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UNIVERSITY OF CALIFORNIA
Santa Barbara

Making-a-Case: A Study of the Classroom Construction
of Academic Literacy

A Dissertation submitted in partial satisfaction
of the requirements for the degree of

Doctor of Philosophy

in

Education

by

Lesley A. Rex

Part One

Committee in charge:

Professor Judith Green, Chairperson

Professor Carol Dixon

Professor Sheridan Blau
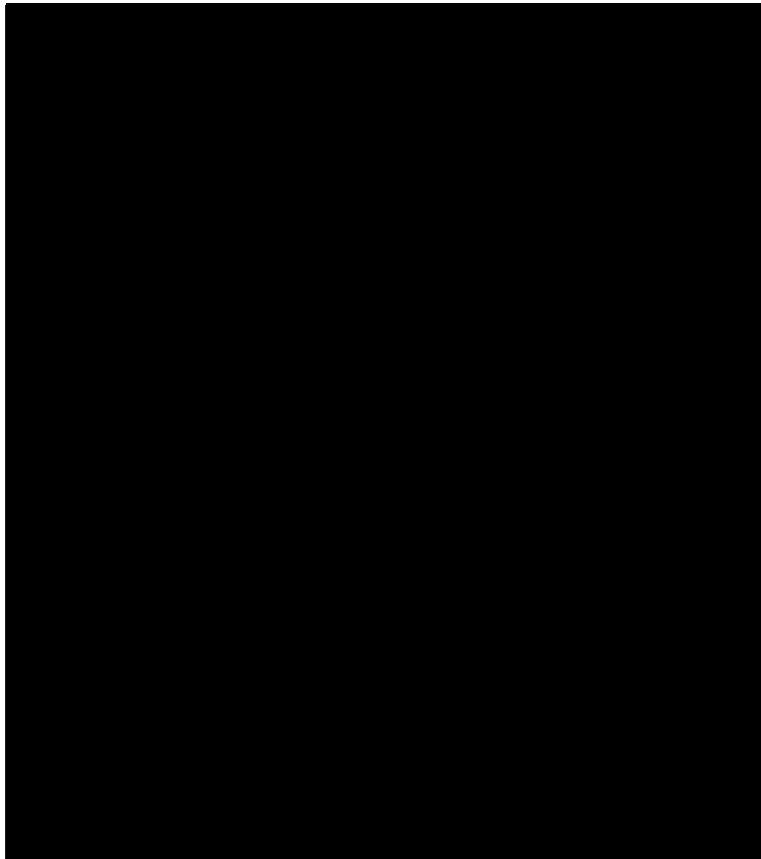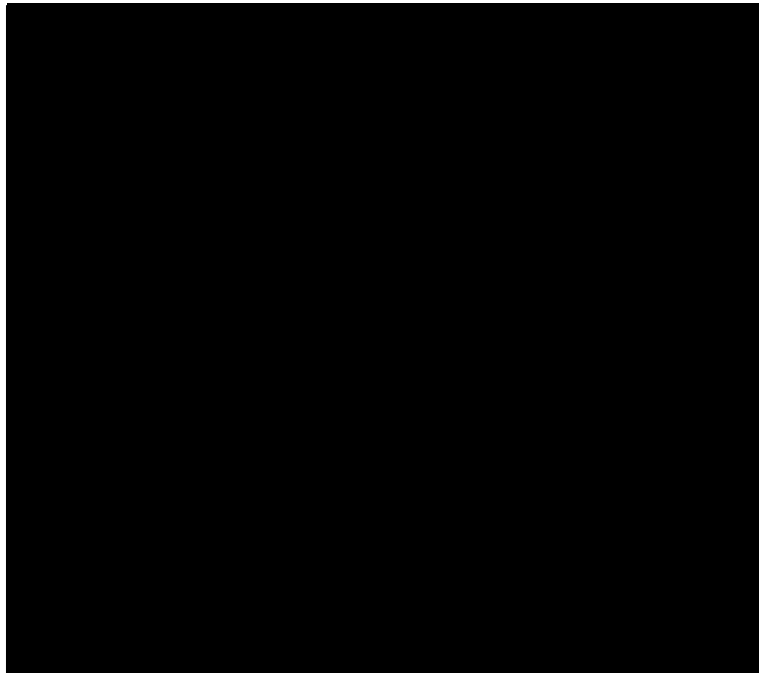
Professor Jon Snyder

August 1997

The dissertation of Lesley A. Rex
is approved:

August 1997

August 1997

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Lesley A. Rex

1997

DEDICATION

For my mother and father, Kathy and Jim Rex,

who showed me value in hard work and principled living

ACKNOWLEDGMENTS

university student. We read Plato's <u>Republic</u> in ninth grade, dressed up as Philosopher Kings, and debated our right to assume that role. I was suitably chastened and exhilarated by the responsibilities of scholarship.

I thank Paul Hernadi, literary scholar at my alma mater, the University of California, Santa Barbara, for his brilliance and his grace in allowing a raw graduate student to stumble around in theory. As my model of a generous and erudite scholar, he gave me ways of constructing habits of mind to complement and challenge the lessons I was learning in my own teaching.

I know I would not be completing this doctorate if it were not for the powerful influence of the South Coast Writing Project under the leadership of Sheridan Blau. Over our twenty-seven year relationship, Sheridan has been my teacher, mentor, and colleague. As a seventeen-year fellow of the writing project, I have had the good fortune to be part of a community of professional teachers whose commitment to their students' learning and to their own growth as educators serves as a constant reminder of who I need to be as a professional educator.

I will not single out individuals from the hundreds of English credential students and their supervising teachers in the Santa Barbara School District who have conversed with me over the last ten years. Nor will I name individual colleagues in the Teacher Education Program in the Graduate School of Education at the University of California, Santa Barbara who made it possible for those conversations to go on. There are specific individuals to whom I owe scores of thanks, but of more significance here is their synergistic affect on my

professional work as a teacher educator, urging me toward becoming an educational researcher. Because of what they said and did, they challenged me to question, to learn, and to evolve the ways of problematizing and thinking about classrooms and pedagogy represented in this dissertation. Though they are not mentioned specifically, their questions, concerns, interests, complaints, revelations and understandings are embedded in every thought and every line.

In the early 1980's, I earned a master's degree in composition by putting together my own interdisciplinary program of study. I learned a painfully humbling lesson about how difficult and limiting it is to guide oneself. The experience taught me the value of colleagues and mentors, of being a member of a discourse community in which I could discuss questions, interests, theoretical lenses and research methods. It prepared me to appreciate the incomparable benefits of membership in the Santa Barbara Classroom Discourse Group. Under the potent leadership of Judith Green and Carol Dixon, and with the collegial support of dozens of members, the group known affectionately (and descriptively) as the Blob has helped shape me as an educational researcher and scholar. As a member of Blob I am deluged with opportunities to have my methods, ideas, and language challenged and supported (sometimes simultaneously). In Blob, interactional ethnography is not only a research methodology and socially constructed knowledge is not merely a theoretical concept, they merge to inform a way of being in the world.

Thanks to the members of GATE English Literature who always responded to my incessant questions, and to Dave McEachen whose inspiring

VITA

LESLEY A. REX

EDUCATION:

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Title: Making a Case: A Study of the Classroom Construction of Academic Literacy

M.A. University of California, Santa Barbara, 1984
Area: Composition (Education, English, and Communication)
Title: A Study in the Development of Discourse Competence: A six-year-old discovers authorship

B.A. University of California, Santa Barbara, 1970
Major: English; Minors: Social science, History, Dance

Secondary Teaching
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Standard Lifetime in English and Dance

AREAS OF SPECIALIZATION:

TEACHING: Undergraduate and graduate English education (e.g., the teaching of English literacies, literature, composition, language, methods and procedures); social constructionist approaches; ethnographic research; classroom research; discourse analysis; language, culture and literacy.

RESEARCH: Classroom cultures; the discourse of teaching and learning; the construction of literate practices; academic literacy; access issues; teacher and student roles and relationships.

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PROFESSIONAL EXPERIENCE:

1997-present   Assistant professor of English Education
School of Education (University of Michigan)

1986-1997   Lecturer in Teacher Education
Graduate School of Education (University of
California/SB)

1986-1997   Supervisor of Teacher Education
Graduate School of Education (University of
California/SB)

1984-1994   Lecturer in Composition
Department of English (University of California/SB)

1982-84   Teaching Assistant
Department of English (University of California/SB)

1979-80   Director; teacher
Dunn Middle School (Los Olivos, CA)

1972-78   English teacher
Cabrillo Senior High School (Lompoc, CA)

1971-72   English teacher
Vandenburg Junior High School (Lompoc, CA)

PUBLICATIONS:

Journals and chapters:

1996   Rex, L., Green, J., & Dixon, C. (in press). Making a Case
from Evidence: Constructing opportunities for learning
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1996   Hobbs, J. & Rex, L. (1996). Challenging All of Our Students
by Backing into Detracking. *California English*, 2(1). pp. 24-
25.

1994   Rex, L. (1994). A social view of composing from insiders'
        perspectives: The roles and relationships of teacher and
        students. In C. Kinzer & D. Leu (Eds.) *Multidimensional
        Aspects of Literacy Research, Theory, and Practice: Forty-
        third Yearbook of the National Reading Conference*. (pp.
        560-571). Chicago, IL: National Reading Conference, Inc.

1990   Rex, L. (1985, Spring) Focusing Twice Removed, a teaching
        technique for beginning university literature and composition
        students. *Freshman English News*, 14(1) 2-8. Reprinted in
        R. Graves (Ed.) (1990) *Rhetoric and Composition: A Source
        book for Teachers and Writers*, 3rd Ed. (pp. 137-144)
        Portsmouth, NH: Boynton/Cook, Heinemann.

1989   Rex, L. (1989) The Micropolitics of Supervision, *English
        Education*, 21(3). 170-181.

1986   Hobbs, V. & Rex, L. (1986) Tenderfooting: A Technique for
        Tackling the Problems of College Freshman Writers.
        Improving College and University Teaching , 34(3).94-98.

Other publications:

1991   Hobbs, Driscoll, Milward & Rex, (1991) *Program of Intensive
        English: Programmatic   Overview and Curriculum Guide*.
        (Available from The Writing Program, UC Santa Barbara).

1988   Rex, L. (1988). The Question Journal: Asking Student Writers
        to Question Their Way to Writing Autonomy. *South Coast
        Writing Project Newsletter*, 8(2) 4-7.

        Rex, L. & Hobbs, V. (1988). Improving Freshman Reading,
        Writing & Thinking. In *Contributed Papers of the
        Fourteenth International Conference on Improving
        University Teaching*. (pp. 398-407). Umea, Sweden:
        University of Maryland.

        Rex, L. (1988). Teaching Critical Thinking: Campus Practice,
        Emerging Connections. A report on the Twelfth National
        Institute on Issues in Teaching and Learning. Unpublished
        manuscript.

1986   Rex, L. (1986). Falling Off. South *Coast Writing Project
        Newsletter*, 6(1) 1-3.

1985   Rex, L. (1985). Doing Poetry With My Students. *California English*, 21(5) 18-30.

1982   Rex, L. (1982). Santa Need Not Get Stuck. *South Coast Writing Project Newsletter*, Spring.

PROFESSIONAL PAPERS PRESENTED:

1996   Rex, L. (1996, November). Making Heterogeneity an Asset: A detracked classroom with literate academic opportunities for all students. Paper presented at the meeting of the National Council of Teachers of English, Chicago, Ill.

1996   Rex, L. (1996, November). Co-constructing the academic and the social: How the teacher as turn-taking gatekeeper establishes conditions for learning. Paper presented at the Eighty-second Annual Meeting of the Speech Communication Association, San Diego, CA.

1996   Rex, L. (1996, April). "Something Like That Once Happened to Me": Making high school academic literacies personal and collaborative. Paper presented at the meeting of the American Educational Research Association, New York, NY.

1995   Rex, L. (1995, November). Part-Whole Relationships: What a "telling case" can make visible. Workshop presented at the Research Assembly of the conference of the National Council of Teachers of English, San Diego, CA.

Rex, L. (1995, October). *Co-constructing the Academic and the Social*. Paper presented at the Conference on Researching Language and Social Practice: Microanalysis of everyday life, Nashville, TN.

Rex, L. (1995, April) *Co-constructing the Academic and the Social: How a teacher's discourse contributes to building an English class*. Paper presented at the meeting of the American Educational Research Association, San Francisco, CA.

1994   Rex, L. (1994, December). *Making a clear case: How exemplary students and their teacher align to build knowledge about text.* Paper presented at the National Reading Conference, San Diego, CA.

Rex, L. (1994, October). *How a teacher's explicit expectations and purposes shape what counts as academic knowledge in an English classroom.* Paper presented at the Conference on Researching Language and Social Practice: Microanalysis of Everyday Life, Santa Barbara, CA.

Rex, L. (1994, April). *Links between Differential Student Valuing of Exemplary Teaching and Learning and Teacher-student Roles and Relationships.* Paper presented at the meeting of the American Educational Research Association, New Orleans, LA.

Rex, L. (1994, April). *Shared Literate Knowledge: Teacher and Student Domains of Knowledge About Composing.* Paper presented at the meeting of the American Educational Research Association, New Orleans, LA.

1993   Rex, L. (1993, December). *Co-constructing What Counts As Composing: The roles and relationships of students and teacher.* Paper presented at the National Reading Conference, Charleston, SC.

Rex, L. (1993, November). *Negotiating what counts as composing in a high school AP English classroom.* Paper presented at the conference of the National Council of Teachers of English, Pittsburgh, PA.

1992   Rex, L. (1992, March). *"Who am I and who are they?" Four student teachers develop their multicultural perspectives.* Paper presented at the conference of the National Council of Teachers of English, Washington, DC.

1988   Rex, L. (1988, April). *Genuine Questions and Pursuits: Connecting Individual and Course Agendas.* Paper presented at the meeting of the 12th National Institute in Teaching and Learning, Chicago, IL.

1988	Rex, L. (1988, June). *Improving Freshman Reading, Writing, and Thinking.* Paper presented at the International Conference on Improving University Teaching, Umea, Sweden.
1986	Rex, L. (1986, November). *Development of writing abilities—Theories, Research, Classroom application.* Paper presented at the conference of the U.C. Council of Writing Programs. Berkeley, CA.
	Hobbs, V & Rex, L. (1986, July). *Tenderfooting: A technique for tackling the problems of college freshman writers.* Paper presented the meeting of the International Conference on Improving University Teaching, Heidelberg, Germany.
1985	Rex, L. (1985, February). *Moving narrative writing to exposition.* Paper presented at the conference of the California Association of Teachers of English, San Diego, CA.
1983	Rex, L. (1983, October). *Intervention techniques for writing problems.* Paper presented at the conference of the California Association of Teachers of English as a Second Language, Santa Barbara, CA.
	Rex, L. (1983, March) *The development of discourse competence.* Paper presented at the Conference on College Composition and Communication.
1982	Rex, L. (1982, July). *Revision.* Paper presented at the Meeting of the Boulder Language and Learning Institute, Boulder, CO.
1981	Rex, L. (1981, August) *Prewriting.* Paper presented at the meeting of the London Language and Learning Institute, London, England.

EDITORIAL REVIEWING:

1997   Reviewer for *Research in the Teaching of English.*

1995   Proposal reviewer for American Educational Research Association's national conference , Division G.

1994   Guest reviewer for *Reading Research Quarterly.*

1994   Guest reviewer for *Journal of Applied Linguistics.*

PROFESSIONAL SERVICE:

State

1994-97   Member of Commission of Teacher Credentialing's Subject Matter Standards ReviewTeam.

1986-1993   Reader for the University of California Entrance Essay Exam.

1989-90   Consultant for the California Curriculum Consultant Project, an alliance among the California Community Colleges, the California State University, the Independent California Colleges and Universities, the State Department of Education, the University of California, and the Western Association of Schools and Colleges, to assist high schools in formulating and implementing action plans to enhance their curricula.

1989   Consultant to the Commission of Teaching Credentialing's New Teacher Assessment Project for new teachers of English, San Francisco State University.

1980   Member of California Department of Education's Accreditation Program Review Board.

Local

1994-97   Consultant to Restructuring team of San Marcos High School, Santa Barbara, CA.

1994-95   Program Quality Review consultant for La Cumbre Middle School, S.B., CA.

1994	Consultant for Laguna Blanca School, S.B., CA; assessment of teaching and curriculum and program quality review.
1993-94	Consultant for Santa Barbara High School, S.B. CA; aligning freshman English curriculum.
1993-95	Consultant for LaCumbre Middle School, S.B. CA; aligning English program curriculum.

University

1991-97	Member of Affirmative Action Committee, UCSB Grad. School of Education.
1995-96	Member of the UCSB Academic Senate Committee on Academic Freedom.
1991-92	Coordinating the curriculum and instruction of English 106WP, a course on the teaching of writing for prospective teachers.
1991	Member of search committee for a New Director of the Teacher Education Program, UCSB Graduate School of Education.
1990	Member of the UCSB Academic Senate Committee on Undergraduate Preparatory and Remedial Education.
1986	Guest co-editor of *Re:Writing*, a newsletter for the UC Council of Writing Programs, Fall.
1982-84	Director of intervention writing clinic, UCSB.
1982-90	Assistant director, South Coast Writing Project.
1980-82	Inservice coordination, South Coast Writing Project.

Community

| 1986 | Program coordinator for Amnesty International Group 391, a nonpolitical organization for the preservation of human rights. |

1985	Consultant to the Arts Outreach Association, a nonprofit clearinghouse and management organization to put arts and artists in schools.
	Consultant to Yaco and Associates, an architectural planning and development firm.
1979-82	Performing member of the Popcorn Players, an improvisational children's theater.
1979	Founder of the Community Arts Center of Los Olivos, CA.

Conferences

1995	Chair of panel presentation on mentoring student teachers at the California Association of Teachers of English Conference, San Diego, CA.
1994	Member of teacher educator's roundtable at the California Association of Teachers of English Conference, Los Angeles, CA.
1989	Workshop leader for Creating a Literate Environment: Instructional Goals and Strategies, a panel at the Conference on College Composition and Communication.
1986	Recorder for panel presentations at the Conference on College Composition and Communication, March.
1985	Panel member at the Conference on Ethnicity and the Teaching of Writing, sponsored by the U.C. Council of Writing Programs, U.C. Irvine, November.
1985	Panel chair for Writing in Schools/ Writing in Colleges: Insights from Recent Research at Conference on College Composition and Communication, March.
1981	Director of conference for local teachers on Restoring Literacy, UCSB, December.

CONSULTING WORKSHOPS & PRESENTATIONS:

College & University

1996   Panel member for Student Voices: A new approach for the beginning high school student at the 86th annual meeting of the National Council of Teachers of English, Chicago, November.

1995   Presentation of the question journal at the South Coast Writing Project (SCWriP) Summer Institute, July, 1991, 1992, 1993, 1994, 1995, 1996, 1997.

1991   Presentation of the question journal at the Department of Defense English Teachers Summer Institute, August.

1990   Workshop for secondary credential students on the writing process, September.

        Workshop on creating a literate community in the classroom for English and Communications faculty of Antelope Valley College, January.

