their discussions in an interview and focus group. Participants will keep a journal of experiences after visiting each place within the regular course meeting time.

Are you interested?

Contact the Principal Investigator:

February 4, 2019

Dana Evans
Department of Curriculum & Instruction
College of Education

[REDACTED]
[REDACTED] Literacy Places: An Exploration of Preservice Teacher's Lived Experiences While Reading Aloud Picturebooks"

Dear Dana Evans:

The University of Alabama Institutional Review Board has granted approval for your proposed research. Your application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies

The approval for your application will lapse on February 3, 2020. If your research will continue beyond this date, please submit the Continuing Review form to the IRB as required by University policy before the lapse. Please note, any modifications made in research design, methodology, or procedures must be submitted to and approved by the IRB before implementation. Please submit a final report form when the study is complete.

Please use reproductions of the IRB approved informed consent form to obtain consent from your participants.

Good luck with your research.

Sincerely,

[REDACTED]
Director & Research Compliance Officer

UNIVERSITY OF ALABAMA
HUMAN RESEARCH PROTECTION PROGRAM

Study title: Literacy Places: An Exploration of Preservice Teacher's Lived Experiences While Reading Aloud Picture Books

Investigator's Name, Position, Faculty or Student Status

Dana Evans, Graduate Assistant, PhD candidate in Curriculum and Instruction, College of Education, University of Alabama

Institution if other than or collaborating with UA: N/A

You are being asked to take part in a research study. This study is called "Literacy Places". The study is being done by Dana Evans, who is a graduate student at the University of Alabama. Mrs. Evans is being supervised by Professor Coleman who is a professor of literacy instruction at the University of Alabama.

Is the researcher being paid for this study? No, the researcher receives no payment for this study.

Is this research developing a product that will be sold, and if so, will the investigator profit from it? N/A The research is not developing or selling anything.

Does the investigator have any conflict of interest in this study? The investigator is the instructor of the participants. However, participants will not receive any monetary or course gain from participating or not participating. Nonparticipation is an option. There is no penalty or reward for participating in the study.

What is this study about? What is the investigator trying to learn?
This study is being done to find out how preservice teachers learn about and talk about children's books together in a methods course. The investigator would like to study the preservice teachers' perspectives on using places outside of the classroom to support the reading of a books. The investigator is trying to learn how preservice teachers talk about books as they encounter them together outside of the classroom walls using place-based teaching strategies to read in local community places.

Why is this study important or useful?
This knowledge is important/useful because children's books become instructional tools to supplement learning in future classroom situations. Listening to preservice teacher talk about these books could help guide teacher education programs in developing experiences with literacy instructional strategies for future students.

UNIVERSITY OF ALABAMA IRB
CONSENT FORM APPROVED: 2/4/19
EXPIRATION DATE: 2/3/2020

Why have I been asked to be in this study?

You have been asked to be in this study because you are a student in a course for preservice teachers designed to guide you in selecting and implementing children's literature within the classroom. You are a class member of CEE 365. You are also a preservice teacher in an early methods course.

How many people will be in this study?

About 20 people will be in this study, as active participants in reading and talking about books in community places.

What will I be asked to do in this study?

If you meet the criteria and agree to be in this study, you will be asked to do these things:

1. You will be asked to participate in a focus group about your experience. This focus group will be audio recorded and transcribed.
2. You will be asked to participate in an individual interview about your lived experiences.
3. If you choose to consent to this study, you will allow the instructor to use your documentation of the experience as completed in each class session. This may take the form of writing, photographs, scrapbooking, etc.

If you choose not to consent in this study, you will still complete the assignments for this course, but they will not be used for the instructor's research. By not consenting to this study, you will be forfeiting participation in the individual interviews and focus groups.

How much time will I spend being in this study?

Interviews outside of the course, if you are asked to participate, will take approximately 20 minutes of your time. You will be asked to complete one individual interview lasting 20 minutes, and one focus group lasting 30-45 minutes. All other time will be spent within a class session in a regularly scheduled time frame.

Will being in this study cost me anything?

The only cost to you from this study is your time.

Will I be compensated for being in this study?

You will not be compensated for being in this study.

Can the investigator take me out of this study?

If you withdraw from the course, and are no longer a CEE 365 student, the investigator can remove you from this study.

What are the risks (dangers or harms) to me if I am in this study?

UNIVERSITY OF ALABAMA IRB
 CONSENT FORM APPROVED: 2/4/19
 EXPIRATION DATE: 2/3/2020

Little or no risk is foreseen for this study.

Participant names and identifying information will be removed in order to promote confidentiality.

What are the benefits (good things) that may happen if I am in this study?

Although you may not benefit personally, you may feel good about contributing to further research about literacy instruction and preservice teacher education programs.

What are the benefits to science or society?

This study will help educators, specifically preservice teacher educators, to be more helpful to their students.

The use of and inclusion of children's books within learning contexts could enhance future instructional practice by engaging students in the reading process.