1988   Workshop on writing across the curriculum to the faculty of Hancock Jr. College, Santa Maria, March.

1987   Presentation on the question journal as a teaching technique in Freshman English to T.A.'s and faculty of the Composition Program, UCSB, February.

1986   Presentation given to graduate students and faculty of UCSB Speech dept. on overcoming writer's block with prewriting strategies as applied in the Program of Intensive English, November.

        Presentation to SCWriP Fellows and UC composition faculty on the question journal method for encouraging inquiry writing, Winter.

1985   Presentation to credential students in the Graduate School of Education on teaching writing and the composing process, UCSB, October.

1984   Presentation on composing process to interning English dept.
        T.A.'s, UCSB, Fall.

        Presentation on teaching writing at the UCSB Summer Open
        Program, July.

        Presentation on revision at the Winter Writing Project for
        credential students, January.

        Presentation on reading and writing at the Hancock College
        Writing Conference, May.

        Presentation on teaching writing to the graduate research group in
        the Speech department.

        Presentation on revision at the Winter Writing Project for
        credential students at UCSB, January.

1983   Presentation on teaching writing to the interning English Dept.
        T.A.'s, UCSB, Fall.

        Presentation at the Summer Institute of the South Coast Writing
        Project, UCSB, July.

1981   Workshop in composition for teachers at Santa Barbara City
        College, April.

        Presentations and workshops for programs at UCSB: 6-17-
        80/6-23-80/7-9-80/1-5-81/1-27-81/3-30-81.

Schools

1990   Presentation on teaching literature to low achieving students
        for English faculty of Buena and Ventura High Schools,
        December.

        Workshop on writing across the curriculum for faculty of
        Bishop Garcia Diego High School, Santa Barbara, October
        and December.

        Workshop and follow-up sessions for faculty of Oak Park
        High School on writing across the curriculum, Agoura,
        September and November.

Presentation on writing the novel at the Pacific Institute, Los Olivos, CA. February.

1984   Presentation on the composing process of a beginning writer to the teachers at Montecito School District, December.

Presentation on composing process to the faculty of Los Olivos Elementary School, April.

Workshop on the composing process for teachers at the Southern California Conference on Writing in the 80's, Anaheim, February.

1980   Staff development workshop on writing across the curriculum for staff of Newberry Park HS, December.

Workshop on teaching writing for teachers and administrators of Santa Maria Joint HSD, May.

Staff development workshop on writing across the curriculum for staff of Bishop Diego HS, March.

Workshop on the writing project model to district administrators and teachers, Ojai HSD, January.

1979   Presentation on the writing project model to school district administrators and board members, Lompoc Unified School District, November.

MEMBERSHIPS:

California Association of Teachers of English

National Council of Teachers of English

Fellow of the South Coast Writing Project, affiliate of the National Writing Project

American Association of Educational Research

American Association of Applied Linguistics

Speech Communication Association

COURSES TAUGHT & ADMINISTRATIVE DUTIES:

1997-present	Methods and Procedures for teaching English for undergraduate English Education students in the Educational Studies Program, School of Education.
	Introduction to Composition Studies for MA and Ph.D. students in English and English education in the School of Education.
1986-1997	Methods and Procedures for Teaching English course, to credential and M.Ed.. students in the Teacher Education Program of the Graduate School of Education.
	Professional Issues of Teaching seminar, for student teachers of English in the Teacher Education program.
	Coordinator of the English credential program for the Teacher Education Program, Graduate School of Education (UCSB).
	Field supervision of English student teachers in thirty-six placements at nine schools each year.
1986-1993	Writing for Teachers, a course in the application of writing across all curricula, The Writing Program, UCSB.
1984-92	Freshman English courses to EOP, Affirmative Action and special entry students in the Program of Intensive English/PIE in UCSB's Writing Program.
1982-84	Introductory English courses, English department, UCSB.

ABSTRACT

Making-a-Case: A Study of the Classroom Construction
of Academic Literacy

by

Lesley A. Rex

This interactional ethnographic study addresses a persistent problem in our schools—inequitable access to rigorous academic literacies. Access is defined as "gaining opportunities for participation," and the study looks at how previously marginalized students can have access to English language arts literacies, to knowledge-building processes, and to experiences of capability.

Located in a classroom in which opportunities for participation were taken up by all its students, the study presents a positive case of effective pedagogical and sociocultural practices in order to build theory and research agendas that contribute to transformations of current marginalizing practices. Also, by engaging a classroom teacher as research partner, it forwards an "action" research model to contribute to informed change from within schools.

The study builds on a current body of research using discourse as the prime lens through which to view effective literacy-building in classrooms. Multi-layered, close descriptions of the classroom's literate practices through participant talk make visible how a particular academic literacy for reading and writing about texts was built in the moment and over time. "Making-a-case" for

a reading emerged as an important way of thinking and proceeding in engaging with and through text and with others about text.

Four interrelated patterns of opportunity for learning how to make cases were observed in this study in relationships between particular teacher actions and student take up: (a) the teacher provided an intellectual point of reference that established and maintained expectations for performance and accountability; (b) through the placement and interweaving of recurrent cycles of activity, he built opportunities to revisit literacy practices and to construct complex ways of thinking and performing; (c) in following a recurrent sequence of linked practices, the teacher made it possible for students to act within recognizable roles and relationships with himself and with classmates, to position themselves in relation to texts and to class activity, and to exercise their voices in capable ways; (d) the teacher managed interactional spaces and students' voicings in a purposeful way consistent with the intellectual reference point, with literate activity, and with social and academic rules for participation.

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CHAPTER I

INTRODUCTION AND FOCUS OF THE STUDY

"It is not enough simply to invite students to enter. Effective teaching requires active as well as tacit mediation between the complex social structure of the classroom and the academic tradition." (Applebee, 1996, p. 106)

Introduction

This dissertation grew. It grew, as so many ideas and projects do, from years of now forgotten conversations between interested parties. In my multiple roles as high school English teacher, teacher of an English methods and procedures course, writing and literature project fellow, and supervisor of student teachers, I had conversations with beginning English teachers, with experienced, knowledgeable teachers, and with experts. At the time, we did not realize we were talking a dissertation project into being. We thought we were commiserating, puzzling out problems, sharing ideas, and, in general, talking English teaching. To talk teaching is to be at once frustrated and inspired by the complexity of the challenge and the wonder that we manage to do it at all, sometimes quite well. Teaching talk always leaves the talkers hungry for more-- for more answers, more suggestions, more insights. Talking teachers are hungry for research that can feed their conversation. This study arose from that hunger to address some of the many pressing needs teachers observe in their classrooms and with their colleagues. Although it is a study of a particular classroom group of students and their teacher, the questions that drive it and the issues it raises and addresses have been the subjects of teaching talks that were

as topical in recent conversations as they were years ago. As teachers are fond of saying, in teaching some things never change.

An English teacher, Dave McEachen, became co-researcher with me on the project, and from the beginning we agreed to see this project as a conversation that would serve both our interests. Dave wanted to understand whether his students were learning what he thought he was teaching. My interest as an English teacher educator was in exploring the academic literacy practices being constructed in classrooms, specifically to understand how they were being constructed in the talk and actions of the teachers and students, and how students' senses of themselves and their classmates as academically capable were being shaped. Our interests converged in the design of this study, and in the outcomes which reflect our orienting and emergent questions, analyses and theorizings. I took the lead in each phase of the research process. However, every question, analysis, and theory were mutually agreed to, though this final text is entirely my own for which I bear complete responsibility.

The study can be described in several ways. It is a research collaboration between a classroom teacher and a university researcher to describe what occurs in the teacher's classroom, how occurrences are brought into existence, and how these educational events may contribute to shaping students' performances. The project may be further described as a close analysis of classroom talk, and how in and through the talk the members of the class construct particular academic literacies that come to be routinized. It is a study of those academic literacies and how they count for being a successful English

student in a classroom claiming to offer a rigorous curriculum. It is also a study of teaching practices that make particular types of opportunities for learning available to students. And, finally, the study could be portrayed as a description of ways in which students not institutionally prepared for rigorous academic work can come to succeed in such a class.

Descriptive and exploratory, the study is meant to inform the immediate practice of the classroom teacher in forwarding the mission of his classroom, his department, and his school, while providing more general understandings needed to address a question about teaching and learning held by other educators and educational researchers aware of the societal inequities reinforced by differences in student schooling opportunities when students are hierarchically sorted into classrooms (Oakes, 1985). This question asks What classroom teaching and learning conditions are necessary and sufficient for all students to learn the academic literacies that give them access to higher education and to the opportunities for social and economic mobility such access provides? The question reflects a concern with meeting the learning needs of all students who find themselves in classrooms where they are unable to learn the same academic literacies as their classmates.

Making the Most of Detracking

In particular, this dissertation is concerned with an unexamined problematic that arises with attempts at detracking in schools. Within tracking literature, issues of access are generally discussed in terms of physical entry to programs or classrooms traditionally reserved for students who are considered

through institutional measures as "more able" (Gamoran & Berends, 1987;
Slavin, 1987, 1990). Such literature frames the question as "Who has access to
this class or program?" This view, however, stops at the classroom door.

To date, little is known about what happens to previously
disenfranchised students who walk through the opened doors into academically
challenging classes, except in the most general sense of success and failure
rates. We know little about what supports or constrains success or failure of
these students when they gain physical access, particularly at the secondary
level. Additionally, how teachers' actions and instructional practices work to
deny or support access to the academic literacies (i.e., academic capital, Delpit,
1995; Gee, 1990) needed for present and future school success is relatively
unexamined.

One factor contributing to the failure to look more closely at students'
classroom experience and at how instruction shapes their performance is the
belief that access alone is sufficient, and that able students will succeed once
inside the doors. Such a view tends to define students' capability in terms of
test scores and prior performance (e.g., grades) and fails to consider that
repertoires for learning are developed by living in particular classrooms.

A second factor is reflected in folk myths often held by parents, teachers,
and students communicated to me during my 10 years of supervising teachers in
hundreds of classrooms across nine schools. The folk myths, based upon a
view of ability as genetic, hold in place the belief that less capable students
cannot succeed academically without "dummying down" curriculum and

simplifying instruction. Myths about predetermined, fixed ability lead to the belief that when "less capable" students are placed in classrooms with their more academically successful counterparts, standards of performance are compromised and levels of expectation are reduced, thus denying high achievers access to their full potential.

Beyond Myth: Capability as Socially Constructed

Such folk myths and conceptions of capability fail to consider what research has begun to show—that student performances, and the capabilities their performances imply, are shaped by the opportunities for learning students are afforded by particular instructional practices within and across classrooms. When, within a single classroom (Tuyay, Jennings, & Dixon, 1995) or across classrooms (Green & Harker, 1988), students are provided with similar content, but different instructional contexts and practices, what they take up and how it is manifested through performance differs. Furthermore, perceptions of student capability may change from classroom to classroom, when teachers' expectations guiding the instructional opportunities they provide for student performances in their classrooms differ (Moll, Diaz, Estrada, & Lopes, 1992). Given the emergence of research enlarging the view of student performance capability beyond the perspective provided by previous measures (e.g., grades and test scores), studies are needed to challenge the folk myths underlying educators' and the public's resistance to detracking (Wheelock, 1992)—the perceptions that less able students need simplified curriculum and more able

students suffer when placed in classrooms with their less able peers. Such studies should explore the practices in classrooms in which students institutionally defined as more or less capable ably perform together in learning curriculum regarded as academically rigorous.

This study examines such a classroom. It is a GATE (i.e., GATE stands for gifted and talented education) classroom in which 10 students considered "general" or of average capability learn academically rigorous curriculum designed for "gifted and talented" students with seventeen of their peers institutionally and historically treated as "gifted and talented." In this classroom, over the duration of the course, the nonGATE students, their GATE peers, and their teacher construct a common set of academic literacies to which all gain access without reducing standards of academic performance. In this school district, students may be designated GATE when they enter school in kindergarten according to four measures: (a) scores on a formal GATE test; (b) a record of exceptional achievement (e.g., winning a prestigious poetry writing prize); (c) formal recommendation by a former teacher; or (d) parent nomination based on achievements of which the school may not be aware. The policy of the high school in which this classroom is located allows students to self-select into GATE and Advanced Placement courses, regardless of their institutional designation or academic achievement history. Because of the historical success rate of students from this classroom, and others like it, who have gone on to perform well in colleges and universities, this particular school and classroom provide the opportunity to study an instructional situation in which general

students act like GATE students, perform like GATE students, and come to be perceived as being as capable as GATE students.

Studies like this one serve as "telling" cases (Mitchell, 1983) in that they make visible previously invisible relationships for theoretical induction. Ethnographic telling cases "tell" about issues which lack the definition necessary for "typical case" selection, but which are central to understanding particular dimensions of cultural conditions in response to certain research questions. The selection of the classroom for this study as a telling case, and the analysis of selected telling cases within the practices of the classroom to describe opportunities for learning and their relationship to student performances over time makes possible a theoretical reconstruction of what counts as being a capable student. It reconsiders capability not as a state of being but as a sociocultural construction within and across years of schooling. The redefinition is predicated upon three assumptions: (a) that what counts as being a student is related to particular opportunities afforded students within and across schooling situations; (b) that capability is built through students' prior, current, and future opportunities for learning particular kinds of academic literacies; and (c) that academic literacy practices (i.e., academic knowledge) are socially and situationally constructed over time, place, and opportunity.

The Theoretical and Historical Framework of the Study

Scholarship theorizing academic knowledge as a social phenomenon began early in the century (Moore, 1915) and was later posited as being

comprised of two domains of knowledge: knowing "how," or procedural

knowledge, as well as "knowing "that" (Ryle, 1949). More recently, academic

knowledge has been theorized as the relationship between mind, meaning,

culture, and education that is mediated through language (Bruner, 1986, 1991).

Research studies of academic literacy construction conceive of academic

knowledge as socioculturally-based literacies occurring during literacy events

(Bloome, 1987; Mey, 1991; Santa Barbara Classroom Discourse Group, 1992a;

Street, 1984). Taken together, these views cast the research problem as one of

describing the ways of thinking, procedural strategies and practices, and

language performances that count as academically literate within a particular

sociocultural educational setting (Green & Meyer, 1991; Heap, 1991). This

study, in its selection and analysis of particular cases, describes the relationship

between interdependent social and academic codes for action and the academic

knowledge about academic reading and writing under construction.

Studies of classrooms as patterned life worlds (Erickson, 1986; Green

1983b) which construct their own cultures (Collins & Green, 1992) describe

how each culture constructs its own situated view of what counts as being a

student and what counts as learning (Bloome, Puro, & Theodorou; 1989;

Fernie, Davis, Kanto, & McMurray, 1993; Meyers, 1993; Prentiss, 1994; Rex,

1994a; Santa Barbara Classroom Discourse Group, 1992a). These studies

explore the ways in which the dynamic interaction between members'

expectations and social actions is negotiated to create "common" cultural views

of what it means to learn, to be academically literate, and to be a capable student

(Brilliant-Mills, 1993; Edwards & Mercer, 1987; Lin, 1993). Studies, like

those of Weade (1992) and Floriani (1993), show how teaching and learning are

roles taken up by all members—students and teacher—and are visibly situated

within the variable times and spaces of locally constructed, shared, and

thematically defined social contexts. Work by Gutierrez (1993) and Heras

(1993) show how when the contexts and interactional spaces for learning vary,

different opportunities for learning are provided. As studies by Alton-Lee &

Nuthall (1992) and Tuyay et al. (1995) show, common tasks can still lead to

different opportunities and different take up of academic literacies providing

variant views of capable performance. This study describes how the particular

actions of the teacher and students in this singular classroom provided certain

opportunities for learning a rigorous academic literacy practice. The study

further describes how over time the practice became commonly understood as

well as the commonly held expectation for performance and capability.

The problem of constructing understanding and capability across time

and space over the duration of a classroom's course of study has been theorized

in studies in terms of interactional intertextuality (Bloome, 1991) and

intercontextuality (Floriani, 1993; Gilbert, 1992b). In their study of classroom

life, the Santa Barbara Classroom Discourse Group (1992a, b) theorized three

major concepts to describe three generic elements of classroom life that have to

be viewed in action across time in order to be visible: (a) the construction and

reconstruction of "teacher" and "student" roles, (b) the referential systems that

give events meaning and significance, and (c) intertextual relationships that tie

learning events together. Intertextuality has been theorized as a social

construction of events and particular topics (Bloome & Bailey, 1992; Bloome &

Egan-Robertson, 1993), as central to critical discourse (Fairclough, 1993),

within a collaborative environment (Short, 1992), as the coarticulation of texts

and subjectivities (Kamberelis & Scott, 1993), and as a kind of reading

(Hartman, 1993). In these studies, the concepts of intertextuality and

intercontextuality (i.e., interactants' commonly held understandings of social

roles and relationships) are central to exploring how discursive actions of

teachers and students create, reinforce and sustain patterns of literate

performance that, when taken up by students, come to be seen as capable

performance (Kantor, Green, Bradley, & Lin, 1992). This study, by describing

the intertextual and intercontextual nature of related patterns of practice and

performance over time, contributes to other studies of literacy as a historically

constructed phenomenon (Barton, 1994; Santa Barbara Classroom Discourse

Group, 1992a; Street, 1984; Todd & Barnes, 1995) and of the role of capable

student as locally as well as historically constructed (Blumenfield, Puro, &

Mergendoller, 1992; Fernie et al., 1993; McCaslin, 1996; Prentiss, 1994; Rex,

1994a).

Few studies exist of the aftermath of detracking efforts upon students

who have gained access to classrooms from which they were formerly excluded.

While some studies have reported on the after-affects of tracking upon students

and schools at a macro level (Mehan, Hubbard, & Villanueva, 1994; Oakes &

Lipton, 1992; Wells & Serna, 1996; Wheelock, 1992), educational researchers

have yet to explore the micro-interactional dimensions of secondary level detracked classrooms which this study addresses. The problem of providing access for formerly disenfranchised students to rigorous academic literacies and of reconstructing their identities as capable students is taken up in this study by examining the discourse patterns in a classroom in which such access is provided.

The research problem can be viewed from two points of view--as the interrelationship of two themes of scholarship--research about language brought to and learned in classrooms, and investigations into language uses constructed by members within classrooms. These themes have been explored by Ethnographic, Sociolinguistic, and Ethnomethodological studies of classroom discourse dating back to the 1970s. Lin (1993) characterized a distinction in these kinds of studies that is helpful in understanding the particular dimensions of the research problem taken up by this study. Lin points out that research into language as a social phenomenon in classroom settings has been of two kinds: (a) studies that focus on the nature of linguistic processes and demands on children in classroom settings, including studies of discourse patterns and conditions allowing or constraining access and patterns of discourse within particular content areas; and (b) studies that focus on the ways classroom life is socially constructed in and through members' interactions, which entails how "student" and "teacher" are socially constructed roles, how academic content is socially defined through patterns of interaction; and how academic knowledge is intertextually constructed over time. She labels these two distinctions as

research problems that focus on language "of" the classroom, and studies that focus on language "in" the classroom.

The distinction between language "of" and "in" the classroom provides two lenses for looking at the problem of access in this study. The first lens regards access as a problem of entry into the academic language practices that students need to become academically capable. Through this lens, we observe the academic language "of" the classroom for its academic content and rigor as English curriculum, and for the expectations the language conveys for what counts as literate English practices. This lens allows us to observe, through the social and academic codes visible in classroom language patterns, what members commonly believe they should be doing in this classroom to perform capably. The second lens allows us to observe how through the language (i.e., discourse) members use "in" the classroom while engaged in academic literacy practices, opportunities for access are provided and taken up. With this lens we observe construction of the social interactions shaping teachers and learners roles and relationships to each other and to the English literacies about which they are speaking and writing. Through their discourse actions and routine patterns that constrain and allow access over time, we can observe students' performances as they take up the language "of" the classroom.

Language OF the Classroom

Studies of the first kind focus on the linguistic expectations and demands of academic curriculum and instruction "of" classrooms, and are concerned with

whether and how students "take up" (Edwards & Mercer, 1987) that academic language. Positing a view of curriculum as "conversation" in secondary school classrooms, Applebee (1996) argues for curriculum and instructional methods that provide all students with access to the traditional literacies of the academy. Specifically, he calls for scrutiny of "knowledge-in action" during classroom discussions. Such scrutiny involves observing the discursive actions of a classroom within culturally significant domains that are embedded in larger traditions of intellectual discourse. Instruction for curriculum-in-context requires that teachers help students participate in academically viable conversations within their local domains. Exploration of the ways in which a teacher provides opportunities for all students to take up rigorous academic literacies by engaging in literate local conversations that draw from historical intellectual discourses will be conducted by this study.

A view of the problem of access as a clash between students' diverse sociocultural histories and schooling expectation was taken up by The Center for the Study of Writing and Literacy in 1991. The Center identified a need for the development of a sociocognitive research agenda to fulfill its central mission: "the gathering of information to help educators improve their abilities to help all members of society become literate--across grade levels, across social classes, across language and ethnic groups, across educational settings" (Dyson & Freeman, 1991). The Center drew from a tradition of scholarship observing differences between home and schooling discourse practices (Au & Mason, 1983; Cook-Gumperz, 1986; Heath, 1983), exploring how teachers facilitating

students' communicative competence at the micro-interactional level affect the opportunities students have to develop academic and interpersonal competence (Cherry-Wilkinson, 1982), and how the learning of academic writing is a problem of entering discourse communities (Bazerman & Paradis, 1991). In its review of scholarship in this area, those in the Center surmised that insufficient studies exist to create a typology of classroom contexts or to answer questions about how exactly the classroom functions as a social system or about the nature of literacy activities that occur within these settings. Answering this call for more research in this area, this study will describe how a classroom functions in patterned ways according to particular social and academic codes as an interrelated social and academic culture that constructs particular academic literacies visible in student performances.

Language IN the Classroom

Studies of the second kind identified by Lin (1993) are concerned with how through discourse interactions classroom social cultures are built, how academic content is socially defined as members interact, how academic knowledge is built as an intertextual web over the course of time, and how the roles of "teacher" and "student" are socially constructed within interactional events "in" daily classroom activity. The problem of classroom access to academic literacies viewed through the lens of language "in" the classroom is observed ethnographically by studying the discourse through which members act to define and construct meaningful procedural and knowledge-building

patterns. This focus aims the research investigation at the social construction of the classroom's cultural beliefs about what counts as academic knowledge, as teaching and learning, and as student capability in order to answer the research questions.

As pointed out by Hicks' (1995) and others (e.g., Cazden, John, & Hymes, 1972; Edwards & Mercer, 1987; Marshall, 1992), one dimension of the problem is understanding how language is used in classrooms. Understanding its use is central to understanding how students learn as well as to discerning how they learn language-based literacies. Hicks' review of classroom discourse studies concludes that no single discourse method or strategy is applicable across all classroom groups or settings. Finding ways to provide all students with access to academically viable discursive practices will be achieved only through studies of particular teacher-student discourses in diverse teaching-learning situations (Hicks, 1995). This current study locates and micro-analytically describes a variety of discourse practices and patterns unique to the culture of a particular classroom in which both academically experienced and academically disenfranchised students can learn together.

In summary, this study, in its selection and analysis of particular cases, takes up a research problem with the following dimensions.

The study will

- explore ways in which the classroom teacher provides opportunities
  for all students to take up rigorous academic literacies by engaging in

literate local conversations that draw from historical intellectual discourses.

- describe how a classroom functions in patterned ways and according to particular codes as an interrelated social and academic culture that constructs particular academic literacies and particular student performances.

- describe the relationship between interdependent social and academic rules for action and the academic knowledge about academic reading and writing under construction.

- describe how the particular actions of the teacher and students in this particular classroom provided particular opportunities to learn that over time became commonly understood and commonly held expectations for performance and capability.

- describe the intertextual and intercontextual nature of related patterns of practice and performance that over time constructed capable student roles as well as capable performance.

Design of the Study

This is an ethnographic study of a high school class which provides students not officially defined as GATE with opportunities for academic access. The particular classroom selected for the study was chosen because it allowed a close examination of classroom practices that nonGATE students were able to learn so they could go on to academic success in higher education. The study

describes particular curricula and instructional practices in a GATE English

Literature classroom (taken by third year students) within a mid-size ethnically,

racially and economically diverse public high school whose policy allowed

nonGATE students to self-enroll into GATE classes. In this designated GATE

class, 10 of the 27 students, had none to little experience with being students in

GATE classes. Two students had no experience, 3 had some experience with

GATE classes in other disciplines, and 5 had some GATE English class

experience during the 5 years preceding the year studied. All of the 10 self-

selected into the class; none of them passed the GATE examination or one of the

other institutional qualifications for admission. These students, therefore, were,

by institutional definition, ordinary or general students. By the end of term, all

10 students completed this GATE English Literature class with grades ranging

from A- to C.

The second factor contributing to selection of this classroom for this case

study were my observations of the teacher providing student access in my role

as student teacher supervisor over 6 years. My frequent presence in the

classroom gave me the opportunity to observe Dave McEachen and his students,

and to note that I could not distinguish by their performance which students

were GATE and which ones were not.

A third contributing factor was my common history with Dave

McEachen as a fellow of the national writing project which allowed us to see the

project as a shared one, and of mutual benefit. With a common interest in the

findings of the project, we shaped research questions that served his interests as

an action researcher as well as my interest in understanding issues related to access and detracking. Dave's main concern was "Am I doing what I think I am doing?" In the negotiation between this question (and his more specific questions about curriculum and practice) and mine, we jointly shaped the direction of the study. This, in turn, shaped the type of data collected, the methods of collection (videotaping, interviewing, participant-observation, artifact collection) the telling cases selected for analysis, and my access to participants and other sources of data (e.g., phone numbers, grades, and performance records).

In selecting the cases of instructional practices and academic performance I analyzed for this study, I looked for comparative GATE and nonGATE student literate performances (spoken and written) and the patterns of classroom practices that contributed to their accomplishment. To explore access to social and academic competence, from the 10 nonGATE students in the class, I chose one student's performance for close analysis. This was a student who had found the class difficult (began with "F's") but who managed to earn a "B" grade for the first term. On the basis of a reconstructed view of her capability, this student went on to self-select the Advanced Placement English class as her next one (in which she earned an A), and subsequently to the University of California at Davis. Currently a junior there, she claimed in a recent interview: "I know that I learned a lot from him otherwise I probably would not have gotten into college; that's how bad the nonGATE classes are at my high school." At Davis as a freshman, Kora (a pseudonym), by-passed lower division

English classes (AP counted toward completion of lower division English),

taking three upper division English courses (Gothic English Literature,

Comparative Literature, and Shakespeare) in which she earned respectively

grades of B, C, and C. Kora's accomplishments appear even more noteworthy

in light of the fact that these were the highest grades she earned that year. As a

biology major, she earned poor grades in her science classes which put her on

academic probation and led to her switching majors to English.

To explore the rigor of GATE student performances, I selected artifacts

that were produced by GATE students who earned consistently high grades (of

A) and were acknowledged by the teacher and classmates as meeting the highest

performance standards.

Questions for the Study

The following questions oriented access to and initial collection of data

for this over time, classroom ethnographic study. The questions reflect an

interest in individual as well as whole group academic literate performance of

students of different capabilities:

- How do the teacher and students shape opportunities for
  constructing a common set of challenging academic literacies?

- What counts as rigorous performance, and how does the teacher
  establish such standards?

- What are the similarities and differences in performance across
  GATE and nonGATE students?

- What insights into similarities and differences in performance are provided by close sociocultural analysis of the interactions of teachers and students over time?

Given the dimensions of the research problem presented above and the corpus of ethnographic data gathered for analysis, the following research questions guided selection and analysis of particular telling cases aimed at foregrounding (a) the teacher's role in providing learning opportunities, and (b) the dimensions of nonGATE and GATE student performance:

- How does the teacher in his discourse interactions with the whole class student group shape opportunities for students to engage in the construction of challenging academic literacies?

- How does the teacher establish expectations for rigorous performance of academic literacies?

- How does teacher-guided instruction and curriculum support construction of a satisfactory range (capable to outstanding) of nonGATE and GATE student performance?

- How do nonGATE and GATE students' academic performances compare?

Data Collection and Analysis

The particular methodological approach in this study combines the ethnographic method developed by Spradley (1980) and interactional discourse analysis informed by Green and Wallat (1981). The ethnographic aspect of the

study frames the over time analysis of the class as it is constructed by members as well as an examination of how these students' performances and this class fit within the larger schooling context. The discourse analysis provides a basis for examining how in the moment to moment interactions access is constructed and experienced and situated definitions of capability are developed. These two together provide a basis for exploring the relationship between macro and micro contexts that constitute the lived academic learning experiences of students.

Collection and analysis of data followed a constant comparative method (Zaharlik & Green, 1991) to question and theorize according to emerging understandings, so that questions and subsequent analyses evolved. Emergent questions and theories, in turn, influenced sources and kinds of data collected and analyzed. I began data collection by interviewing the teacher on several occasions prior to the first day of class, entered the classroom as an observer participant on the first day of instruction and remained through the first 31 days. Although on a daily basis I acted more often as an observer than a participant (Briggs, 1986), I did teach one class (i.e., give a reading quiz and lead a post quiz reading discussion); give presentations of my research data and analysis to the class; and serve as a source of knowledge during discussions of literary texts. I returned to observe the class on a drop-in basis through the remainder of the school year, doing a close analysis of the class session on Day 156. Since then, I have conducted follow-up interviews with students from the class, the most recent in February, 1997.

Two central assumptions guiding data collection and its analysis were: (a) that a classroom learning ecology is complex, dynamic, interactive, interrelated, historical and visible through insiders' actions over time. Given its interrelated dynamism, an exploration of any particular classroom activity or members' action must be conducted in light of its relationship(s) to other elements and dimensions on other occasions; and (b) that through discourse (spoken and written), teachers and students meaningfully signal to each other (and to observers) who can say or do what, with whom, under what conditions, and for what purposes. Therefore, the study strove to locate, describe and analyze in detail, and attribute meaning to multiple, interrelated language-based, sociocultural activities, practices and artifacts, without decontextualization or disruption of their integrity.

The corpus of data included:

- statistical data on the school and district published by the school district;

- grades and course data from school archives;

- interviews, informal and formal (audio taped), with students and teacher both during initial entry and in subsequent follow-up conversations;

- field notes gathered in the classroom, daily during the first 31 days of instruction and on subsequent visits over the course of the year;

- videotapes (using two cameras and two microphones [a radio microphone worn by the teacher]) of all classroom activity immediately prior to, during, and immediately after class instruction;

- all written artifacts given to the students by the teacher (e.g., syllabus, calendars, instruction sheets);

- all student artifacts given to the teacher for assessment (e.g., essays, quizzes, poems); samples of all written student artifacts, including reading logs and in-progress drafts; and

- the teacher's teaching log books.

Telling Case Selection

Once all the data for the year-long course were collected, transcribed (Ochs, 1979), and analyzed, telling cases were selected to foreground the issues of comparative access raised by a final set of questions driving telling case analysis. Case selection choices were guided by adherence to "telling case" sampling assumptions (a) that particular cases would stand not as typical, nor as representative of the classroom culture, but rather as representative of emically (i.e., insiders') meaningful domains of cultural conditions; (b) that analyses of cases could provide theoretical inductions for theory-building; (c) that the cases would be sampled as tracer units to support a view of over time construction; and (d) that microanalysis of single cases would provide fine-grained descriptions of formerly invisible social, intertextual and semiotic conditions.

Given the volume of data collected, telling cases were selected after a domain analysis was performed of field note and video data (Spradley, 1980), structuration maps were constructed of classroom activity over time, classroom discourse interactions and interviews were transcribed, and textual analyses were performed of written artifacts. As particular knowledge of student histories was gathered, as student performances and particular relationships developed, and as transcriptions, notes and maps were analyzed, questions as to how specific actions by the teacher were taken up by students, and how specific student performances were related to patterns of classroom activity became possible. For example, a way of presenting readings of texts called by Dave McEachen "making-a-case" emerged as central to the view of reading and writing held in this classroom. Cases were made whenever the class talked or wrote about their readings of texts. Analysis of contributory telling interactions throughout the first 21 days made evident particular ways of engaging and acting that established social and academic patterns for the making of cases.

Analyses of dozens of selected telling cases (of classroom interactional discourse and related student performance artifacts) within ethnographic information gathered extensively over the first 31 days of instruction and revisited throughout the year-long class made visible (a) the establishment of curricula and instructional classroom practices providing opportunities for access to academically literate performance, and (b) literate performances by nonGATE and GATE students demonstrating common access to challenging academic

literacies. Analyses of telling cases across these two domains made possible descriptions of the following as telling cases:

1A. Teacher providing initial expectations and reinvoking expectations over time for rigorous performance of what counts as reading and writing about literary texts as represented in the class motto (i.e., "Anything odd inappropriate confusing, or boring is probably important");

1B. GATE and nonGATE student take-up of the motto's expectations in their classroom discourse and in their case-making essays about literary texts;

2A. curricula and instructional intertextual and intercontextual links across a cycle of activity (the quiz cycle) and interrelated cycles of instructional activity providing recursive opportunities for access to literate performance;

2B. GATE and nonGATE students' performances on assessment measures of literate performance across related cycles of activity (i.e., reading quizzes and in-class writings) linked to "making-a-case" and to the class motto;

3A. teacher establishing and constructing with students a routinized five-part sequential pattern of interrelated socially and academically rule-governed practices that helped shape what counts as academic literate reading and writing during cycles of activity;

3B. students constructing social and academic practices over the five-

part sequence during instructional ballad writing activity, and

individual nonGATE and GATE student ballad artifact

performance; and

4A. the class as a whole group taking over the floor of the classroom

(Day 21) to "make-a-case" for a reading for a student;

4B. over time (Days 1, 2, 4, 7, 16, 18) teacher and student(s)

construction of common social and academic discourse interaction

patterns that instantiated how to "make-a-case" to be an

academically literate reader and writer.

Overview of Chapters

In the 10 chapters that follow I present (a) the conceptual frame for the
study, (b) a review of related research, (c) a description of the methods and
methodology I used, (d) my findings from the study, and (e) final conclusions
and educational and research implications.

In Chapter II--Gaining Access to Classrooms with Challenging
Academic Resources--I lay out the nature of the problem of student access to the
social dimensions of classroom cultures as it is currently described in the
literature. I begin Chapter III--Conceptualizing Classrooms: Theoretical Roots
and Current Conceptions--by defending the place of classrooms like the one in
which this study is set to serve as a positive case. By referring to arguments
made by Knoblach and Brannon (1993) and Rosenau (1992), I position this

research study as a tentative and nonideological affirmative post-modern exploration. The rest of the chapter is given over to presenting a conceptualization of classrooms which underlies this affirmative study of interactional access to academic language-arts literacies. Chapter IV—Literacy, Textuality, Classroom Discourse, and Access—provides a selective review of classroom research which assumes the primacy of discourse in studying teaching and learning, of literacy in construing disciplinary subject matter, and of textuality in understanding the relationships between the two. I present studies from multiple theoretical and disciplinary perspectives that converge to establish an emergent perspective on discourse construction of literacy practices around text in classroom settings.

In Chapter V—Rationale for Ethnography as the Study Method—I provide reasons for ethnography as the method for the study. I explain how this study uses ethnographic tools from an ethnographic perspective. First, I elucidate what is meant by an ethnographic perspective as research that is conceptually driven. To be conceptually driven means the study is built upon theories which it uses to interpret the phenomena it observes in order to derive further interpretive theories. In particular, this study aims to inductively build tentative theory through the analysis of telling cases selected from extensive data gathering and transcription. I present the logic I will follow for data collection and analysis (Zaharlick & Green, 1991), a rationale for multiple lenses for conducting multiple levels of data analysis, then frame my data analysis

methodology as indebted to ethnomethodology. I conclude the chapter by

defining telling cases as heuristic sites for making logical inferences.

The specific ethnographic and discourse analysis methods and

methodology are explicated in Chapter VI--Methods and Methodology. I begin

with a narrative detailing the evolution and emergence of the study's design.

This classroom study is actually the second of three studies of literacy

construction access; its design and findings are heavily influenced by my studies

of two other classrooms. Next, I provide a brief description of the high school

and the classroom's students and teacher. I also describe my roles and

relationships with the site and the teacher before describing the corpus of data

that was collected, the methods used for its collection, and the methodology I

used for transcription of the ethnographic data from which I selected telling

cases. I provide samples of my various kinds of field notes to represent how I

performed on-going triangulation of my data, and describe my video and audio

taping, formal interviewing, and artifact gathering methods. I lay out the

cognitive anthropological methodology (Spradley, 1980) for analyzing the

semantic relationships visible in the various transcriptions of my data. I explain

why and how my selection of analytical methods was guided by my choice of

"event" as a pivotal unit of analysis. Given event as the conceptual point of

reference, I explain how through multiple layers of semantic analysis I viewed

emic classroom instructional events to produce maps or transcript artifacts for

further analysis. Through cross-time analysis of topical themes and tracer units,

I identified patterns and select particular segments of discourse and artifacts as

telling cases for further analysis. I explain how the discourse analysis method pioneered by Green and Wallat (1981) served to represent the moment-by-moment social construction of literacy events.

Chapters VII, VIII, IX, and X present the findings of the study. Though separate analyses, the four chapters are interrelated analytical layers of telling cases and pertinent ethnographic data. In Chapter VII--The Class Motto: Expectations for a Classroom Intellectual and Literate Ecology--I present an analysis of the GATE English Literature classroom motto as it is linked to its application in an academic literacy called "making-a-case." By showing how motto and case-making thinking are enacted in GATE and nonGATE student essays, I show a range of capable performance of this academic literacy and link performance to motto expectations and their evocation during class literacy events.

During Chapter VIII--The Quiz Cycle: Intercontextual Links for the Building of Literate Practices--I analyze the quiz cycle of activity and related student artifacts to further explore the dimensions of GATE and nonGATE students' capable performance. By analyzing student essay artifacts, I link student accomplishment to the making-a-case literacy as it is constructed through focused classroom interaction. This exploration foregrounds students' perceptions of the effectiveness of the class in providing opportunities for over time learning within a rich interactive dialogue.