The use of place-based teaching practices may be helpful in providing social opportunities for students to engage in meaningful conversation surrounding picture books.

How will my privacy be protected?

Interviews will be conducted in a private room. Interview questions will be given to participants in advance.

Participants may avoid answering any questions they do not wish to. Pseudonyms will be used to protect participant identities.

All data will be kept under lock and key.

How will my confidentiality be protected?

ID numbers will be assigned to all student work samples and interview responses.

All interview responses will be kept in a locked file cabinet. Identifying information will be removed from work samples.

What are the alternatives to being in this study? Do I have other choices?

The alternative to being in this study is not to participate. By not participating, you will forfeit participation in an individual interview and focus group. You will still travel to each site visit and read aloud with your peers, but your data will not be collected.

What are my rights as a participant in this study?

Taking part in this study is voluntary. It is your free choice. You can refuse to be in it at all. If you start the study, you can stop at any time. There will be no effect on your relations with the University of Alabama.

The University of Alabama Institutional Review Board ("the IRB") is the committee that protects the rights of people in research studies. The IRB may review study records from time to time to be sure that people in research studies are being treated fairly and that the study is being carried out as planned.

UNIVERSITY OF ALABAMA IRB

CONSENT FORM APPROVED: 2/4/19

EXPIRATION DATE: 2/3/2020

Who do I call if I have questions or problems?

If you have questions, concerns, or complaints about the study right now, please ask them. If you have questions, concerns, or complaints about the study later on, please call Dana Evans [REDACTED]

You can also contact Dr. Julianne Coleman, literacy professor in the College of Education at [REDACTED]

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University, at 205-348-8461 or toll-free at 1-877-820-3066.

You may also ask questions, make suggestions, or file complaints and concerns through the IRB Outreach website at <http://ovpred.ua.edu/research-compliance/prco/> and rscompliance@research.ua.edu.

After you participate, you are encouraged to complete the survey for research participants that is online at the outreach website or you may ask the investigator for a copy of it and mail it to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 35487-0127.

I have read this consent form. I have had a chance to ask questions. I agree to take part in it.

I will receive a copy of this consent form to keep.

Signature of Research Participant

Date

Signature of Investigator

Date

2/6/19

Please check one of each of the choices below:

_____ I agree to have the individual interview and focus group audio recorded.

_____ I do not agree to have the individual interview and focus group audio recorded.

_____ I agree to allow photographs of myself and the images I take to be used in this study and in future publications.

UNIVERSITY OF ALABAMA IRB
CONSENT FORM APPROVED: 2/4/19
EXPIRATION DATE: 2/3/2020

_____ I do not agree to allowing photographs and images I take to be used in this study or in future publications.

University of Alabama System, Department of Educational Leadership, Teacher's Union
Department of Educational Leadership, University of Alabama

Investigator's Name: Dr. [Name], Faculty, [Department]

Dr. [Name], Graduate Assistant, PhD candidate in Educational and Instructional
College of Education, University of Alabama

Is there any other form or collaboration with UA, UAS?

What are you asked to take part in a research study? The study is about

language study being done by [Name], [Department]

[Name], [Department], [University]

What are the risks and benefits of participating in this study?

There are no physical risks or discomforts involved in this study. The only risk is the
possibility of disclosure of information. The researcher is not developing or selling products.

Does the investigator have any conflict of interest in this study? The investigator
is the professor of the participants. However, participants will not receive any monetary
or other gain from participating versus not participating. Non-participation is an option.
There is no penalty or reward for participation in the study.

What is this study about? What is the investigator trying to learn?

The study is being done to find out what preservice teachers learn about and how they
use it when they are in a classroom setting. The investigator will be studying the
language used in the classroom and how it is used in the classroom. The study will
be done in a classroom setting. The researcher will be studying the language used
in the classroom and how it is used in the classroom. The study will be done in a
classroom setting. The researcher will be studying the language used in the classroom
and how it is used in the classroom.

Why is this study important or useful?

The study is important because it will help us understand how preservice teachers
use language in the classroom. Learning to understand how preservice teachers
use language in the classroom could help us improve education programs in developing
countries with limited financial resources for teacher education.

UNIVERSITY OF ALABAMA IRB
CONSENT FORM APPROVED: 2/4/19
EXPIRATION DATE: 2/3/2020

APPENDIX B INTERVIEW PROTOCOLS

Focus Group Questions/Guide: Literacy Places

Unstructured Hermeneutic Phenomenological Interview

Thank you for joining me in this focus group today, as we discuss the use of literacy places in our children's literature course.

Today we will discuss together our individual and collective experiences in the literacy places we visited.

I will offer you the chance to formulate any additional questions you may want to discuss concerning this topic.

You will see this device on the tabletop as we talk, recording our conversation. If you wish for me to stop the recording at any time, please let me know.

Please make sure all voices are heard, giving everyone a chance to add to an answer already given. I will provide time for each of you to answer as you build off of one another's conversation. Remember to be respectful of one another's answers, as all contributions and opinions are valued.