In Chapter IX--Routinized Patterns of Sequenced Practices: Rules for Social Participation and Academic Engagement--I present a patterned five-part

sequence of activity that appeared throughout 11 of the 14 cycles of GATE
English Literature activity during the first 30 days of class. Using segments of
classroom discourse from the ballad cycle, I analyze the social and academic
rules implicated by members discourse actions. I theorize that the redundancy of
this routinized pattern of social and academic rules contributes to the opportune
classroom conditions which make effective performances possible. I present
nonGATE and GATE student ballads as evidence of a range of capable
performances.

Chapter X--Building in the Moment and Over Time: The Construction of
Capable Literate Performance-- presents a micro analysis of discourse
interactions on Days 1, 2, 4, 7, 16, 18, and 21 that demonstrates how, over
time, in and through moment-to-moment teacher and student actions, the
making-a-case literacy practice was constructed as a commonly held group way
of thinking. I perform this analysis by exploring how interrelated social and
academic dimensions of the literacy were built during 12 interactional segments.
The analysis foregrounds the teacher's actions in providing multiple
opportunities for student take up of specific dimensions of the practice.

I present a summation of the theoretical insights about teaching and
learning that emerged from the study in the final chapter, Theoretical
Conclusions and Educational Implications. These insights are presented in
Chapter XI as reconceived familiar assumptions, namely that

- once is never enough
- teachers play a crucial role as mediators of learning

- learning takes place over time

- learning academics means learning how to be a particular kind of student

- every student can learn when conditions are amenable

After an elaboration of the meanings of these assumptions, I suggest their implications for school language arts literacy learning, for classroom teaching, for issues of access raised in Chapter II, and for further research.

CHAPTER II
GAINING ACCESS TO CLASSROOMS WITH CHALLENGING
ACADEMIC RESOURCES

Introduction

This chapter lays out dimensions of the issues surrounding student access to learning academic literacies. It illuminates the social dimensions of the problem as one of student acculturation to the classroom cultures they build, within which their membership roles and relationships which position their meanings for their texts and text-based activities are central to their learning of academics. The chapter also focuses on the issue of how to conceptualize access to academic knowledge-building processes which students need to exercise the discourse language and conventions of classroom interaction. Effective exercise of academic language requires teacher mediation of certain kinds. Through effective exercise of the language conventions, students can construct not only academic knowledge, but also new roles for themselves as capable students. In focusing attention on how students acculturate to learn a language arts literacy in and through language, this chapter conceptually frames issues pertinent to access and raises particular questions this study can help address.

Social roles and relationships that students assume within classrooms are at the heart of their learning of academics. I argue in this chapter that it is in classrooms like the site for this study that students who would have been excluded from literacies leading to academic mobility and self-satisfaction can

learn them, even within the powerful political and social sorting forces of the larger schooling and societal cultures. I make this argument by claiming that we need to focus our attention on how students learn language literacy in and through language. They learn the subject matter of English language arts by becoming effectively literate in the practices of reading and writing in academically literate ways. To do this they must become proficient in exercising the academic language knowledge of the classroom group within which they are to co-construct academic practices. In addition, they must become adept at the interactional discourse language of the group in order to enter into social interactions through which the academic literacies are built. And finally, to the extent students are given opportunities to use academic language to build literate reading and writing practices by entering into the social interactions to which they are tied, they can reconstruct themselves as capable students.

Defining Access

In this study, I use the term "access" to mean gaining opportunities for participation. A multifaceted set of issues surrounding gaining access come to light depending on where and how one looks at whatever has been identified as problematic for gaining access, for what particular purposes, and with what outcome expectations. Access, like the term "literacy," is socially and theoretically constructed (Becker-Soares, 1992) and carries powerful political weight. Defining "access" as I am in this study is a conscious attempt to inscribe a particular informing meaning for the term. By using the term

"access," I mean to link my study to current salient educational issues, theorizings and studies in the field which explicitly use it or imply it as central; nevertheless, such a linkage is not meant to imply a single political position on my part; nor by studying access and expounding the implications of my study am I taking up of the point of view of the rhetoricians, theoreticians, or researchers whose work I invoke in its design. At this stage, I use ideas and information as tools for framing my descriptions, analyses and questions. This study is meant to serve as a heuristic for others who will follow in the study of ways of supporting student opportunities to gain access to capable performance of challenging academic literacies.

The Problem of Access

One of the great social problems in our schools is the disparity in students' access to knowledge and understanding that would serve them well in higher education. Within individual schools there is often a wide range of student exposure to opportunities for developing academic expertise. Given the sorting and tracking practices that occur across school course offerings, both explicit and inexplicit, a large percentage of students are separated early on from opportunities to enter into and become proficient in academically viable activity and discourse. Classrooms in which academic literacies are rigorously practiced become the domain of the few, privileged students who have established themselves early on as deserving (Oakes, 1985).

Educators have argued for the right and the ability of all students to be given access to the cultural capital available to those with a "good" education. Scholars like Lisa Delpit (1995) challenge the view of Gee (1990) and others that it is difficult, if not impossible, and inadvisable for some students to attempt the acquisition of academic discourse. She questions the helpfulness of the assumption that certain student's home and community discourses and their implicit values are in conflict with the discourses of schooling and may lead to their rejection of their primary identities. In response to these sometimes well-intentioned assumptions, Delpit presents the views of students and parents of color who

> First . . . know that members of society need access to dominant
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> discourses to (legally) have access to economic power. Second, they
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> know that such discourses can be and have been acquired in classrooms
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> because they know individuals who have done so. And third, and most
>
> significant . . ., they know that individuals have the ability to transform
>
> the dominant discourses for liberatory purposes--to engage in what
>
> Henry Louis Gates calls 'changing the joke and slipping the yoke, that
>
> is, using European philosophical and critical standards to challenge the
>
> tenets of European belief systems. (p. 162)

Among her suggestions of what teachers can do to help students master the dominant discourse, Delpit says they must recognize the conflict between home and school discourses. They must understand that students who appear unable to learn are often choosing not to learn

in the face of what they perceive as a painful choice between allegiance to "them" or "us." The teacher, however, can reduce this sense of choice by transforming the new discourse so that it contains within it a place for the students' selves. To do so, they must saturate the dominant discourse with new meanings, must wrest from it a place for the glorification of their students and their forbears. (p. 164)

By arguing that all students can learn the "superficial features" as well as the subtle aspects of academic discourse, Delpit issues a moral challenge to all teachers to find ways in their day-to-day classroom interactions with students to grant equity of academic opportunity.

Research has made visible multiple ways in which students are regularly denied access to academic learning by establishing differences between school standards and the language and cultures of particular groups of students (Au & Mason 1983; Heath; 1983). Once we accept Delpit's (1995) moral challenge to grant access to all students regardless of their discourse practices in their home communities, certain questions need answering: What is it that we want to grant all students access to? With this study, I am making distinction between two issues (a) getting access to academic classrooms, and, (b) having an equitable academic classroom once the students gain access. While it is arguably necessary in the interest of educational equity to allow students access to all academic classrooms, what does a seat in such classrooms mean? Once inside academically equitable classrooms, what should students be learning; and, more significantly, what are they given opportunities to learn? If classrooms are

minicultures or discourse communities with their own social agendas and cultural ideologies integral to the shaping of academic literacies, then should we not be observing what shaping occurs within individual communities and in what ways? Should we not be concerned with understanding how those shapings are instantiated by member interactants as particular literacies, and that within heterogeneous classrooms all students have opportunities to be challenged?

The view that learning and knowledge are the products of social activity intrinsically shaped by its history and context has been forwarded by the scholarship of Lave and Wenger (1991). When learning is viewed as situated, it follows that possessing content knowledge is not the sole component of expertise, nor is it sufficient. Rather, participation in routinized social activity constructs social relationships within which participants can practice and become proficient in particular ways of using and building knowledge. Therefore, access to learning and knowledge, from this perspective, should focus on available social relationships, on opportunities for practice of academic literacies in those relationships, and on the patterns of routine practice participants engage in. "Social" within this situated frame refers to the nature of interactions between interactants, including their conditions, relationships, and outcomes.

A recent study by Nespor (1994) confirms the value of exploring the social dimensions of academic expertise building. Nespor investigated the "community of practice" physics students at Cal-Berkeley shared with physics students in other parts of the world, but not with knowledgeable peers on their

own campus. Across time and space (over the Internet), students were observed in social networks with shared understandings of what members were supposed to do to engage in building and sharing knowledge. New members had to learn what they could do in an interactive space and how they should use their time. Membership involved developing an understanding of the kind of person who could be in that space and take up that time. As newcomers learned how to move around in the socially defined electronic time and space, they became proficient insiders who could engage in knowledge building and sharing practices. The study provides a view of how local, immediate activity becomes learned, stable, sanctioned practice that implicates future accessibility. In addition, it provides an understanding of how some students are initiated into academic cohorts, becoming recognized as "good students," while others are excluded and marginalized through their insufficient socialization to particular networks of knowledge use.

Studies of the social dimensions of classroom practices have provided initial insights into the what and the how of academic access issues. Bloome (1989) took up the question Access to what? when he studied the role of written language in a seventh grade English-social studies classroom. He viewed the classroom community by using a heuristic of a three-level face-to-face interaction structure: teacher-class, teacher-student, and student-student. By rendering visible how students' written language practices signal social participation in these three levels of the classroom community's activity, Bloome displayed how written language was a tool not only for academic engagement

but also for social doings. Given the intrinsically social nature of academic
activity, Bloome (1989) framed the questions researchers should be asking
about access:

> In asking what students gain access to, with regard to literacy, questions
> need to be asked about a) the social and cultural agendas of the
> classroom community at each level of that community, and b) how those
> agendas are being pursued. (p. 103)

Bloome's study illuminates the tension between home agendas for literacy
practices and school practices. He points out that there is no apparent direct
relationship between how students orient themselves toward school writing and
the written literacy practices they encounter at home. Neither does their home
practice appear to serve as the foundation for their school written language
practice. What happens in the communicative community of the classroom is
central to students' use of written literacy at school and at home.

> At least two sets of factors mediate the relationship of students' use of
> written language in home and classroom settings. The nature of
> academic work and students' classroom communicative competence.
> These two sets of factors are major influences on how the use of written
> language is negotiated at the various levels of the classroom community.
> (p. 104)

What students are asked to practice in the classroom, how they interpret the
classroom texts and demands, and how frequently and efficaciously they
participate in the social discourse necessary for practice to go forward

determines access to academic literacies and to becoming a member of the recognized cohort of students practicing them.

Access to Academic Literacies as Resources for Participating in Schooling

Arguments in support of disenfranchised students' access to academic literacies have, at base, a belief in literacy as a determining factor in students' socioeconomic mobility in the larger society. Street (1984) lays out the complexities and limitations of such a belief. He alludes to social anthropologist Goody's (1968) depiction of literacy as the technology of the intellect leading to a kind of "technological determinism" separating out those who are literate from those who are not. Street argues that such a dichotomous distinction is too reductive in rendering the complex social and political facts of the cultures in which literacies are practiced. Street cites studies (e.g., Graff, 1979) that forcefully challenge the claims that literacy leads to social mobility and self-fulfillment.

Street (1984) distinguishes between an autonomous model of literacy adhered to by Goody (1968) and others who link privileged literate practices engaged in by the socially powerful members of a culture to beliefs in their intellectual superiority, and an ideological model. The ideological model recognizes the dominance of literate practices as determined by their valuing in particular societies and sociocultural subgroups who each regard them as intellectual achievements. The ideological model of literacy attests that any study

of literacy cannot be separated from its embeddedness in the ideology and social power structure of the society in which it functions. Street's frame makes it possible to view access to literacy as access to the social practices of particular cultures and their social subgroups. This view calls in to question the conventional meritocracy model in which literacy is a state of grace achieved by the most able and deserving.

Although educational scholars have argued for changing the curriculum and pedagogy of schooling to acknowledge the ideological nature of academic literacy practices, schools' academic curricula continue to maintain an autonomous orientation toward literacy practices. This autonomous orientation is kept in place by powerful sociocultural patterns of the larger society in which schools reside as prime socializing agents. Scholarly work such as Street's is crucial to frame an orientation toward academic literacy that promotes studies which unpack the invisible social power relationships sustaining educators' current views and practices. This study describes and documents local attempts by an individual teacher practitioner to work efficaciously within the powerful sorting affects of the autonomous mind set.

Access to Language: An Interdisciplinary, Multiple Theory Concept of Language

In order to move from a claim that students need access to literacy to the claim being made in and through this study—that access to literacy means access to particular kinds of language, I forward a theory of language that makes such

a connection possible. Work by philosopher of communication, John Stewart (1995) conceived what he calls a postsemiotic philosophy of language as articulate contact. Stewart, while recognizing the contributions made by dominant semiotic conceptualizations of language as systems of meaningful signs, traces a line of thinking from Heidegger, Gadamer, Buber, and Bakhtin, including theories by Ryle, Austin, and Wittgenstein, which recognizes the limitations of the single theory of semiotics and provides a compatible alternative. Stewart builds a case for an interdisciplinary focus that incorporates multiple theories to deconstruct the narrow "conduit metaphor" for language which he argues ignores the inherently social processes of language in the construction of individual action. Stewart's theory of language as articulate contact moves beyond language as tool to language as constitutive:

> ... it is conceptually and practically useful to treat language first and foremost not as a system but as a kind of human event, as "languaging" or speech communicating. Second, this kind of event is the site of human being, the dynamic that distinguishes us as understanders from even our closest primate, whale, and dolphin cousins. Third, this ongoing, collaborative engagement in understanding via languaging is the human's way of constituting world ("world building and rebuilding" or simply "worlding"), when world is understood as the sphere of coherence we inhabit. Fourth, this understanding is negotiated; it occurs in contact between persons, which is to say that these events are irreducibly dialogic or interpersonal. Finally, this understanding in

contact is articulate, which means both that it accomplishes

differentiation or categorization and that it occurs paradigmatically as

oral-aural contact. (p. 130)

Stewart's (1995) argument for what is accomplished in and through

"languaging" serves as the foundation for seeing language differently from its

use as a tool by humans in social relationships, and as more far-reaching than its

application as a means of communicating. Language is not merely used by

literacy learners; language is the learning, is he world of the learning, and in so

far as it constructs identity, is even the learners. Stewart's theory provides a

way of looking at access as fundamentally tied to the "languaging" practices of a

sociocultural group during culturally meaningful language events. When

Stewart's and Street's (1984) perspectives are related, they have profound

implications for how access is conceived and achieved. Access becomes a

matter of situated language use by teachers and students within literacy events

regarded as academically and intellectually powerful within the culture of

schooling. Languaging events, then, can be viewed as knowledge-

constructing, discourse-generating, and capability-constructing occasions.

Access to Academic Language as Knowledge, as Discourse, and as Capable Performance

While I have made the argument that practice within academically viable

social relationships constitute a major dimension of educational access, another

aspect of access needs to be forwarded--the socioculturally and historically

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situated nature of academic subject matter. Traditionally, the content of English as an academic subject area of study has been regarded as language as viewed in and applied to the study of great literature. The rise of composition scholarship expanded this view to include writing as an integral part of the curriculum (North, 1987; Nystrand, Greene, & Wiemelt, 1993). More recent conceptualizations of the reading and writing subject matter of English classrooms have argued there are no unified, prespecifible things or practices which count always and only as academic reading and writing (McHoul, 1991). Rather, there are readings-in-a-classroom and writings-in-a-classroom which continually and actively reconstitute English language arts subject matter. What counts as academic English knowledge is under continual historical and local reconstitution as knowledge is brought to, acted upon, and reconstructed in classrooms. Ontologically, knowledge from the past is always under reconstruction as it is entered into current English classroom conversations and rebuilt to suit the current knowledge-building contexts (Applebee, 1996).

When this view is combined with the view of language as constitutive, it can be argued that for students to gain access to this academic English knowledge-building process, they must have access to the academic language of the group within which they will use it in its multiple spoken and written manifestations. The spoken and written language necessary for students' effective access to academic knowledge in school is multidimensional. I will present three dimensions pertinent to the questions of access raised by this study. First, school English language is itself a kind of academic code

knowledge whose dominant purpose and application is the learning of academic literacies, which are themselves not unified or prespecifiable. When exercised within classroom literacy events, academic literacy language requires teacher (teaching) mediation for students to gain access to occasions of learning and exercising the code. Second, language for learning English subject matter can also be viewed as interactional discourse, as the medium and means of learning and knowledge building. The language of Interactional discourse requires student understanding of how to read and enter into and make sense of the constantly evolving interactional context or frame. Third, as discourse, language is also a medium and a means for constructing a view of the self in relation to other. For example, academic language is the means and medium for constructing oneself as English student visible to self and other as capable. The following three sections address how language relates to issues of access in each of these three areas.

Academic Literacies and the Teacher's Role

If, as Delpit (1995) suggests, students need to gain access to academic knowledge that will serve them in higher education, a view of what counts as academic knowledge at the collegiate level is needed. Such a view provides a basis for comparison of the preparatory academic knowledge being built at the secondary level. Street (1996) begins his conceptualization of academic writing as an academic literacy that, from his perspective in comparing first year college students and doctoral dissertation writers, is defined by "... principles and

problems [that] occur across the range and the same general expectations of abstraction, structure, analysis" (p. 105). More specifically, he describes written analysis using his expectations for analytical writing submitted by his anthropology students:

> This is the sort of writing we are frequently asking students to do. We ask them, firstly, to set out . . . one or two basic claims of an abstract kind and then to provide ethnographic examples that illustrate, elaborate or challenge these claims. . . . The relationship of concrete examples to abstract propositions, then, provides both deeper insight into this particular situation and a broader base for comparison with others. As these points of abstraction weave their way through the text, they will add texture and depth to what otherwise would be simply a list of events and comments. The writer can then go back over the thesis or essay and pick out the passages where these more abstract points are made, then pull them all together and write a conclusion that outlines her current position in light of all the conflicting evidence and argument. Finally that conclusion goes to the beginning of the thesis or essay and becomes an initial assertion: "this thesis argues that x on the basis of y, and I will take you through how my data and my analysis of it . . . led me to those conclusions." (p. 105)

Street (1996) follows his initial definition by pointing out that at the collegiate level of academic writing it is not the medium itself—the textual argument—that establishes the discourse of the text; more importantly, the type

of relationship being established between the writer and the reader determines the argument and the style of the discourse (Ivanic, 1994). He counters the strictly positivist view of academic writing. More than simply operating at the level of writing technique, skills, and grammar, the problems students encounter with academic writing occur at the level of identity, selfhood, and personality. Learning the study skills associated with academic writing is not sufficient, Street argues: "the issues involved are those of epistemology (who controls knowledge and how; who has the right to give voice) and of identity (what version of self is being expressed in different forms of writing)" (p. 106).

A compatible argument to Street's (1996) has been forwarded in regard to academic reading. An objective, essentialist view of academic reading is similarly challenged by Heap (1991), who presents historically differing theories of reading to argue that texts can be processed in different ways, just as they can be written differently. Regardless of how readings or writings are constructed, it is why they are constructed that is most informing because textual constructions are determined purposefully. Reading and writing acts are purposeful and social, coming into existence as they do among members of reading and writing cultures. There is a principled rationality to reading and writing acts that serve not only the normative values of what counts as effective reading and writing, but also the power relationships between those who evaluate the outcomes of reading and writing actions--those who judge effectiveness. These two dimensions of literacy production--serving expectations constructed through power relationships and normative practices--

within the evolving contexts of literacy construction guide decisions made by writers and readers.