If at any time you need a break, we will stop the audio recording and take one. You may choose to stop at any time. If any questions make you uncomfortable, you may communicate that you do not wish to answer. At that point, we will move on to the next question.

Do you have any questions? If not, let's begin.

2 Guiding Questions:

What meaning-making moments stand out to you within your literacy place experience?

How would you describe your experience using one or two words?

Additional probing questions:

I hear you say _____, can you elaborate?

Can you add to that description using specific examples?

Now, I will give to each of you your individual interview transcriptions, where you will see I have written some notes about your discussion. Look over the notes I've written and make any corrections, adding or deleting anything that you feel is not an accurate

3rd Question: After looking over your transcriptions and my notes about your meaning-making, what can you add to the description of your experiences in literacy places?

Allow for participants to formulate additional question(s) they would like to discuss:

*

*

*

Individual Interview Questions and Protocol

Thank you for joining me in this interview today, as we discuss the use of literacy places in our children's literature course. I would like to have a conversation today about your experiences. I have two guiding questions. Once we have discussed those questions, I will offer you the chance to formulate any additional questions you may want to discuss concerning this topic.

You will see this device on the tabletop as we talk, recording our conversation. If you wish for me to stop the recording at any time, please let me know.

If at any time you need a break, we will stop the audio recording and take one. You may choose to stop at any time. If any questions make you uncomfortable, you may communicate that you do not wish to answer. At that point, we will move on to the next question.

Do you have any questions? If not, let's begin.

Interview Questions: Literacy Places

1. Describe your definition of place-based learning.
2. Think back to your time spent exploring reading in places around the community. Describe what you experienced.

Further Probing Questions:

You said _____, can you elaborate on that statement?

When you say _____, can you describe what that means to you?

Allow for participants to formulate additional question(s) they would like to discuss:

*

*

*

APPENDIX C HISTORICAL SITE CLASS HANDOUTS

Site 1: Foster Auditorium

More than any other event, Foster Auditorium is known as the site of the "Stand in the Schoolhouse Door" incident. On June 11, 1963, Governor George C. Wallace, making good on a campaign pledge to not allow integration of the university, stood in the doorway of the building on the day of registration. He was attempting to block two black students, Vivian Malone and James Hood, from enrolling at the university. President John F. Kennedy called on the Alabama National Guard to forcibly allow the students to enter the building if need be. Calling it "an unwelcomed, unwanted, unwarranted and force-induced intrusion upon the campus,"^[1] Wallace denounced the actions, but, seeing as he could not win against the combined efforts of the Guard, federal marshals and Deputy United States Attorney General Nicholas Katzenbach, Wallace stepped aside, returning to the state capital as Malone and Hood entered for registration. The incident is seen as one of the seminal events in the Civil Rights Movement in America.

https://en.wikipedia.org/wiki/Foster_Auditorium

The **Stand in the Schoolhouse Door** took place at Foster Auditorium at the University of Alabama on June 11, 1963. George Wallace, the Democratic Governor of Alabama, in a symbolic attempt to keep his inaugural promise of "segregation now, segregation tomorrow, segregation forever" and stop the desegregation of schools, stood at the door of the auditorium to try to block the entry of two African American students, Vivian Malone and James Hood.^[1]

In response, President John F. Kennedy issued Executive Order 11111, which federalized the Alabama National Guard, and Guard General Henry Graham then commanded Wallace to step aside, saying, "Sir, it is my sad duty to ask you to step aside under the orders of the President of the United States."^[2] Wallace then spoke further, but eventually moved, and Malone and Hood completed their registration. The incident brought Wallace into the national spotlight.^[3]



https://en.wikipedia.org/wiki/Stand_in_the_Schoolhouse_Door#/media/File:Wallace_at_University_of_Alabama_edit2.jpg

On June 11, Malone and Hood pre-registered in the morning at the Birmingham courthouse. They selected their courses and filled out all their forms there. They arrived at Foster Auditorium to have their course loads reviewed by advisors and pay their fees. They remained in their vehicle as Wallace, attempting to uphold his promise as well as for political show,^[5] blocked the entrance to Foster Auditorium with the media watching. Then, flanked by federal marshals, Deputy Attorney General Nicholas Katzenbach told Wallace to step aside.^{[1][6]} However, Wallace interrupted Katzenbach and gave a speech on states' rights.^{[5][7]}

Katzenbach called President John F. Kennedy, who had previously issued a presidential proclamation demanding that Wallace step aside, and told him of Wallace's actions in ignoring the proclamation as it had no legal force.^{[8][9]} In response, Kennedy issued Executive Order 11111, which had already been prepared, authorizing the federalization of the Alabama National Guard.^[9] Four hours later, Guard General Henry Graham commanded Wallace to step aside, saying, "Sir, it is my sad duty to ask you to step aside under the orders of the President of the United States." Wallace then spoke further, but eventually moved, and Malone and Hood completed their registration.^[2]

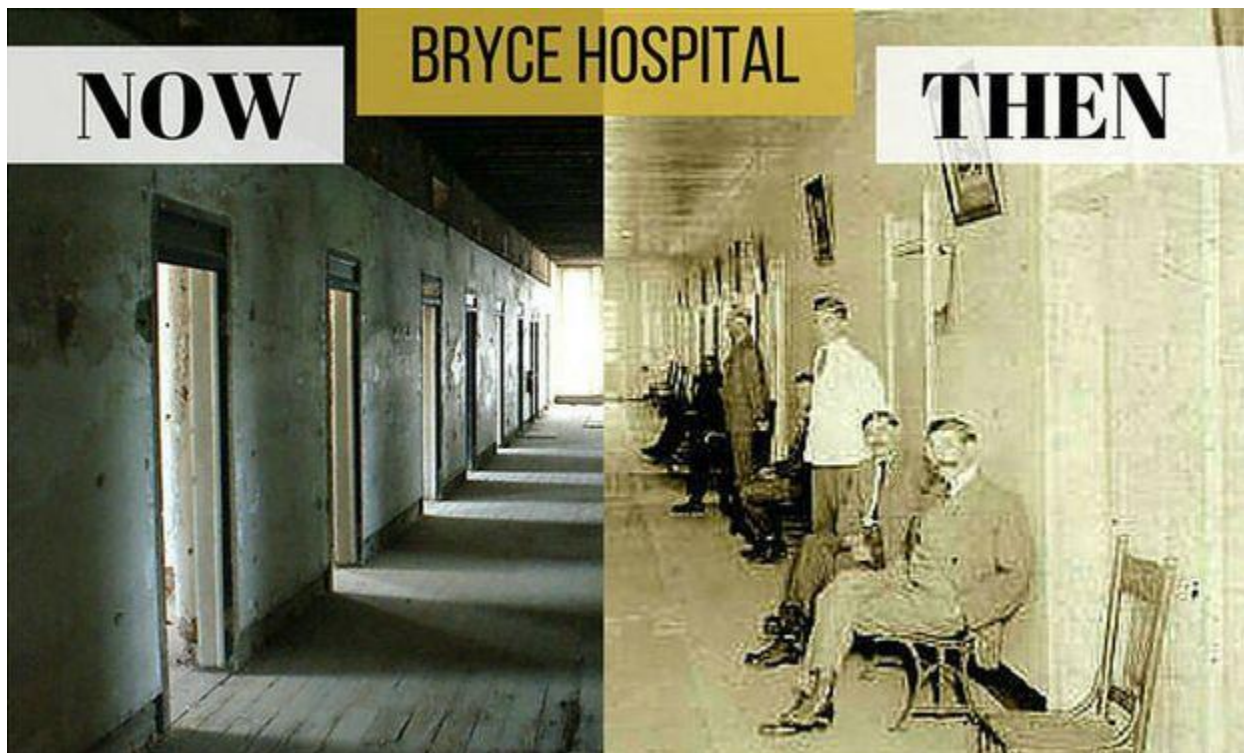
Site 2: Bryce Hospital

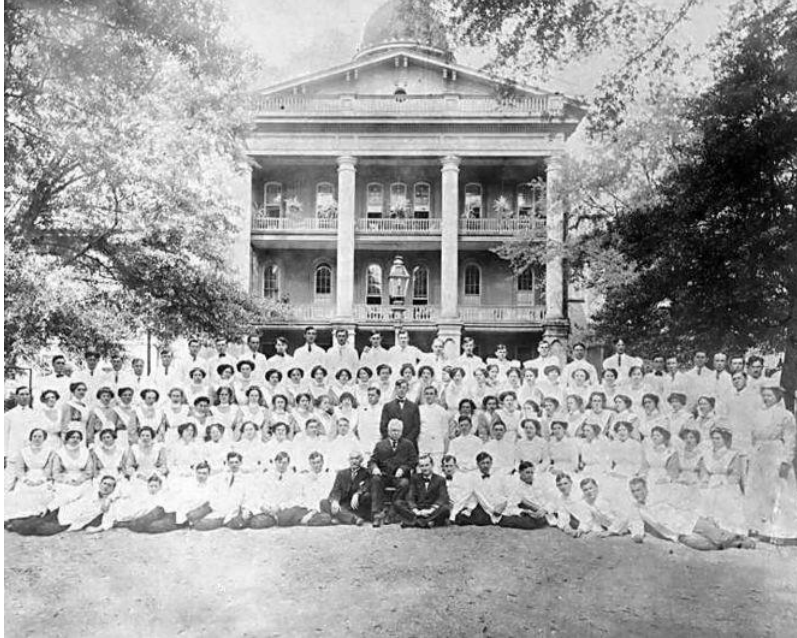
<https://www.al.com/living/2016/06/as-bryce-undergoes-restoration.html>

A look at Alabama's historic insane asylum, then and now

Bryce Hospital, built in Tuscaloosa in the 1850s and opened in 1861 as the Alabama State Hospital for the Insane, is being stripped to its frame so it can be restored. In 2010, the University of Alabama bought the property and began a \$40 million restoration of the original four-story main hospital building and four of the six original wings. It is part of a \$121 million project that includes a new performing arts center on the property. According to University of Alabama planner Dan Wolfe, the old hospital buildings will be used as a university welcome center, a museum of mental health, a museum of the university's history, event space and classrooms for performing arts students.