Reading and writing as academic literacies are more a product of contextual particularity, and their acquisition is more a form of acculturation (Heap, 1991). Students become acculturated as readers and writers by learning what counts as reading and writing criterially and procedurally. Becoming an effective academic reader and writer means becoming acculturated, which is a matter of learning how in each situated moment which procedural definitions of reading and writing satisfy the criteria for accomplishment.

Through Street's (1996) and Heap's (1991) lenses, academic literacies can be viewed as multiple and varied across disciplines and classrooms; the rules for acquiring academic literacies are often invisible and unarticulated; and, acquisition involves, among others, cultural assumptions about authority and legitimacy based on power relations. The apparent arbitrariness of such nonuniversal qualities of literacy knowledge raises a number of questions. What academic knowledge are we giving students access to if within each classroom culture different literacies are under construction? How can teachers provide opportunities for learning academic literacies that do not encourage the extremes- -cynical or naive "buying in" to the discourses advocated by the powerful voices of the teacher and academically elite students?

Bill Green (1991) conceptualizes the considerable role of the teacher through McHoul's (1991) postmodern lens in a way that addresses the problematics raised by the previous questions. Where the sociohistorical

dimension of academic English literacies problematizes the identity of the subject

matter, "The teacher (teaching) must be understood here as 'standing in' for, and

hence as mediating, culture, tradition and (the) discipline—all of which need to

be seen in plural and even contradictory, conflicting and heterogeneous terms"

(p. 217). He advocates teachers pointing students to academic literacies as

socialsemiotic practices that are "characterized necessarily by a certain

determinacy which is at once enabling and constraining" (Frow, 1983, as cited

in B. Green, 1991). When curriculum and the knowledge it is meant to pass on

is understood to be social practices and as such a matter of producing literacy

changes that include subjectivities as well as specific kinds of academic

knowledge, then the teacher must make particular accommodations. Students

need explicit clarification as to the nature of the tensions between the limits and

the opportunities of their agency as readers and writers; and students need

experience in experimenting with solving the problems that arise within these

tensions. In order for such accommodations to be made, the teacher must be

pedagogically able to recognize the necessity of discontinuity, reflexivity,

specificity, plurality, difference and negotiation as key pedagogical principles

(B. Green, 1991).

Academic literacy is not, then, a set of formal properties or the following

of specific rules of practice so that these become internalized in the head of the

learner. To become academically literate means to become conversant in and

facile with the conventions and the ingredients that constitute literacy, that

surround it, and that are used at particular moments in particular situations

calling for it. Academic reading and writing is knowing how to engage with and construct texts strategically and procedurally. The role of the teacher as social arbiter is to provide opportunities for students to exercise particular voices in purposeful and strategic ways in and through multiple genres and occasions of language use.

Access to Academic Language and Literacy as Social Knowledge

In order to be communicatively competent in each discipline, students must take up and use the terms and the academic procedures they imply in appropriate practice as circumscribed within individual subject matter classrooms or speech communities (Bloome, 1989; Hymes, 1972). In addition, language as exercised within a discourse community is the medium and means for gaining access to, for building, and for sustaining that community (Bazerman, 1983; Emig, 1983). Knowing when and how to exercise the communal code is critical to efficacious entry and continued participation.

Acquisition of such critical knowledge is not immediate, requires engagement with those who already know it, and entails considerable uncomfortable practice and examination of a newly evolving way of talking and thinking. In a study of a writing course meant to initiate college freshmen into the written academic language of the university (Stock & Robinson, 1989), one approach to this challenge is observed. In this course, the students' talk and writing about their literate engagement with the subject matter in their other

academic courses became the curriculum. Acting upon her assumptions about language as socially constructed subject matter which reflects the values and knowledge of the participants, the instructor was a co-participation in all class writing activity, and resident academic expert. A class of freshmen new to the university would not ordinarily contain experienced university members who could introduce knowledge of university academic discourse practices. The way access was planned and executed through the teacher's pedagogical approach and curricular plan acknowledged the intensely complex social dimensions of the discourse knowledge needed for access to an academic community.

It was the teacher's plan that when the students in the class wrote for one another and for her, and when she wrote for and with them—all of them about subjects they brought to each other—the class would dramatize the tension that is both inevitable and essential for all who would be readers and writers in any new social community: the tension between one's own and the community's forming and formed languages. The teacher knew well that in time her students must come to be familiar with the broader academic community's various languages—their peculiar conventions and vocabularies, their different ways of introducing discussions, shaping questions, framing problems, posing solutions, expressing concepts; but she also believed that students must speak and write their various ways toward such familiarity, not merely listen and read their ways toward it. She believed that any community worth that name must include individuals as active participants, thinking their own

thoughts, speaking them in their own languages. (Stock & Robinson, 1989, p. 318)

In their study of the course, Stock and Robinson analyzed how the interactants "dramatize" the inevitable and essential tension between ones' own language and learning a new language of the university classroom and the language of higher academics. They report that

The message of the course design and conduct was two fold: the social worlds of conversation and letters are ones that continually make and remake discourse and shape and reshape knowledge; the perspectives and expressions that students bring from the worlds of their prior experience have place and purpose in them. (p. 318)

As a setting for socially negotiated acquisition of academic knowledge usually thought of a rhetorical and interpretive, composition courses, mostly residing in humanities or English departments, are considered "soft" subjects of study. Traditionally, distinctions are made between learning the discourses of "hard" and "soft" disciplines. Social sciences and the humanities are academic communities thought to be inherently interpretive in epistemology and ontology; whereas, the physical sciences are regarded as analytically objective in their study of physical phenomena. Those who hold to this distinction (mostly members of the "hard" sciences), apply a transmittal-possession model to issues of access to knowledge. However, other scholarly voices within the community of "hard" sciences have challenged a view that "factual" knowledge can ever be divorced from the social and cultural systems of beliefs and structures of

authority in which they reside. Over the last four decades, the field of sociology

of science has articulated a view of scientific knowledge as other than objective

and impartially certified. Scientific knowledge is viewed as "an enterprise

shaped at many levels by human values, beliefs and commitments," (Kelly,

Carlsen, & Cunningham, 1993, p. 207) and as a body of knowledge brought

about by particular social and historical conditions that are socially contingent

Bazerman (1983) in his studies of the sociological construction of

science in discourse communities and Lemke (1990) in his descriptive analysis

of how science is talked into being in science, classrooms as a social semiotic

have contributed to our understandings of the social dimensions of knowledge

construction and reification. Their work makes visible how academic languages

become learned in and through their exercise in discourse communities. The

acquisition of hard, scientific information is seen to be (as already pointed out in

Nesbor's (1994) study) more a function of access to the discourse practices that

instantiate meanings viewed as appropriate to the languages used in particular

academic settings. If students are to gain access to the languages necessary to

practice academic literacies, they must be given opportunities to experience and

work through the tensions that accompanying learning a new language, to have

ample practice applying the new languages, and be able to bring their own

languages and prior experiences to the learning enterprise.

Lemke's (1987) social semiotic model for literacy education provides a

frame for observing classroom constructed academic literacies as they relate to

the issue of access. In schools, students are taught there are particular ways to

make sense of the knowledge presented to them. These particular ways of making sense manifest in spoken and written language. Literate language is a sense making form because it incorporates the social practices of the community that uses it. School, or academic, literacies are forms of social action, occurring within some sort of social situation, which make sense of and to others in the context of prior actions, contexts and meanings. Lemke's notion of "selective contextualization" (p. 290), stands for how within each literacy setting members make meanings through literacy acts that place each act in a conceptually larger and temporally earlier context. In particular ways, a member selectively relates an act to some acts and not to others. Literacy acts, from a social semiotic perspective, need to always be viewed as social actions as well as intertextual and intercontextual ones. Therefore, social semiotics recognizes "the common semiotic resource systems of a community, but it goes beyond them to also identify the typical, recurring uses to which these resources are put in the community" (p. 291)

Lemke (1987) points out that traditionally schools do not teach the semiotic formations or recurring patterns of meaning that different groups in the community actually make through written language. He attributes this oversight to the domination of a traditional transmission model of communication over a largely absent model of selective contextualization. A selective contextualization model emphasizes a community's conventions for selecting contexts because "[t]hese conventions are what semiotic formations describe, and they are what we need to formally and explicitly teach" (p. 292).

In naming four domains of selective contextualization--the syntagmatic, paradigmatic, situational, and intertextual--Lemke provides a sense of the knowledge students must have to make the numerous, complex choices required to selectively contextualize. Syntagmatic contexts "define the familiar activity to which a particular act belongs. . . ." Paradigmatic contexts "define the set of distinctive alternative acts or word that might have occurred at the same place in the activity sequence. . . ." Situational contexts "define an act's immediate social context" while intertextual contexts place a literate act within a selective set of other texts (pp. 292-293).

> Once you know how to selectively contextualize according to the
> conventions of a community, the process seems simple and natural,
> even obvious. But it is not. How can we tell when two slightly
> different wordings say the same thing, i.e., make equivalent meanings,
> and when they do not? How do we know which connections of terms
> are incidental and which central to how people talk about a subject?
> How do we know which logical relation is supposed to exist between the
> first sentence and the rest of the paragraph, or between the whole of one
> paragraph and the chapter of another? Or the differences in organization
> between narratives and arguments? Or exactly what the relations are
> among textbook readings, class answers, homework writing, essays and
> tests? (p. 293)

Viewed from a social semiotic frame, the problem of access to academic literacies raises a distinct set of questions. If understanding and practicing the

how and when of application is essential to the learning of academically literate

forms of knowledge, and if these are not currently explicitly taught, then how

might they be taught? Furthermore, if some students learn these

contextualization understandings outside of school through family and

community practices, how do schools incorporate that knowledge within a

program of benefit to all students? In terms of the particular focus of this study,

how do teachers in classrooms with students of mixed exposure to and

experience with practices amenable to selective academic contextualization

provide an equitable and efficacious community of practice?

Access to Academically Viable Discourses for Learning

Questions of educational access remain problematic in part because of the

complexity of issues surrounding questions of learning. Fundamental research

questions such as What counts as learning? and How can we know if students

have access to learning? or, How can we determine if or when learning has

occurred? have the potential to powerfully affect issues of access. Research

guided by such questions will open for scrutiny the socially and culturally

established, standard driven measures of academic achievement which continue

to be dominated by hidden, invisible social and cultural agendas.

Vygotsky's theories of language as a mediating tool for human learning

have been interpreted, developed and applied by scholars, researchers and

practitioners interested in how learning occurs. Wells and Chang-Wells (1992),

Moll (1990), and Wertsch (1991), among others, have focused attention on Vygotskian-based studies of what counts as classroom learning.

Wertsch's (1991) conception of an irreducible dynamic relationship between human agents, and their language, action and voices provides an analytical frame for exploring the complexity of the issue and how it should be considered in terms of student access. Wertsch extrapolated a view of language as a "mediational means" that shapes human action. Wertsch argues that socioculturally situated mediated means shape human action, and the two are mutually determining. In the study of mind, mediated action is an irreducible unit of analysis, and the person(s) acting-with-mediational-means is the irreducible agent. By theorizing language and action as irreducibly co-determining, Wertsch provides a constitutive link between agents' actions and their language.

Wertsch (1991) refers to Bakhtin's theory of "voice" to link three assumptions to the agent-action-language relationship: (a)". . . to understand human mental action, one must understand the semiotic devices used to mediate such action"; (b) ". . . certain aspects of human mental functioning are fundamentally tied to communicative processes"; and, (c) ". . . one can adequately understand human mental functioning only through some sort of genetic or developmental analysis" (p. 13). Both Vygotsky and Bakhtin believed communicative practices gave rise to individual mental functioning, and, that the social dimension of consciousness is primary, while the individual dimension is secondary and derivative. The notion of voice sustains the

perception that "mental functioning in the individual originates in social, communicative processes" (Wertsch, 1991, p. 13).

In addition, Wertsch (1991) in keeping with Bakhtin's (1981) theory of heteroglossia, applies the notion of voices to denote there are multiple ways to represent events, objects, circumstances or problems in a situation. By positing an agent-action-language-voices relationship within a situated sociocultural context, Wertsch makes possible a particular view of learning as "learnings,"that are visible as multi-voiced, language constituted actions of student members of sociocultural classroom communities. This view of learning assumes heterogeneity of individual learnings rather than one avenue for thinking. It is a view that cannot reduce learning to the metaphor of "possession," of what students "have. "The study of learning, then, should involve questions as to why "certain forms of speaking and thinking (voices) rather than others are invoked on particular occasions, . . . and how and why a particular voice occupies center stage, that is, why it is 'privileged' in a particular setting" (Wertsch, 1991, p. 14).

Questions of access that arise from a sociocultural perspective of classroom learning ask What is being said and done in this classroom socioculture to provide opportunities for learning to be mediated through multi-voiced language interactions? Which voices are privileged through more frequent occupancy of classroom time, interactional space and activity?

Access to Opportunities to Build Capable Academic Selfhood

When Gee (1990) raised the problematic of students sacrificing their personal identities to take up academic practices, he moved the issue of access into the realm of selfhood. Delpit (1995) reframes the issue as a problem to be solved by teachers. Teachers need to ease student choices between "them" and "us" "by transforming the new discourse so it contains within it a place for students' selves" (p. 164). Egan-Robertson's (1994) study of schooling literacy practices that made students researchers of their own communities speaks directly to one way "personhood" can be developed in schools. In Egan-Robertson's project, students' lived experiences became the subjects of study to which literacy practices were applied. As members of a writing club, not concerned with the designated classroom curriculum, student members of the club could focus their attention on learning to do action research that affirmed and melded their lived selves and their school selves. The approach used by the teacher in the classroom of this dissertation study differs in that academic literacies, practices and languages, not student experiences, are the curricula subjects. Students' school related experiences as well as their life experiences are brought to bear in the classroom discourse to support their learning of academics.

The distinction may be usefully applied to look more closely at implicit dimensions of Delpit's (1995) challenge: How can teachers incorporate students' nonschool lives into schooling practices that build academic literacies and academic knowledge? How can they acknowledge students' lived identities

while building their identities as students capable of academic learning? In what ways, other than making students' lives the subject of study, can they incorporate students' experiences and senses of themselves into academic work?

When framed in this way, the issue of access may be construed as a problem of providing disenfranchised students with access to classroom opportunities to construct their student selves. As Gee (1990) and Delpit (1995) have pointed out, students who do not identify with student roles regard school as an "us" against "them" world. Providing nonacademic students with access to the academic world means giving such students access to contexts, occasions and activities in which they can construct and recognize their new student selves.

Bakhtin's (1981) ideas about self as a construct are helpful in theorizing how such access to student selfhood may be regarded in a classroom. Building on Buber's philosophical representation of I and thou relationships, Bakhtin's assumptions about self are based on a "fundamental principle: it is impossible to conceive of any being outside of the relations that link it to another" (Todorov, 1984, p. 91).

> In life, we do this at every moment: we appraise ourselves from the
> point of view of others, we attempt to understand the transgredient
> moments of our very consciousness and to take them into account
> through the other .. ; in a word, constantly and intensely, we oversee
> and apprehend the reflections of our life in the plane of consciousness of
> other men. (Bakhtin as cited in Todorov, p. 94)

From this principle a notion of the self follows. One can never perceive one's self without the "other," even when the other is not physically present. Goffman's (1959) theory of self, as a constructed image in response to interaction with another, assists, in its variation, in clarifying Bakhtin's notion. Goffman uses the metaphor of the stage "actor" in positing how participants in interactions behave to suit a view of the world they have mutually framed and constructed. While Goffman's view of self is more outer directed in its focus on construction of an image within the interaction, Bakhtin's perception of self looks inward to the meaningful construction of a consciousness of self. It is a self that is not an individual psyche, or a psychological entity; but rather, it is a glimpse we get of ourselves while in the act of forming ourselves. These formative glimpses occur only in the moments of interpersonal relationship with others--a relationship constituted in and through meaning-laden discourse. "This personalism is semantic and not psychological" (Bakhtin as cited in Todorov, 1984, p. 19).

> I cannot perceive myself in my external aspect, feel that it encompasses me and gives me expression. . . . In this sense, one can speak of the absolute aesthetic need of man for the other, for the other's activity of seeing, holding, putting together and unifying, which alone can bring into being the externally finished personality; if someone else does not do it, this personality will have no existence. (Bakhtin as cited in Todorov, 1984, p. 95)

The I-thou self takes on a firmness, a being, an existence through repeated glimpsed reflections during discourse interactions with others. During the interaction the person becomes the self and reflects the self back to the person in a way that the interacting partner makes possible. This dialogic principle cannot be reduced; it is the foundation and the method for the process of self construction.

> I achieve self-consciousness, I become myself only by revealing myself to another, through another and with another's help. The most important acts, constitutive of self-consciousness, are determined by their relation to another consciousness (a "thou"). Cutting oneself off, isolating oneself, closing oneself off, those are the basic reasons for loss of self. .
>
> . . It turn out that every internal experience occurs on the border, it comes across another, and this essence resides in this intense encounter...The very being of man (both internal and external) is a profound communication. To be means to communicate. . . . To be means to be for the other, and through him, for oneself. Man has no internal sovereign territory; he is all and always on the boundary; looking within himself, he looks in the eyes of the other or through the eyes of the other. . . . I cannot do without the other; I cannot become myself without the other; I must find myself in the other, finding the other in me (mutual reflection and perception). (Bakhtin as cited in Todorov, 1984, p. 96).

Bakhtin's ideas may be used as a frame for examining the problematic of building disenfranchised students' academic selfhood in classrooms. Students may have access to academic selves only in the moments when they project and reflect those selves during classroom interactions. These may be verbal or written discourse interactions. As students talk or write to another within a mutually acknowledged occurrence of academic activity," they momentarily glimpse themselves and are glimpsed by the other as student. Accumulations of such moments over time are necessary to construct a personally viable perception of an academically capable self, and a socially viable reflection of that perception.

Gee (1990) and McHoul (1991) ask educators to consider what happens when there is a conflict between the views students glimpse of themselves during classroom reading and writing events and other views of themselves they construct in other areas of their lives? McHoul has noted "One reads as, and one reads oneself into a particular kind of being" (p. 209). Surely, if as students read and write they observe in projected views of themselves what they lack, they are not being provided with the kind of access and opportunity to learn that will serve them in their futures.

A way out of this dilemma is presented by Bill Green (1991) through his conceptualization of literacy as a form of "self-production" within a "socialization-effect." As readers and writers interact in the doing of literacy routines and activity-structures over time, distinctive forms of sensibility, character, identity and self-understanding, as a direct result of their repetition,

come to be. Green invokes Lemke's (1987) definition of participant roles as the way of constituting the student as "social subject":

> meaningful social activities [such as reading-in-the-classroom] which are
>
> · recognized as such and are both potentially and in most cases actually
>
> repeated (with variations) on many occasions define "participant roles."
>
> These participant roles, which are always features and functions of social
>
> practices, as they are "occupied" and enacted, contribute to the social
>
> formation of what is at once a "biographical individual" and a "social
>
> type" which together constitute what he calls the social subject. (1987,
>
> p. 11) ·

The "social subject" (the socially positioned student subjectivity) is constructed from and within a particular set of social relations and social practices that are characteristic of and specific to a particular set of classroom routines, and therefore carried along in the on-going moment-to-moment interactive details of classroom life. From this point of view, to provide access means to enable students to assume socialized subjectivities, and literacy teaching involves providing individuals developmentally--over time--with ways of understanding themselves as individuals within social cultures in and through the discursive practices of reading and writing.