The exterior of Bryce with the staff on the lawn in the early 1900s.





Bryce Hospital opened in 1861 in Tuscaloosa, Alabama, United States. It is Alabama's oldest and largest inpatient psychiatric facility. First known as the **Alabama State Hospital for the Insane**^[2] and later as the **Alabama Insane Hospital**, the building is considered an architectural model.^[3] The hospital currently houses 268 beds for acute care, treatment and rehabilitation of full-time (committed) patients. The Mary Starke Harper Geriatric Psychiatry Hospital, a separate facility on the same campus, provides an additional 100 beds for inpatient geriatric care. The main facility was added to the National Register of Historic Places in 1977.^[4]

During the 20th century, the patient population expanded while standards of care fell to abysmal levels. Alabama Governor Lurleen Wallace viewed the facility in February 1967, and was moved to tears after an overweight, mentally challenged nine-year-old attempted to hug her, crying, "Mama! Mama!" She lobbied her husband, George Wallace (who held the actual power of her governorship) for more funds for the institution.^[5]

In 1970, Alabama ranked last among U.S. states in funding for mental health. Bryce Hospital at that time had 5,200 patients living in conditions that a Montgomery Advertiser editor likened to a concentration camp. That same year, a cigarette tax earmarked for mental-health treatment was cut. One hundred Bryce employees were laid off, including twenty professional staff. Members of the Department of Psychology at the University of Alabama attempted to file suit on behalf of the laid-off workers, but Federal Judge Frank M. Johnson ruled that the courts had no standing to intervene on behalf of fired employees. He left open, however, the possibility of a suit filed on behalf of patients, whose quality of care was affected.

https://en.wikipedia.org/wiki/Bryce_Hospital

Site 3: Capital Park



Capital Park:

This park was the site of the Alabama Capitol when Tuscaloosa was the seat of state government from 1826-1846. In 1847 the capitol was moved to Montgomery, and the building became the home of the Alabama Central Female College. A visible reminder of the old capitol building that burned in 1923 is the stone foundation and two small columns.

Tuscaloosa served as Alabama's state capital from 1826 to 1846. In 1847, it relocated to Montgomery.



The Capitol building was once considered the "Jewel of Tuscaloosa." Sadly, in 1923, the historic building burned completely to the ground. Faulty wiring was



supposedly the cause.

The Trail of Tears led thousands of Creek Indians through Tuscaloosa, capital of Alabama in 1836. Chief Eufaula addressed the legislature with these words:

I come here, brothers, to see the great house of Alabama and the men who make laws and to say farewell in brotherly kindness before I go to the far west, where my people are now going. In time gone by I have thought that the white men wanted to bring burden and ache of heart among my people in driving them from their homes and yoking them with laws they do not understand. But I have now become satisfied that they are not unfriendly toward us, but that they wish us well. In these lands of Alabama, which have belonged to my forefathers and where their bones lie buried, I see that the Indian fires are going out. Soon they will be cold. New fires are lighting in the west for us, they say, and we will go there. I do not believe our great Father means to harm his red children, but that he wishes us well. We leave behind our good will to the people of Alabama who build the great houses and to the men who make the laws. This is all I have to say.

<https://www.onlyinyourstate.com/alabama/historic-park-al/>

http://www.waymarking.com/waymarks/WM230D_Trail_of_Tears_Historic_Marker_Tuscaloosa_Alabama

Site 4: First African Baptist Church



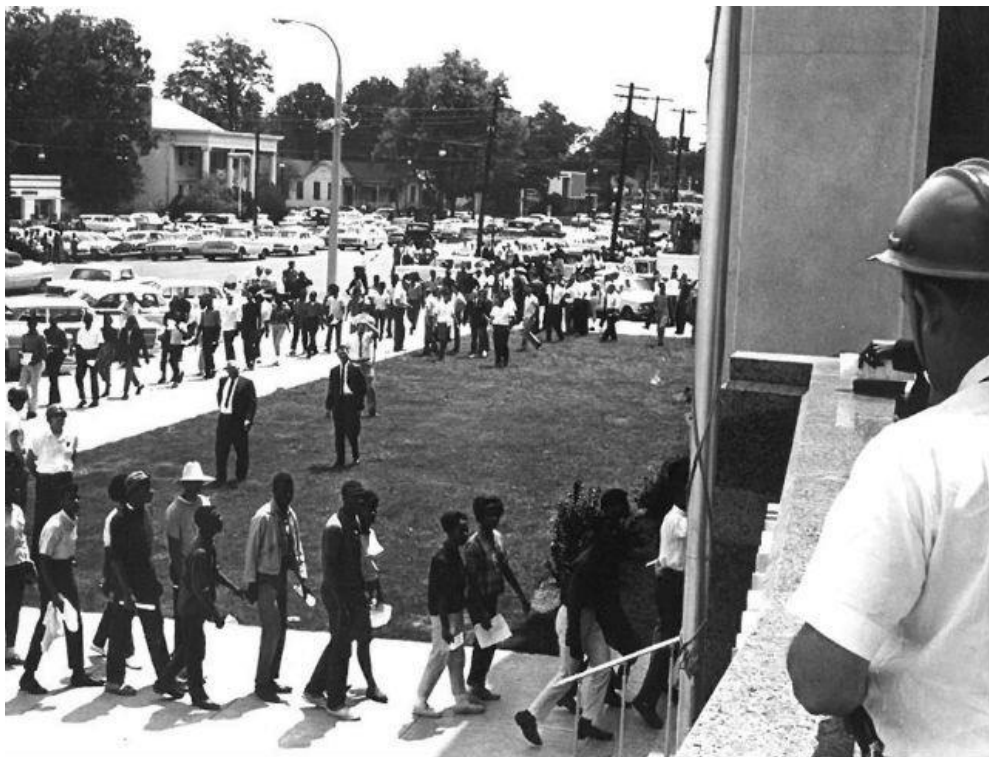
Bloody Tuesday was a march that occurred on June 9, 1964 in Tuscaloosa, Alabama during the Civil Rights Movement. The march was both organized and led by Rev. T. Y. Rogers and was to protest against segregated drinking fountains and restrooms in the county courthouse. The protest consisted of a group of peaceful African Americans walking from The First African Baptist Church to the Tuscaloosa County Courthouse; however, protestors did not get very far before being beaten, arrested, and tear gassed by not only police officers standing outside the church, but as well a mob of angry white citizens.^[1]

These events were similar to Bloody Sunday during the Selma to Montgomery marches, which took place a year later and received an extensive amount of media coverage, while there were no journalists to capture the events of Bloody Tuesday.^[1] During Bloody Tuesday thirty-three men, women, and children had to be hospitalized, and ninety-four African Americans were arrested by police, this all taking place right outside the church with the marchers not having an opportunity to get to the courthouse.

‘The marchers started to gather in lines of two by two out the front doors of the church at 10:15 in the morning. Marables first arrested Rogers and other leaders of the group before the march could leave the church.^[1] When police ordered them back inside the church, the marchers ignored their commands, and continued walking out the doors.^[2]

In less than 50 feet, before the marchers could get far at all, there was an outbreak of chaos.^[1] The police became very violent towards the peaceful marchers, and were waiting outside the church with

billy clubs, ready to charge the marchers. The protesters were beaten by police, and pushed back inside the church, where police also fired tear gas through the windows.¹⁴¹ The police attempted to try and arrest all protesters both inside and outside the church, but a few managed to escape the scene. On top of the police brutality, the angry mob of white residents charged the group as well, using billy clubs, baseball bats, cattle prods, fire hoses, and other weapons. The farthest any protesters were able to get was the Van Hoose funeral home, before being beaten and arrested.¹⁴¹ Many of the injuries were detrimental such as nearly losing an eye like 21 year old Maxie Thomas. There was a total of ninety-four arrests made by police, and thirty-three men women and children were hospitalized by the incident.



Although Bloody Tuesday was very similar to many local movements during the Civil Right Movement (Stand in the Schoolhouse Door or the Selma to Montgomery marches), one factor separates this movement from others: journalists and the national news were not there to capture the events.¹⁴¹ Since there were certain circumstances during the time of the protest that prevented it from large amounts of media coverage, it was largely ignored by the press.¹⁴² These circumstances include that no national TV networks were notified about the march, and it did not involve a famous

leader of the time such as Martin Luther King Jr. In present day it can be hard to find much evidence on this event in relation to Civil Rights Movement, with most timelines and historic websites likely to skip past it and onto Bloody Sunday.

[https://en.wikipedia.org/wiki/Bloody_Tuesday_\(1964\)](https://en.wikipedia.org/wiki/Bloody_Tuesday_(1964))

APPENDIX D INTERVIEW EXCERPTS

Focus Group Excerpt: Andrew, Lauren, Melissa, Robin, Abby

M: For me, growing up, especially I have always really disliked history and I—have a really hard time with memorization and my biggest take away is if I'm learning about something, I'm also visual, but if I'm hands-on and doing something with it and not just reading about something that happened in the 1900's I'm not going to remember it later on. If I did an activity with it where I actually had to build something or read something somewhere or take photos—we always had creative responses with them, which helps because we're reflecting on what we already saw so I think my biggest take away was that I really enjoyed being whole-class and then breaking down into groups and working one-on-one with some people that I can get to know, as well—and I am very interested in hearing everyone else's opinions and how we can also have debates or conversations that are not easy and we can be civil about it, as well.