CHAPTER III

CONCEPTUALIZING CLASSROOMS: THEORETICAL ROOTS
AND CURRENT CONCEPTIONS

This chapter serves as a conceptual introduction to the next chapter which will provide a conceptually selected review of the research literature relevant to the questions, the design and the methodology of this study. The purpose of this chapter is to position the study--e.g., its questions, choice of subject, design, data gathering methods, and analytical methodology--within a particular constellation of post-modern ideas. Locating this study within the current climate of intellectual scholarship and educational research provides a theoretical frame for accessing its validity, and extends a rationale for its application to praxis.

The chapter hinges on the conceit of classroom activity as text(s) subject to readings through the interpretive lenses of various literary theories. First, using a hermeneutic metaphor, I describe the rise of social constructionist views of classrooms. I examine the reconstituted role of the teacher in authoring the classroom text, the role of classroom discourse as the classroom text, and the role of the student(s) as reader(s) of classroom texts. I then build upon the comparison to present conceptualizations which are beyond the entailments of the hermeneutic metaphor. Primarily, these ideas are rooted in the concept of classroom learning as a social enterprise, in which the individual reader is reconceptualized as group member. I define classrooms as cultures of social

relationships within which teaching and learning are negotiated roles. Webs of classroom social relationships support the construction of academic knowledge and the practice of academic literacies.

Introduction: A Positive Case Takes an Affirmative Position

When post-modern theoretical positions are classified into feminist, Marxist and assorted poststructural intellectual positions such as critical pedagogy, which they most often are, the tendency is to see each as a unified theory. In actual practice, collectives of ideas from across these groups cluster around common foci of attention and common purposes. These purpose-directed clusters of post-modern thinking may be loosely organized into two camps which play out in differing modes of ratiocination, goals, and attitudes: One is critically deconstructionist and emancipatory; the other is normatively constructive and celebratory.

The critical position, best exemplified by the thinking of Freire (1985), Giroux (1992), and McLaren (1995) seeks to deconstruct the hegemonic social and bureaucratic practices of schooling. Through critical scrutiny, the goal of this position is to construct an alternate perspective that emancipates the marginalized and disenfranchized, and through the new perspective empowers them to change their conditions. Proponents of a critical position view hegemonic domination as inevitable, and assume that as they labor to survive, individuals and groups forget the conditions under which they are oppressed. The goal of liberation is to be achieved through analysis of the continually

reinforced conditions of oppression and the jeopardized state in which the oppressed find themselves, and through a sustained dialogue in support of freedom.

The contributions of critical scholars to the field are legion. Because of critical research, previously untheorized macro social forces and how they play out in schools and lives have been given respectful attention. However, Knoblach and Brannon (1993) argue the critical perspective is limited in what it can offer to forward transformations of praxis. Pragmatic interventions within the institutional structures that are the focus of critical dialogues are constrained by the nature of the dialogues and the assumptions supporting them. In sorting players into the critical and the naive, the oppressed and the oppressors, and heroes and villains, critical pedagogues tend to limit the dialogue to those who believe as they do, and exclude those who do not join their cause. This position serves to over-simplify to split educators into believers and nonbelievers, and to narrow the dialogue to an argument between those who are enlightened and those who are too invested in the status quo to join. Knoblach and Brannon point out we must be careful not to be guided by a way of thinking that replaces one kind of oppressive thinking with another.

Rosenau's (1992) conception of the two post-modern camps provides a way out of this dichotomous dilemma. Rosenau conceives of the two as skeptical post-modernists and affirmative post-modernists. She portrays the skeptics as operating under a dark, foreboding post-modern cloud, believing nothing new is possible, yet urgently committed to deconstructing the

convoluted complications of socially constructed reality. With Truth no longer

the skeptics' goal, what remains is the play of words and meaning, the

examination and re-examination of language, and through language, of the

meanings we construct. As the label would suggest, affirmative post-moderns

have a more hopeful, optimistic view, and are open to political intervention and

celebratory projects representing particular vested interests.

> Most affirmatives seek a philosophical and ontological intellectual
>
> practice that is nondogmatic, tentative, and nonideological. These post-
>
> modernists do not, however, shy away from affirming an ethic, making
>
> normative choices, and striving to build issue-specific political
>
> coalitions. Many affirmatives argue that certain value choices are
>
> superior to others. . . ." (p. 16)

It is within this affirmative post-modernist camp that this research study

is located. It is a study arising out of a firm belief in the capability of human

action and interaction to change social and institutional forms. The foci and

applications of a strand of post-modern ethnographic research has established a

pattern of interest in the feasibility and usefulness of such studies. In tracing

modern intellectual trends in anthropology since the 1960s, Ortner (1984; as

cited in Rosenau, 1992) affirms that ". . . society is a system . . . the system is

powerfully constraining, and yet. . . the system can be made and unmade

through human action and interaction" (p. 159).

The following three sections lay out a conceptualization of classrooms

informing the study. The first section uses the paradigmatic evolution of literary

theory as a metaphor for the emergence of a post-modern view of classrooms. The second section presents those conceptions about classrooms that are beyond the limits of the metaphor to make visible. The third section provides an explanation of the assumptions that make classroom heterogeneity in pursuit of academic equity and excellence a theoretically grounded and available pursuit.

Classrooms Seen Through a Literary Hermeneutic Metaphor

Hermeneutics and the Rise of Social Constructionism

A post-modern view of classrooms, that is to say, a view of classrooms with an affirmative focus, revises the conventional roles of student, teacher ,and curriculum and the instruction that links them. A metaphor for how this view of classrooms may be reconceived is available in the evolution of literary theory from the New Criticism of the Formalist school to post-modern or post-structuralist criticism . In particular, of most direct application is the area of literary criticism concerned with hermeneutics or "the theory of the operations of understanding in their relation to the interpretation of texts" (Ricoeur, 1981, p. 43). Central to the hermeneutic metaphor is the "hermeneutic circle," a conceptualization of the process by which readers make meaning from or with texts by building explanation and understanding upon explanation and understanding (Gadamer, 1975b; Heidegger, 1927/1978; Ricouer, 1981).

My application of literary theory to social science research is in keeping with previous comparisons to theories of reading comprehension, learning, composition, and psychology out of which arose social constructionism. In

1983, Joanne Golden considered the implications of phenomenological,

rhetorical, and structuralist literary theories in expanding scholarly approaches

to the study of reading processes. In pointing out the convergence of literary

theory and reading comprehension, Golden focused upon what was at that time

the most salient notion: how meaning is constructed during a "textual

experience" in the interaction between reader and text. She argued that three

points converged across the two fields and were best viewed in the emerging

constructivist notion of a "comprehension product" compatible with the

individual's view of the world, thereby creating meaning beyond the explicit

language of the text. The first allowed for "extratextual extensions" in language

processing, which depend on an active reader who goes beyond a literal text; the

second contended that contextual features as well as textual factors influence the

generation of meaning; and the third recognized the nature of a polysemus text—

that a given piece of discourse can, within a range, evoke a number of possible

interpretations.

Since Golden's (1983) acknowledgment of the applications of literary

theories to constructivist interests, H. H. Marshall (1996) has chronicled the rise

of constructionist approaches in educational research. In the field of

composition studies, Petraglia (1991) attempted to clarify the constructionist

premises basic to investigating their dominant interest—the relationship between

discourse and knowledge. ". . . knowledge is created, maintained, and altered

through an individual's interaction with and within his or her 'discourse

community.' Knowledge resides in consensus rather than in any transcendent or

objective relationship between a knower and that which is to be known" (p. 38).

Psychologist Philip Cushman (1991) noted the powerful influence of social

constructionist thinking on the field of psychology.

> Ontological hermeneuticists, sociologists of knowledge, and cultural
>
> historians have for years been beseeching psychologists to examine their
>
> assumptions and practices, especially their insistence on an empiricist,
>
> scientist model. The social constructionist argument summarized, is
>
> simply this: Humans cannot be studied outside of their lived context.
>
> Any attempt to do that, and thereby to develop a set universal laws of
>
> human nature, is bound to fail. It is not possible to develop universal,
>
> transhistorical laws because humans are not separable from their culture
>
> and history; they are fundamentally and inextricably intertwined. The
>
> distinction between the individual and the society is seen by some
>
> theorists as ethnocentric, post hoc reification of what could be better
>
> described as a field interaction process. (p. 208)

The rise of constructionist premises in reading comprehension,

educational research, composition studies and psychology illustrates the trend

across fields of scholarship toward similarly new ways of thinking about the

nature of meaning making which has at its center human hermeneutical

construction of meaning. That those premises have reached the mainstream of

classroom research is evidenced by an entry in the recent Encyclopedia of

English Studies and Language Arts entitled "The Social Construction of

Classroom Life" (Green & Dixon, 1994) which begins with "Viewing

classroom life as socially constructed acknowledges the primacy of social

interactions in all that occurs in classrooms" (p. 1075).

Emergence of the Social Constructionist View of Classrooms

Before the dominance of New Critical theory, meaning of a literary text

was determined in prevalent critical traditions by bringing to bear a text's

cultural, theological, and historical context, its author's biography, and the way

it conferred moral or ethical enlightenment upon readers (Blau, 1993). New

Criticism was a reaction against these earlier traditions that dealt with texts as

representations of elements outside the text. New critics saw themselves as

scientific and objective, and treated a text as objects whose features could be

described and analyzed with scientific accuracy. Readers educated in New

Critical approaches limited their attention to the formal features of text

themselves, believing a close analysis of textual detail would uncover the

structures of meaning that informed the texts. In so doing, New Criticism made

a more objectified evaluation of texts and of textual readings possible. Reading

texts was a process of discerning the meaning that resided in texts. Thus, a

good reading was available to good readers who were trained in the subtleties of

textual analysis.

Analogously, in classrooms taught by teachers whose training was

informed by New Critical approaches and concommitant process-product

educational research, lessons were tactically sequenced, structured events,

organized according to learning goals and objectives, designed to teach

knowledge. A good student would learn by receiving the knowledge contained

in the lesson, and, by implication, any student who did the lesson would learn

the same knowledge. With the text of the lesson and the teacher resided all

authority, meaning, and truth because knowledge was housed in the curriculum,

and the teacher had the key to unlock it. Consequently, classroom pedagogy for

reading literary texts focused on the role of the effective teacher, on what the

teacher said and did to produce replication among students of the knowledge

known to him.

The Role of the Text and the Teacher

Post-modern theory, on the other hand, relinquishes special authority to

a text to render a single, "correct" meaning derived from a uniform reading

(Blau, 1993). How the text is structured to mean becomes less significant;

instead, the relationship between the text and various reader and authorial

positions becomes more important in determining meaning. The text lives on,

but takes on a new identity and function through the lenses of poststructural

theories. Groundwork for post-modern theories of text was provided by the

seminal works of Hirsch (1967) and Fish (1968). Referring back to pre-New

Critical traditions, Hirsch's (1967) validation of authorial intent and Fish's

(1968) acknowledgment of the role of individual readers' psychological

responses (which helped establish the legitimacy of Reader Response theory)

signaled the decline of New Critical dominance for ways of thinking about how

texts mean. Post-structural theories such as those forwarded by feminists,

deconstructionists, cultural critics, and new historicists disavow the privileged status of literature above other discourses or kinds of texts, regarding texts as sites of numerous meanings which may be used to support competing ideologies and interpretive claims (Blau, 1993).

In the characteristic post-structural classroom, the teacher gives up the expectation that one single understanding is achievable or even preferable. The design and construction of lessons are viewed as an opportunity for teachers to serve as facilitators of their students' readings. Knowledge no longer resides only with the teacher, but is situated in the classroom, and becomes knowledge only as constituted through the beliefs of the classroom community in which it is taken up. The teachers' role becomes to function as mediator between partial and various versions of knowledge claims that exist among individuals and groups in the classroom, to negotiate those with their own version and with versions from other knowledge sources, and to facilitate the communication of meaning, without asserting the superiority of one interpretation over another. As the post-modern critical reader's challenge is to read a text with a multitude of possible meanings, so the teacher should create curricula with a wide range of possibilities for knowledge construction. Classroom lessons are no longer repositories of information designed to instruct, but rather activities meant to engage, to explore, to encourage a plurality of responses, to practice, to be enjoyed for the process.

The Role of the Text and Classroom Discourse

The role of the literary text in New Critical thought was to communicate, to serve as a conveyer of precise messages to a specific set of identifiable readers. These readers were to listen to the text as it spoke the knowable meaning represented in its structural forms. Regarding the text as a structure of forms operating within the discursive codes of a culture moved it farther away from the author and the reader. For New Critics, it was fruitless to search for the meaning of texts in the author's intention or in the context of his times. The text stood alone, as objectified content, which would be revealed by studying its structure. The reader was to assume a coherence of cultural meanings resided in a text's structural forms, and to uncover how the discrete structures of the literary forms worked together to achieve coherent unity.

Classroom texts--that is, curricula and instructional practices--using this way of thinking were also most concerned with structure. Learning, conceived of as coherent unity of achievement, was thought to be most effectively accomplished through cleverly designed curriculum and pedagogical methods and techniques. Students were to attend closely to the curriculum and to the teacher's clearly laid out instructional information and cues. A one-to-one relationship was thought to pertain between the cleverness of the curricula and instructional design and student accomplishment. Lessons should be engaging, motivating, clear, sequenced, concise, and cohere around a single, achievable, and measurable objective. If students focused their attention on the lesson and engaged fully in its enactment, they would learn the knowledge it was intended

to teach. If some students did not learn, the responsibility was theirs, not the instructional texts which had been provided for them. If many students failed to achieve, it was probably the fault of a poorly designed lesson which the teacher needed to improve. As with readers of critically acclaimed literary texts, some students were better at figuring out the meaning in the texts than others. These students were thought to deserve the merit they received for applying themselves to getting the most out of the learning opportunities provided by the lessons.

A post-modern view of text heightens its significance even further than the New Critics, while shifting its ontological identity. Formal structures are no longer central, but rather idiosyncratic by-products of individual and group readings. Formal structures viewed as organized languaged renderings of text are not the same when readings are performed by different readers or by the same reader at different times. Readings of different texts by different readers can render the same formal structures when those structures are a product of a commonly held discourse for reading. Texts themselves contain no objective content; rather, they serve as potential sign systems that take on meaning as they are read by readers. Therefore, no two individual readings can ever be alike except as they are shaped by their culture; and, from a post-modern perspective, text becomes a tool for generating plural individual interpretations, for recognizing larger culturally influenced meanings, and for negotiating local communal readings.

In the quintessential post-modern classroom, there are no codified forms for effective lesson construction. Effective lessons, while they may be planned

for maximum affect, only become identified as effective after the fact. The way students take up the forms of the lesson establishes its efficacy, and no two students take up the same forms in the same way at any given time; nor will the same student necessarily respond to the same forms in similar ways the next time they are applied. Lessons become less exacting in their instruction, more open to individual interpretation and application, less precise in their standards of accountability, less uniform in their evaluative criteria. Effective lessons are planned to provide opportunities for multiple engagements and extended practice which are thought to heighten opportunities for students to make personally relevant connections.

In post-modern thought, everything is text since language is the tool for establishing, expressing, evaluating, analyzing, managing, and transforming reality. In addition to poetry, texts are shopping lists, appointment books, telephone conversations, and television ads. All discourse is text with the potential to yield readings telling us about our culture and ourselves since text is a by-product of what we tell each other about our culture and ourselves. A finite set of classical texts, once incontestably the only objects worthy of study, has been expanded to encompass texts from individuals and groups with competing values and agendas. Rather than exploded, which implies disintegration, the canon has been stretched to become so inclusive, it ceases to exist. In addition, post-structural thinking envisions a relationship among all texts across time and space, with each effecting others. Each text is part of as well as in relation to

(an)other text(s). Inter-referentiality among texts is the hallmark of post-modern meaning.

Classroom texts worthy of study are reconceived through the post-modern lens as more than traditional textbooks and anthologies, or, the preplanned and enacted curriculum. The classroom canon expands to include texts generated by students in and out of the classroom—their journal entries, poems, lab write ups, essays, narratives, and quick writes. In considering the dynamics of teaching and learning, texts take a dominant position. The conversations and writings between teachers and students, among student groups and between individuals in the process of classroom practice become texts to yield readings of the classroom learning culture and the accomplishment of its members. In what is said and written are potential readings to inform future texts. Multiple student textual renderings, rather than single tests, serve for assessment. Collections of student work provide a reading of multiple texts to show multiple student textual readings and textual performances. In addition, texts from outside the classroom are significant to texts in the classroom. Teachers and students bring their life and schooling texts to classroom text production. Their texts play a significant part in the dynamics of teaching and learning. Through the post-modern concept of intertextuality, the classroom becomes a dynamic multiplicity of interrelated texts, readings, and meanings.

The Role of the Reader in Relation to Text(s)

New Criticism paid little attention to the reader. Readers were passive and expected to prepare themselves to receive the benefits of the author's hard work. They were to learn the codes for reconstructing the meanings residing in the text. One dimensional, the reader's sole identity adhered to the coherence of text.

With post-modernist thinking comes the rebirth of the reader into active participation and responsibility. Since meaning no longer resides in authors or in texts, the role of reader as meaning-maker becomes central. Texts have no significance without readers who through their reading create textual meaning. Anyone who reads a text interprets or "writes" a meaningful textual version, but without claim to an authoritative reading. Readings of the same text may be negotiated to construct a communal version of the text, which also cannot claim authority.

In theorizing an "implied reader" in all texts, Iser (1978) introduced reading as a phenomenological interaction between a text and an active reader. The sign system of the text, being incomplete, contains gaps which are filled by the reader to avoid ambiguity. The textual sign patterns at once constrain and liberate readers to create readings meaningful to them. In addition, Fish (1980) theorized the shaping of readings by "interpretive communities." Within communities of readers, norms for what counts as readings and the communal strategies through which readings are made also shape individual readings.

In spite of these constraints, post-modern readers have extensive control over their readings. They are expected to exert their control, to produce dominant readings, variant readings, and resistant readings. The question of how much authority should be granted to the reader remains a topic widely debated among post-structural critics, some of whom resist the urge to give readers complete control over deciding the meaningfulness of text. While Skeptics emphasize the equality and subjectivity of all readings, Affirmatives are wary of giving the reader's interpretation too much power and thereby creating a self-absorbed, smug individualist who looks within texts to find only him/herself (Rosenau, 1992). If everything is text, and only readers make them meaningful, then when readings are a shared practice the problematic of negotiated meanings within a social relationship arises.

Traditionally in education, attention has been paid to theorizing what transpires in students' minds, with biologic and cognitive models conceiving of students generically as receptors of knowledge provided by teachers through lessons. Within widely held models of learning informed by mentalist and behavioral theories, learning was thought to be an individual occurrence, located in the head, and triggered by motivating stimuli. Since knowledge of formal structures was crucial to academic competence, students' identities were tied to how well they could replicate forms and apply academic codes for manipulating knowledge taught to them by the teacher.