L: I already told Mrs. Evans this, but when we read the Charlie book about the boy with autism, I actually went home that weekend and my brother, who has autism told me for the first time that he loved me—which he's 16 and never done that. He shows, but he doesn't tell it. I told her that book was really memorable to me. I think that reading books that are different will help students outside of the classroom because you don't know what they're going through outside the classroom. That really resonated with me because it's the same week that happened.

R: That's so sweet.

M: That is SO sweet.

R: I love that...um, I talked to Mrs. Evans about how in elementary school (12:04) and high school for field trips they took us to the MALL for field trips. They didn't connect anything from school. Our field trips did NOT have any meaning. I only remember the mall because we were in middle school, so 'okay, I don't know' it was just weird. I definitely loved these field trips because it's like hanging out with yall outside of just the classrooms so I get to see what yall are actually like. To do these fun projects and everything to connect was really cool and it made the text more meaningful. I loved going to the insane asylum on campus because I've always heard of it but I've never been to it. To make connections with the book was really meaningful. Getting to spend time with you all was really cool.

A: One of the reasons I came to Alabama, too was I wanted a huge, different experience than what I was used to, since I'm from New Jersey. Everyone has like one mindset, so different than

everyone else. So, I came here with an open mind. I think these field trips and using these books really also—because Andrew, you're from Birmingham. So being able to interact with people from such different states and everything they've learned...it gives me so much good insight for my classroom. So one day if I go back to New Jersey I have all this insight from so many people around every state. I get to take that back and basically not be so biased towards something or just have a really open mindset to incorporate into a classroom.

AN: So my biggest take away was in our first field trip when we went to Foster Auditorium because yeah—growing up in Birmingham I've kind of seen firsthand the aftermath of the Civil Rights. I've always kind of liked history, too so learning about the Civil Rights I've always found pretty interesting. So, going to Foster Auditorium essentially, kind of stepped into their shoes because as preservice teachers 14:47 I would assume pretty much all of us are for 'education for all.' I know I am. So, it was kind of like a flashback, or something. Going back in time and seeing what it was like. My biggest take away was being able to have that real life context, being able to step into their shoes. It makes it a lot more meaningful and something that is a lot more memorable. I probably won't forget.

I: If you could wrap up your experience with these places in one-two words, how would you describe it?

R: meaningful and inspiring. Meaningful because I get to share this experience with yall. Just the different places with the history behind it. Inspiring because it's something I never thought of and I definitely want to do in my own classroom, having to make those connections. Because there ARE places, no matter where you teach there will be places around you that have a lot of history that means a lot to where you're from.

L: I think it's eye-opening. I learned a lot about this city and I've lived here for three years. I didn't know a lot of the things that we learned.

A: I was going to say inspiring because I feel like all the experiences are inspiring. Even reading about Ruby Bridges, that book was inspiring to see how far she has come from that and (sigh) I...I hate, should I think of a different word? Can we not use the same word?

I: You can use the same word.

A: I just think overall even with the things we've done in class it's inspiring because these books I want to incorporate in my classroom so if I learn more I can be the best teacher I can be. Make my students have the best educational experience.

AN: Yeah I think mine's also meaningful, because—well, as I said earlier it was really memorable to have all that context there and for me especially—all that history. I found the Ruby Bridges book, that one, very interesting. It provided a context of 'they were there' like the stand in the schoolhouse door all those years ago. So, definitely meaningful or memorable for me.

Individual Interview Excerpt: Robin

I: Well, you kind of talked about (1:20) how, you know when you were describing it, that it makes such a big difference in that you're actually living it or seeing it, instead of just reading about it, could you kind of expand on that a little? What seeing it was like for you?

R: --yeah so that one place that we went to, I think it was Capital Park, is that right? [I: mmhmm] that was SO COOL, and just to see the burned down building. It was so gorgeous, though. And then going to the Baptist church and knowing that MLK actually walked on those stairs and stuff [I: right] it's really interesting, you know, to be like 'oh cool, a famous person, a historical person was HERE'. Just hearing about the hardships people went through in that exact spot, it's a huge part of history. So, it makes it very surreal.

I: mmhmm, so when you talk about it being surreal, do you feel like you would have had the same experience reading the book in a classroom as you would have reading it—

R: --absolutely not. Absolutely not. For me, personally, actually GOING to places and experiencing life and stuff, making those connections, it's extremely important. Sometimes, just reading about it, it's like 'okay , here's a history lesson' just another one, but actually putting into perspective is really cool.

I: yeah, so can you think of out of the four places, and you can describe more than one, is there one particular experience that you had that stands out to you?

R: [softly: I'm trying to think] we went to (short pause) oh actually YES the insane asylum. That one was SO COOL. (3:03) You know, I'm terrified of scary things and scary movies, and the fact that we have it on CAMPUS is, it's crazy. Actually, reading a book and making that

connection. Seeing that back then if you had autism, you were put in an insane asylum, that's crazy. Making those connections, and seeing that that's how it used to be, and how it is now, how people are treated these days.

Individual Interviews Excerpt: Sara

I: yeah, so kind of when you talk about the ease of making connections and visual learners did you have any moments when we were traveling to these places where it just clicked? Or something helped more being there?

S: Yeah, definitely because you can look around at your surroundings. When we were able to drive and we went to the Capital Park, then the church too. Especially reading the book, I forgot what it was called was it “All Lives Matter”?

I: This is the Dream.

S. Yes, THAT book because even reading that around like the book kind started out saying two separate places, separate bathrooms, separate water fountains and by the end it was like everyone’s all together. So even seeing that how the first church is still standing today. I feel like a lot of people don’t really know (2:15) the history that’s in Tuscaloosa, because I didn’t know about those places beforehand. I just knew Capital Park because I was at the Capital School. [I: right] I didn’t think anything of it. When I drove past it I was just like ‘oh it’s a park’. [I: right] But then now, it’s more of the actual experience that actually, physically, took place there.

I: And so, when you kind of talk about now if you were to pass these four places, what would be your experience now?

S: Knowing that there’s such a rich history and all the events that took place there. Knowing that even by walking there I was kind of able to experience it through books. Even though the books weren’t necessarily about that specific event, but in similar ways, how people felt [I: right, right]. It was kind of taking place in history during that time, too.

I: (3:08) Is there one, and you can do more than one, particular experience that sticks out to you more than the others within these four places or just something that happened in particular to you?

S: Um (short pause), I think the march near Capital Park. I had never heard of that, what's it called? Black Tues....or red Tuesday? [I: Blood Tuesday| Bloody Tuesday. I never learned about that in high school. I never learned about that ever before and I think it's a huge event. So many people still don't know about it today. Especially even, I didn't go to school in Alabama, I feel like the elementary schools SHOULD be teaching that. Especially with such a rich history like that. We should know about what took place where we're from.

I: Right, that's true. So how do you feel younger students would react to a similar activity?

S: You could do field trips to these places. Or you could do a mini-lesson about it beforehand and then actually GO to the places where students would [I: ye::ah, yeah} make those connections. You know, growing up we took field trips to Lexington and Concord to see or where Paul Revere went. (4:20) Like, Plymouth Rock. I feel like going to those places physically helps learners benefit way more. Anyone can read about it, but if you're reading about it it's just pages on a book. I like to actually be there and take pictures or have the full-on experience of witnessing something. [I: right].

Individual Interview Excerpt: Clara

I: yeah, is there anything that sticks out to you about going back to what you said, 'where history happened'? Any moments you had that stick out to you?

C: It was, we were at the church, the First African Church. We were sitting kind of to the side of the steps. We were still able to see, NOW It's road construction, but we were able to sit there and just think what actually happened there. And because the steps are probably the same, the road is probably the same, except for the part that's been torn up for construction. It's just-it's weird to think that we were exactly where people got blasted with water hoses or yelled at for what they were supposed to be fighting for, their rights that they had. **[I:mmhmm]**

The historical marker doesn't mention what actually happened there, it just says 'this is a historical place'. I feel like I live in such a historical town, with the university. I feel like there needs to be, yes there are several historic markers but I feel like all students should be able to witness what we witnessed about, 'oh this is actually the history that happened'. Because I know that the whole university is different. I know there's a mound, but we're not given the opportunity to actually learn. Yes, that was the DOOR, but how did it happen? Yes, you could go read the historical markers, but it's not the same as getting a class experience. It's crazy because we're almost taken out of reality when we GO there, and we're actually realizing what happened in history, but and then you're looking around for something familiar. You're, because in your mindset, you're actually placed where it happened. But in reality you're walking through it every day and not realizing it. Because I didn't know that all of that happened just down the street. At the First African Church. **[I: mmhmm, mmhmm]**. I had no CLUE. And then it's crazy to think that actually happened but we're not aware of it because it's not brought to our attention. (7:00)

Participant quotes to support the theme of discursive opportunity.

Participant	Quote
Breanna	“We have pretty surface level conversations sometimes...but it gave us that ability and a space to talk more deeply with each other and hear points of view and things we don’t normally talk about in the classroom.”
Abby	“Some people already knew about it and this wasn’t new to them, but then we all kind of would help each other and talk about the book and share our experiences, too.”
Amanda	“I think it’s nice for us to be laid-back in these situations. I know that we have an assignment to do when we’re on our way there, but it’s also nice hearing other people’s perspectives on it. When we’re either reading the book or when we’re talking in our audio recordings, it’s nice hearing other people’s opinions....our differences, it’s very interesting.”
Lauren	“I think we’ve gotten to know each other better through the field trips. You kind of open up when you’re in different experiences.”