The post-modern view of text moves the reader, and the student, into a more prominent and important position. Just as texts are meaningful only in so

far as they are made meaningful by readers, the focus of curricula and instructional meaningfulness shifts to students. Without students, lessons have no significance. Students breathe life and meaning into lessons which are mere potentialities without them. As they actively interpret the meaningfulness of lessons, they constructed understanding and knowledge. With each enactment, a unique lesson is created with its own meaning—no meaning more or less authoritative than another.

Students are in control of their own learning in so far as they constructed academic knowledge which was meaningful for them. Their knowledge will grow to the extent that their understanding of the new knowledge they are constructing relates to their values and beliefs and prior knowledge and experiences. Their learnings are subjective and individual and necessarily unique. Individual learners are engaged in idiosyncratic experiences of learning, each equally valid.

In an interestingly paradoxical turn, the post-modern deconstruction of an individual self both liberates and dissipates the position of the individual student in the classroom. Selfhood is redefined as subjectivities that, like texts, do not cohere in an essential, objective identity, but take on significance in various social and cultural contexts. Freud replaced the self-conscious self with a fragmented, self-deceptive, heterogeneous subject who is contradictory and largely irrational (Flax, 1990). Nietzsche deconstructed self-conscious and self-disciplined character, with it's accompanying will to do good, replacing it with repressed, self-serving will for power (Miller, 1981).

With the dissolution of an objective, identifiable self comes the creation of multiple, purposeful, though not self-aware representations presented within particular contexts and power relations for particular social and cultural purposes. Students are freed from subject-object objectification and the hierarchical classifications that accompany them. No longer are they to be judged as "being" smart, a trouble-maker, an underachiever, or a late-bloomer. Student is seen as a role young people take up in classrooms. It is a role within which they play many roles, presenting various versions of selfhood, according to the particular social relationships they construct.

Beyond the Hermeneutic Metaphor

The Affirmative's concern over the potential for narcissism when relativism is made absolute is quite possible from a literary theorist's perspective, but not feasible when a social constructivist, dialogic conceptual frame is applied. The difference in what is available to be concerned about is significant, and it points up one of the limitations of using a metaphor for classrooms based upon hermeneutic theory. In hermeneutics, the relationship between reader and text is a solitary one. Though social and cultural dimensions are implied, they are not explicitly enacted in the act of reading-interpreting-understanding. As Vygotsky (1978) and others have theorized, learning is fundamentally social and cultural. Students learn in interaction with (an)other with whom they have a social relationship. In classrooms, students and teacher interact through discourse within a culture of learning.

Conceptualizations of culture, the social, and discourse and their complex, synergistic interface push beyond the limits of the literary metaphor to add what hermeneutic theory lacked. Interpretive theory deals with the intimate relationship between a reader and a text as a theoretically bounded unit. Even though Fish's (1980) theory of "an interpretive community" deals with multiple readers, it does not extend far enough to address the interface between individual student and the group. It does not include the interactive generation of multiple, synergetic interpretations in face to face interactions within social relationships and group cultures. The learning theory of Vygotsky, Bakhtin's discourse theory, and cognitive anthropologist Geertz's theory of culture add the missing dimensions to a post-modern conception of the classroom.

They provide for a concept of student as a socially constructed role within a culture of learning an individual as defined in and through group. In the classroom conceived of as a culture, meaning no longer resides in the head of individual students but in the class culture under construction. Mind is a cultural world and made in the interactions between the students and their teacher as they engage in the construction of the curricula and instructional practices. Practices take on meaning because they are enacted within social interactions which privilege particular understandings, information, values and beliefs of the larger cultures members experience in school and life. The interactions are conducted through discourse within social groupings and relationships. Patterns of participation—visibly constructed in and through the discourse—manage social relationships and the relationships of participants to knowledge. Knowledge

becomes what is brought forward to know at a given interactive moment, what is constructed as knowable and known in successive moments, and what is commonly agreed upon as necessary to be known by members of the classroom culture. Academic knowledge, academic knowing, and academic learning are constructions, achieved through interaction within social relationships, which enact cultural meanings.

In such a conceptual frame, capable student and capable performance are constructed and established in the activity of the moment which is always an interaction at the core or which is a reading of self, other and situation.

The Classroom as a Culture of Social Relationships

Cultural anthropologist Clifford Geertz (1973), in his analysis of the eye wink, raised the role of sociocultural codes and procedures--the social entailments of knowledge--to iconic status. The difference between the involuntary eye blink, the intentional wink, and the burlesqued wink, though all three actions are similar in appearance, is in the lack of any significance of the first and the weighty meaningfulness of the latter two. Blinks do not cause injury; blood has been spilt over winks. The wink is a symbolic action, meaningful because all meaning is public. In some cultures, for a male to wink at another man's wife is to invite assault, in others it signals solidarity. "Culture consists of socially established structures of meaning in terms of which people do such things as signal conspiracies and join them, perceive insults and answer them. . . ." (pp. 12-13).

Social and the cultural dimensions may be defined in terms of their synergistic relationship; each is defined in terms of its relation to the other. Social interactions establish structures of meaning that as public webs of significance constitute culture. Members of cultures act within social relationships on the basis of the meanings that are the culture, and as they act they reinforce, modify, or create meanings which are then part of the semantic web. Members of cultures are also constructing and modifying their social roles and relationships on the basis of the meanings they attribute to each other's social actions.

> ... [I]t is through the flow of behavior--or more precisely, social action--that cultural forms find articulation. They find it as well, of course, in various sorts of artifacts, and various states of consciousness: but they draw their meaning from the roles they play (Wittgenstein would say their "use") in an ongoing pattern of life, not from any intrinsic relationship they bear to one another. (Geertz, 1973, p. 17)

Geertz's (1973) distinction between cultural meaning and social articulation can be viewed as being at the core of a post-modern conceptualization of classrooms not available in the hermeneutic metaphor. Meaning, by cohering only in a group, can never be a discretely individual construction. The texts of social action cannot stand alone, separate from the actors. Neither can actors read social texts as discrete, individual minds. Their readings are sociocultural constructions made from symbolic cultural sign systems. As representations, they refer to the web of cultural meanings in

which the reader/actor resides, in accordance with the social roles and relationships in which the reader/actor does the reading. This post-modern sociocultural lens informs a view of students and teachers as actors who construct meaning, and in turn, are influenced in their talk and actions by the meanings they construct. Action implicates meaning; meaning implicates action.

Students and teachers perform their constructions within the unique cultures of classrooms, suspended in webs of significance. Within each web, students and teachers interact in multiple and multilayered roles and social relationships. At one moment a student may be in the role of teacher, helping another student to understand part of an assigned task. In their interaction, one explains and the other takes up what has been explained. Both students are making meaning. However, what is being said and done is meaningful primarily as it refers to what counts as doing the task properly. One student is enacting teaching, is talking in a teaching way, and the other is enacting studenting only if what is said and understood refers to the publicly understood expectations for the task.

Those publicly understood expectations have been formed as a corporate web through social negotiation since the group first came together on the first day of class. Group becomes culture through social interaction. Culture as a commonly held understanding of what counts is built through social action. In this way, classroom cultures are different from the social cultures into which we are born. Birth cultures require new members to enculturate. Classroom cultures entail student acculturation, to move from cultures from which they are

familiar to a new one that is, as they join it, in the process of being constructed. As they negotiate their acculturation, students and teachers work from meanings from other schooling and life cultures. Their building of a new classroom culture, which is itself an act expected by and guided by norms of the larger schooling culture, is a negotiation to create new local cultural meanings. Such negotiations are fraught with potential problems when cultural expectations and the social rights and obligations they inform clash.

Teaching and learning occur at the crux of these intercultural negotiations, as the teacher provides and guides the interactional frameworks in which negotiation of meanings can occur. The dissonance of multiple disparate meanings that enter the classroom are, through interaction, to be worked through to the point of commonly agreed understanding of what is meaningful for teaching and learning in this particular time and place, for this particular culture. The extent to which a commonality of expectation is understood, shared, and taken up by members is the extent to which opportunities for individual leaning can occur.

In the day-to-day life of the classroom, students enter into social relationships that provide social structures for them to act in ways that attempt meaningful constructions. In one classroom, a student may ask a question of the teacher on the public floor of the classroom that queries the teacher's view of a text. In response, the teacher offers evidence for his position. It is commonly known that in this classroom, one of the students' roles is to publicly challenge the teacher. In another classroom, where such an expectation has not been

established, if the student were to ask a similar question, the action is interpreted as a challenge of the teacher's authority. In this setting, it is commonly understood that the students' role is to take up the textual meanings offered by the teacher. A student who queries the teacher's reading either does not understand the social expectations or chooses to act against them. The interpretation and interplay of social dynamics play a significant role in the opportunities for knowledge construction that are made available, in the opportunities wht are taken up, and in the kinds of knowledge that are constructed.

Classrooms as Cultures of Social Learning: Beyond Assumptions of Fixed Curriculum and Individual Learning

A Theory of Mind and Thought and Culture

Exploring ways of thinking instantiated in classrooms, in the discourse between members, necessitates a theory of mind and thought that construes the relationship of individual to group, of personal meaning-making to cultural meaning. The roots of cultural psychology have been traced back to the early years of the 20th century, but more recently explorations of the mind as a sociocultural phenomenon are presented by Cole and Schribner (1974), Price-Williams (1980), Berry (1985), Wertsch (1991), and Cole (1992).

The analysis that follows makes use of particular complementary concepts of three theorists with a sociocultural view of mind: Nelson Goodman, who offers a constructivist philosophy of mind; of Jerome Bruner, who builds

upon Goodman's theories to explicate his own theory of two modes of thought; and, of William Corsaro, who theorizes the relationship between personal meaning-making and the construction and transmission of culture. Their combined conceptualizations make possible a view of thinking that includes both the uniquely personal and the culturally common.

For philosopher Goodman (1984), the mind is an instrument of construction as it undergoes continual reconstuction. The mind constructs worlds and versions of worlds which cannot exist independent of human mental activity and symbolic language. These worlds are complex symbolic systems, contructed in and through language and other symbol systems. Goodman cites Berkeley, Kant, Cassirer, and Gombrich among others who have made the overwhelming case for perception as a function of conception. No reality exists which is not a world "conceived" as it is perceived. What exists is what is thought.

Modern neurological research describes physiological conditions and diagnoses that replicate these philosophical theories. Neurologist Oliver Sacks reports the dramatic case of Virgil, a 50-year-old man who regained his sight after 45 years. Cataract surgery restored vision to Virgil's right eye; however, Virgil was not able to see, if seeing is a matter of reading objects and the spatial relationships between them. "There was light, there was movement, there was color. all mixed up all meaningless, a blur" (New Yorker p. 61, as cited in Sacks, 1995). Virgil had no way of distinguishing between shadow and surface, between density and opacity, between far and near. In short, he lacked

the conceptual knowledge and ways of thinking or applying the knowledge

prevalent in human culture to interpret the visual stimuli his eyes and brain were

registering. As Sacks explained,

> The rest of us, born sighted, can scarcely imagine such confusion. For
>
> we, born with a full complement of sense, and correlating these, one
>
> with the other, create a sight world from the start, a world of visual
>
> objects and concepts and meanings. When we open our eyes each
>
> morning, it is upon a world we have spent a lifetime learning to see. We
>
> are not given the world: we make our world through incessant
>
> experience, categorization, memory, reconnection. But when Virgil
>
> opened his eye, after being blind for forty-five years--having had little
>
> more than an infant's visual experience, and this long forgotten--there
>
> were no visual memories to support a perception, there was no world of
>
> experience and meaning awaiting him. He saw but what he saw had no
>
> coherence. His retina and optic nerve were active, transmitting
>
> impulses, but his brain could make no sense of them; he was, as
>
> neurologists say, agnosic. (p. 61)

Virgil's challenge was to build "seeing" so that his sensory observations

could correlate. Virgil would do so through "incessant experience,

categorization, memory and reconnection, what Goodman (1984) theorizes as

thought recursion. Mind is built by constructing thought on thought about

thought. And worlds are built in and through mind.

When symbol systems are applied to this mind-building process through language or other media, they construct what Goodman (1984) calls "versions" of the worlds the actors take for granted. Through symbol systems members of cultures create versions of the worlds that come to be assumed, invisible, and unremembered as constructions. ". . . We construct worlds with the help of symbol systems by operating on a 'given world' that we take for granted" (Goodman, 1984, p. 100). The symbol systems cultural actors use "refer"— they stand for something and are dependent on context for their meaning. The meaning of symbols is granted by the system of meanings in which they exist and is dependent on the custom and the culture of the group who puts them to use.

Classrooms as cultures of meaning and meaning-making may be observed through the lens of this concept. As they go about the business of studenting, students may be observed talking, writing, and acting according to their versions of the worlds they have helped to construct, which they take for granted because, in the process, they have become invisible to them. Furthermore, through their talk, writing, and actions they are inscribing versions of their versions of the worlds; in addition, their talk, writing, and actions are texts which are yet more versions. Goodman (1984) allows that the distinction between worlds and versions "melts away" but contends that the distinction between versions and "right" versions is a matter of cultural meaningfulness and significance.

Ways of thinking. This distinction between versions of worlds and right versions of worlds as a constuction of mind that is culturally sanctioned is taken up by Jerome Bruner (1986). In his application of Goodman's (1984) theories of mind to education, Bruner credits Goodman with having "made clearer a concept of mind to be specified not in terms of properties but rather as an instrument for producing worlds" (Bruner, 1986, p. 104). Bruner elucidates how the mind as an instrument works to make additional worlds from previous versions according to principled systems or procedures for imposing order, for establishing stability. Versions are constituted from and contingent on other versions according to principled relationships within and between them. Right versions are those taken-for-granted, invisible versions members of a culture act upon. As right versions become "entrenched," they become "conventional versions." It is these principled relationships between right or conventional versions that Bruner refers to as modes of thought. For purposes of this analysis, I am calling these principled relationships "ways of thinking"—to foreground their active rather than static nature. Like "seeing," ways of thinking exist only in their exercise by cultural actors.

Bruner (1986) claims there are two conventional cultural modes of thought: the paradigmatic or logico-scientific and the narrative.

> There are two modes of cognitive functioning, two modes of thought, each providing distinctive ways of ordering experience, of constructing reality. The two (though complementary) are irreducible to one another. Efforts to reduce one mode to the other or to ignore one at the expense of

the other inevitably fail to capture the rich diversity of thought. Each of the ways of knowing, moreover, has operating principles of its own and its own criteria of well-formedness. (p. 11)

The narrative is concerned with verisimilitude, leads to story, drama, and history and deals in human intention and action and the conflicts and consequences humans encounter. Narrative serves to inscribe events in time and space, to locate timeless generality in particular concrete experience. In contrast, "the imaginitive application of the pardigmatic mode leads to good theory, tight analysis, logical proof, sound argument, and empirical discovery governed by reasoned hypothesis" (Bruner, 1986, p. 13). While narrative ways of thinking seek to create effect through chronological webs of detail, logico-scientific ways of thinking seek to transcend the particular by reaching for logical linkages of abstractions.

How these two conventional modes of thought exercised in the macro culture are taken up and enacted in particular classroom cultures is unique to each. Each classroom community of teacher and students in their choice of occasions and ways in which to engage in these two modes of thinking shape what comes to be taken for granted as right practice of academic thought. The taken-for-granted world of a classroom culture is an invisible web of ways of thinking that adhere to principles or assumptions about how they are and should be constituted.

Individual versions and "right versions". Understanding the nature of the dynamic relationship between the ways of thinking practiced by

individual minds as they construct meaningful worlds and "right versions" of

worlds within cultural groups has been the work of sociologist William Corsaro.

Corsaro & Miller, 1992, in studying how children develop as cultural beings,

asks questions about how, as children mature, the meanings they create interact

with the cultures to which they belong. For Corsaro, like Bruner, since all

children grow up to be members of cultures, "the process of human

development is thus inextricably bound to the process of enculturation, of

orienting oneself within systems of meaning" (Corsaro & Miller, 1992, p. 6).

Corsaro & Miller (1992) use the term productive-reproductive to

emphasize the creative and social nature of this process of enculturation. It is a

process that recursively organizes and reorganizes the structural properties of

social systems so they are both the medium and the outcome of their practices.

He claims that the cultural-developmental process is constructive, individual and

collective, nonlinear and reproductive.

> Born into a world of already existing traditions and semiotic systems,
>
> children use their growing interpretive abilities to participate in cultural
>
> practices. Our view is that this process is constructive, and that it is
>
> necessarily individual and collective. It is individual in that each child's
>
> task is to create personal meanings out of the particular, necessarily
>
> limited set of resources to which he or she is exposed. It is collective in
>
> that these resources were created by previous generations and are made
>
> available to the child by other people. By responding to and negotiating
>
> with caregivers and peers in day-by-day encounters with cultural

resources, children shape their own developmental experiences while at the same time contributing to the production of social order. (Corsaro & Miller, 1992)

In this process of interpretive reproduction (Corsaro & Miller, 1992), children become a part of adult culture--that is, contribute to its reproduction--through their negotiations with adults and their creation, with other children, of a series of age-graded peer cultures. This perspective enlarges the notion of stages by recognizing that successive reorganizations in children's knowledge reflect qualitative changes not only in their cognitive and linguistic abilities but also in their social worlds. In this view, socialization is not merely a matter of acquiring or appropriating culture at the level of the individual child but also a collective process of innovative or interpretive reproduction. (p. 7)

Corsaro & Miller's (1992) productive-reproductive theory provides a way of expanding our understanding of the process by which individual student constructions of worlds become the commonly shared "right versions" of classroom cultures. Students enter schooling cultures which already have in place pre-established (though not universal), meaningful symbol systems, traditions, and conditions for knowledge and learning. Within this culture of schooling, students participate in building minicultures of teaching and learning in classrooms. Within individual classrooms, students shape social and academic practices that reflect their previous experience with the cultural practices of schooling while creating new, but related ones. These mini learning

cultures are social environments in which members bring their cultural resources to bear to negotiate among themselves a common, meaningful, socially ordered world.

A constituent part of this world is what counts as academically meaningful ways of thinking. Within a classroom, narrative and paradigmatic modes of thought can be interwoven in sequences of actions that construct teaching and learning events and artifacts constituted through those events. The extent to which the events and artifacts and the language and actions that distinguish them are commonly taken up and held as meaningful by classroom members, is the extent to which they are the ways of thinking of that classroom. This study of a classroom culture's literate "mind" explores two ways of thinking commonly taken up and visible in the social structures, artifacts, and discourse of the members of English Literature. These two ways of thinking belong to Bruner's (1986) logico-scientific category. The first to be examined is the class motto which functions as the dominant "referential perspective" (Wertsch, 1991) for reading and writing analytically. The second, "making-a-case ," is the academic way of thinking and related procedures members followed to test their hypotheses and argue persuasively for their claims once the "referential perspective" had been applied.

Discourse and Learning as Interaction

Language in classroom interactions and its role in learning has been the focus of an extensive body of research. Some of it is based on the theories of

Lev Vygotsky (1978) whose pioneering investigations into children's cognitive development conceptualized learning as social, interactive, and accomplished through language. Through speaking with another more informed speaker engaged in joint activity, a child's understanding was observed to develop. Learning was not a solitary cognitive activity, nor, as Piaget had theorized, did thought precede language. Rather, with Vygotsky's work, the site of learning was moved out into the interactional space between speakers, before being internalized as thought by the child. Language serves two roles in this interactional view of learning: (a) language is a medium and tool for teaching, and (b) language is material from which children construct ways of thinking.

As a medium and tool for teaching, language establishes the teacher's relationship to the world being taught. The world is not an objective reality, observable merely through the senses, but rather the world is comprised of objects and knowledge with cultural and social significance. The meanings attributed to the objects and knowledge of the world are communicated in and through language by the teacher. Not only do the meanings of the world have significance because of language, their significance is reshaped by the language in which the teacher (and students as teachers) communicate them. In addition, as the teaching-learning interactions proceed, the language the teacher uses changes to accommodate the changes in the learner's understanding and interactional context—the social conditions in which the interactions occur. Vygotsky's (1978) theory makes human knowledge and ways of thinking fundamentally cultural. Learning is defined as the acquisition of culture, of

cultural knowledge, of the practices and symbols of a culture, of the ways of thinking that are culturally viable and sanctioned. The knowledge teachers impart and students learn derives its distinctive properties from the nature of the language, discourse interactions, and social activity used in its construction. Teaching and learning are seen as engagements in the construction of cultural meanings, occurring in the context of social activity through the medium of conversation.

Within the social relationship between teachers and students, because of the authority given to the institutions of schooling by society, more authoritative power resides in the role of teacher. Teachers as authoritative language users exercise their power to direct student learning through their choice of utterances in discourse interactions. The language teachers bring forward into classroom conversations opens and constrains opportunities for student learning. Students, if they choose to engage as interlocutors, are provided with a range of suitable responses to the teachers' initiations.

Mikhail Bakhtin's ground-breaking theories (as cited in Tordorov, 1984) about the nature of discourse, while not intended for application to schooling, compliment concepts Vygotsky (1978) only sketched out. His view of discourse interaction as the playing out of historicity and axiology provides a more discourse-specific examination of what is meant by learning. Bakhtin's theory when applied to the interactive roles and relationships of teachers and students engaged in classroom conversation, reveals how their conversations can provide opportunities for learning.

In trying to understand the dynamic totality of language in interaction, Bakhtin theorized the notions of dialogic relationship and voice. When two people engage in conversations, their voices enter into a dialogue. A voice is a speaking personality, a speaking consciousness that arises out of the speaker's sociohistory. By this is meant that voice does not represent an essentialist, ahistorical self, but rather voice is an ideological perspective or an axiological belief system rising out of previous social circumstance. Speakers have more than one voice, which is to say they are heteroglossic, and exercise particular voices depending upon the speaking situation. Their dialogue may be understood, in part, as the co-substantiation of voices.

The application of the notion of voice to the classroom encourages us to see teachers and students not as single, essential identities, but as speaking roles with many voices individuals choose to bring forward as their reading of the situation warrants. Current voicings are shaped by prior experiences of speaking in other life and schooling situations, and by the more immediate history of the current speaking context. For example, student George's prior experiences with asking for assistance in doing his math will be brought to bear in what he says and how he says it when he asks again in his current classroom. The present immediate situation in which George speaks to his teacher has it's own history within the recent events and relationships of the classroom. George's teacher's experience with students who ask for help in the way George did and his prior conversations with George will influence how he responds to him at the moment. As they continue their dialogue, George and the teacher will

substantiate the voices they present to each other. Their talk will instantiate their personalities and their personal histories. George's personhood will be reinforced through the kinds of conversations he has with all his teachers, as will the personhoods of his peers.

For Bakhtin, knowledge as well as personhood is knowable through utterances. He conceives of knowledge as historically constructed ideological cultural texts, the knowing of which resides in spoken or written utterances. Utterances can only be meaningful within discourse dialogues in which understanding can occur. Bakhtin preferred the term "understanding" to knowledge because understanding emphasizes the significance of the knowing subject and down plays the knowable object. Knowers of phenomena are interpreters who have a historical relationship with the phenomena and a particular social stake in the knowing. To say one understands is to say (often without conscious awareness) one values, one remembers, one believes, and one wants. Understanding occurs when one's experience and ideology is reconceived from a shifted perspective which involves the altering of valuing ". . . a matter of translating the experience into an altogether different axiological perspective, into new categories of evaluation and formation" (Bakhtin, as cited in Todorov, 1984, p. 22). Understanding is, then, always personal, social, and historical. For students to make new understandings they must be personally, socially and historically meaningful.

In the classroom, the learning of academic knowledge when viewed from a Bakhtinian perspective, is focused on the beliefs and values students

bring to the task and the social stake students have in the learning. Given his

former experiences, what does George believe about doing math? and How does

he value it? in light of What doing math means within his social relationships

with classroom peers? These subjectivities have as much to do with

understanding as do the practices the students are asked to do and the ways

teachers present and facilitate them. In addition, the knowledge students are

asked to learn is a subjectively constructed text, embued with cultural ideology

and rendered through the subjectivities of the teacher. The teacher's history,

beliefs, and values play an equally significant role in determining what the

teacher says to students to represent the knowledge and the practices they are to

learn.

Bakhtin (as cited in Todorov, 1984) explains how understanding is

rendered through discourse using the concept of utterance. For Bakhtin,

utterance was the irreducible unit of a science of discourse (Translinguistics),

distinctly different from the science of language (Linguistics). Each utterance is

wholly unique given its simultaneously historical, social, and cultural context.

Utterances only occur in relation to other utterances in a dialogic. All verbal

communication is an exchange of utterances that are tied by spatiotemporal,

semantic and axiological elements. The interactants are locating themselves in

time and space, providing meaning, and granting value. The significance of the

evaluative, value dimension of utterances cannot be underestimated. It is this

dimension that, because it is inseparably tied to meaning, is most influential in

shaping the utterances to follow. The perceived value of the meaning of what is

spoken encourages or dissuades utterances in the same vein. Students and teachers utter what to them has value-meaning, and they hear in the utterances of their interlocutors what is valuable and meaningful. They cannot assign meaning without assigning value. The implications of this notion for issues of student interest and capability are profound. Student interest and capability in taking up academic activity can be viewed as the extent to which in the ways teachers talk with students they provide opportunities for the activity to appear meaningful and valuable.

In addition, classroom ideologies of student capability can be viewed as a product of local subjective interaction. Capability is an idea built over time. A student is considered capable to the extent over time he or she engages in interactions with the teacher and classmates that are perceived by the teacher and peers as meaningful and valuable. Perceptions of capability are built one interaction at a time, and each interaction implicates the next. Teachers, as they interact and observe a student's performance evolve expectations of the student's capabilites that influence their next interaction with the student. Likewise, during collaborative interactions over extended periods, students' talk shapes and is shaped by the evolving conception they have of their interlocutors. This is accomplished because each of the interactants' utterances, though complete within itself at the moment of speaking, contains within it reference to the utterance that came before and the implication of an utterance to follow. Sequences of topical utterances build social relationships between the speakers that are tied to the co-substantiation of topical understanding. This aligned

construction of social relationships and understanding, imbued with a history and an implied future, becomes what is regarded in the classroom culture as capable performance. Students who can interact within the commonly held view of what counts as socially appropriate, meaningful and valuable performance are judged to be capable.

With Bakhtin's (as cited in Todorov, 1984) conception, the interactant's role as both author/speaker and reader/listener is impressively powerful. Each is a choice maker, choosing what to utter based on the indexicality of prior utterances and to provide an opportunity for a certain kind of utterance to follow. To be a speaking author is to be active, to act upon the world by making understandings and making use of understandings from many worlds, both within and outside of the classroom. To be an interactant is to be shaped and a shaper. The speaking teacher and the speaking student, as co-interactants, are authoring their own and other's understandings of knowledge and of each other. From a Bakhtinian perspective classroom interactions between students and teachers co-construct what they learn and what it means to be a capable teacher and a capable student.

This co-construction of studenthood and academic literacy, based as it is upon discourse, is prolific, contingent, dispersed, and uncontrollable. Co-construction is characterized by constant shifting subject positions, voices, and meanings that are themselves in continual flux and intercontingent. With discourse as the medium of these dynamics, textuality becomes the locus—both medium and means—of subjectivity, and intertextuality the pantheon of

intersubjectivity. When understandings of self, other, and subject matter, both individual and corporate, are negotiated, the intertextual web of those negotiations serves as a complex classroom map. The reading of the classroom's intertextual map by members in the process of its construction is slippery and fundamentally problematic. Yet, it is the nature of speakers/readers and of cultures that, with impressive frequency, individual and common understandings are believed by members to have occurred.

Academic Practices as Rules for Social Participation

At the end of the 24th day of the English Literature class in this study, after reminding students about their homework for a new cycle of activity, the teacher apologized to the students. "I'm sorry about the tale. It says to work on your tale tonight and you don't know what to do." He apologized because he recognized he had failed to conduct instructional business as usual. By not engaging students in a sequence of instructional practices they expected, he had not given them the opportunity to construct knowledge they needed to write their homework assignment. His was an infraction of commonly understood rules for teaching and learning implicit in a sequence of linked actions that had become classroom practices.

Coulter (1989) invokes Wittgenstein in explaining how "rule-following, doing something in accord with a rule, are practices which people have learned how to engage in through socialization" (p. 66). Although there are many ways of showing one understands the rules of a particular group, including saying the

rule, the ability to articulate a rule is not necessary to indicate one's understanding of it. "Moreover," says Coulter,

> any rule can make sense, be applied or followed, only against the general background of socially shared institutions, practices and techniques of conduct which furnish criteria for distinguishing instances of actual rule-following from those in which agents may profess to be following some rule but cannot be found to be doing so, where they may think they are, but in fact are not. There is, in other words, no such thing (logically) as "solitary, private rule-following ab inito" for language-use nor for any other human activity. (p. 66)

When students are seen to be taking up classroom practices, according to Coulter's (1989) reasoning, they may be assumed to understand and be following commonly held classroom rules established through classroom talk and action, what Coulter refers to as rules acquired through"socialization in a communication community" (p. 67).

> "Rules" are acquired and embedded in explanations of rules, in instructions in their use, in adducing examples of their correct application, in correcting neophyte mistakes in their use, in training, checking and kindred practices of a community in which there is already sufficient concensus as to what could count as "obeying a rule", "following a rule", or "acting in accordance with a rule" as distinct from merely "claiming (incorrectly, mistakenly) to have followed a rule",

"seeming to have followed a rule", or "thinking that one is following a

rule". (Coulter, 1989, p. 67)

In the early stages of group formation, rules and the practices which

inculcate them, are made, revised and replaced through their social enactment in

the language and actions of group members. As time plays out, particular rules

stabilize in ritualized practices and assume the stature of conventions, what

Wittgenstein calls "agreements in form of life" (as cited in Coulter, 1989, p. 67).

These rules and practices are established not by speaking the rules, but more

often through examples and their practiced enactment. Practices speak for

themselves in a way that simply saying the rule cannot.

Rule-formulation, rule-explanation, rule-use, rule-following, rule-

application, rule-teaching, "introducing a rule", "appealing to rules",

"changing the rules", bending the rules and a host of related practices

presuppose (the possibility, attainability of) social agreements in

judgments, in practices, in action. (Coulter, 1989, p. 67)

Edwards and Mercer (1987) argue that "all of classroom education is

conducted against a background of implicit rules, assumptions and knowledge"

(pp.168-169). In order for students to succeed as members of classrooms, all

classroom members must understand and act on these rules.

An important part of the contextual basis of classroom discourse is a

body of rules which define educational activities and which are required

for successful participation in educational discourse. These educational

ground rules have both social and academic functions. They represent

both a set of social conventions for presenting knowledge in school, and also a set (or sets) of academic procedures for defining and solving problems. (p.162)

The operational social conventions and academic procedures acceptable to the members of a classroom are dynamically interrelated in actual practice. Therefore, to analyze the sociocultural literate practices within classrooms, it is more useful to distinguish enacted social conventions and academic procedures. By artificially separating the social and the academic for analysis, we can make visible two kinds of rule knowledge students must recognize and act upon to be effective learners of academic content in classrooms.

Social ground rules inform students as to when and how to speak. The rules serve as the guidelines for such functions as when to initiate a conversation or enter a conversation in process; how long to speak and when to listen; how to tie one's topic to the topic under discussion; and, how and how long to remain in the conversation. Academic rules provide guidelines for sanctioned academic procedures. These academic procedures are concerned with identifying and solving problems. Rules determine what counts as a problem, how a problem is cast or articulated, and the steps involved in thinking through its solving. There are also rules for what counts as solutions to problems and how those solutions may by presented.

Edwards and Mercer (1987) call these rules implicit in educational practices part of the "hidden agenda" of school work which is hardly, if ever, made available to students. They lament that most teachers are not able or do not

feel the need to make those rules explicit for their students. In English Literature, the teacher both understands the need for such explicit elucidation and acts to provide students with opportunities to construct their understandings of them by participating in appropriate classroom practices.

Academic Knowledge as Knowing "That" and Knowing "How"

Bakhtin (1981) and Geertz (1973) have at various times railed against the reductionist tendencies of modern scientific theory and method. Each regards his conceptualizations and methodological analysis as tools in a fight to maintain the ontological complexity of social phenomena. In education, a strand of scholarship has sustained a comparable unceasing push against reified models and conceptions of mind, intelligence and knowledge and the reductive views of students, teaching, learning, and academic literacy they shape. The roots of resistance to reductive schools of thought go back to the beginnings of American public education. One strand of thought traceable to educational scholar E. C. Moore (1915) resists the more dominant view of learning as knowledge accumulation by an analytical mind. Moore's conception of mind and learning as purposeful and constructive were prescient in their anticipation of the revolutionary paradigmatic shift to social constructionism.

> Knowledge-getting is not a process of copying. It is a process of constructing. The consternation-making fact is that we do not start with a common world of things, a perfect mirroring of which by our minds would make each of us know one and the same world. We start with

seeings, hearings, touchings, tastings, smellings, which are peculiarly our own, dissimilar to those of others to a degree, wholly nontransferable; and out of this manyness of feeling we proceed to construct common centers of reference, and cooperative ways of procedure which we name by common names and come to regard as demanding of us a more or less common and established system of reactions. . . . The world which we speak of as common to us all is a social construct, the world of our discourse, of our common action. . . We start with diversified experiences and work toward the identities of objects mutually understood, not from the unity of one and the same set of objects to the diversity of conflicting individual interpretations of them. (p. 108)

Moore's (1915) argument that school subjects should be considered skills and activities rather that bodies of knowledge contributed to further conversations about academic learning framed as a distinction between "knowing that" and "knowing how." Gilbert Ryle (1949) established this distinction in arguing against Cartesian dualism's widely held view that intelligent thinking means thinking first, then acting on the basis of the rules and maxims we have thought. Ryle argued that we do not think then act based upon what we have thought. The chess player does not run all the rules and possible moves through his head before choosing the right next one. Ryle laid out a counter concept of mind which holds that

> What distinguishes sensible from silly operations is not their parentage, but their procedure, and this holds no less for intellectual than for practical performances. "Intelligent" cannot be defined in terms of "intellectual," or "knowing how" in terms of "knowing that"; thinking "What am I doing?" does not connote "both thinking what to do and doing it." When I do something intelligently, i.e., thinking what I am doing, I am doing one thing and not two. My performance has a special procedure or manner, not special antecedents. (p. 32)

Ryle collapsed the think-act dichotomy and in so doing made actions in and of themselves sensible or lacking. He also redefined intelligent knowledge to include the procedural "knowing how." Knowing how is a "a complex of heterogeneous dispositions" that are exercised through verbal operations, and which are "capacities, skills, habits, liabilites and bents" actualized through assemblages of heterogeneous performances (pp. 44-45).

"Knowing how" is not the same as "knowing that." A good surgeon must have considerable medical knowledge, but having it does not make him a good surgeon. The surgeon must learn his surgical aptitudes from practice. Yet, "even where the practice is the deliberate application of considered prescriptions, the intelligence involved in putting the prescriptions into place is not identical with that involved in intellectually grasping the prescriptions" (Ryle, 1949, p. 50). One can be highly knowledgeable that there are certain ways of doing things, and yet ignorant of how to go about doing them.

Ryle (1949) dismantled the metaphor of mind as "in the head" and replaces it with a mind visible in activity.

> . . . [T]he styles and procedures of people's activities are the ways their minds work and are not merely imperfect reflections of the postulated secret processes which were supposed to be the workings of the mind. . . Overt intelligent performances are not clues to the workings of the minds; they are those workings. (p. 58)

Intelligent "knowing how" is understanding the procedural knowledge required to execute a degree of competent performance.

In the 1950s, a dialogue between Hartland-Swann (1956, 1957) and Ammerman (1956) about Ryle's (1949) arguments added to the definition of "knowing how." Hartland-Swann posited through logical analysis that knowing "that" ultimately reduces to knowing "how." Knowing "that" is a response to a question and implies an understanding not only of what is being asked for in the question but also an understanding of how to answer it. To answer "I know that the earth is round is also answering "I know how to reply correctly to your question."

Sustaining the thread of the argument, Roland (1961) extended the definition further by showing "knowing how" and "knowing that" to be even more complex. She summarized the Hartland-Swann (1957) distinction between "that" and "how" as the difference between knowing how to perform skills and knowing propositions of a factual nature. She made the case that two discrete sorts of propositions are subsumed under "knowing how." They are

distinguished by the feature of practice. For example, knowing how to swim requires practice, while knowing Who murdered X? can be answered instantly through propositional knowledge. In addition, she asserted that some knowings, like rules of conduct (e.g., that one should be quiet when the teacher is talking) are statements of tendency and not capacity and cannot be subsumed under the category of knowing how even though they fit the classification of knowing that. She suggested there should be at least two categories of the "how" and "that" distinction characterized as capacities and tendencies. In applying her analysis to education she recommended:

> It follows from our analysis. . . that to know a subject like history of mathematics is to have acquired many different kinds of capacities or tendencies. Which ones shall be made central to any given course is a matter for decision in the particular case; this question cannot be decided on the grounds of reduction. (p. 69)

CHAPTER IV

LITERACY, TEXTUALITY, CLASSROOM DISCOURSE

AND ACCESS

A Selective Literature Review

In this chapter I review studies that analyze classroom discourse from multiple theoretical and disciplinary perspectives to provide a selective overview of research that informs through its methodology, theoretical assumptions and or findings the approach taken by this study. Because I am conceptualizing the subject matter of English language arts as situated literacy practices and access as opportunities to participate in their construction, I have selected literature whose prime focus is the study of classroom literacy practices, in particular reading and writing, and their construction through members' discourse.

In the literature review that follows, I first argue that instructional conversations differ across classroom settings, that various classroom conversations differently influence learning to read and write; and, that student engagement through the following of procedural rules is a way of studying student take up of classroom instruction.

Next, I shift the focus to literacy to establish what studies of classroom conversations have shown about the dimensions of classroom literacy learning. Literacy is viewed as the learning of intellectual processes and related practices, as constructed through social interaction, and as learned through intertextual relationships between discourse events. I discuss the dimensions of

intertextuality and context in studies that use this frame to establish the interactive, interrelational and historical (over time) nature of literacy learning. I also present studies to establish that access to literacy learning may be construed as a problem of locating learning in opportune moments for student take up.

Finally, I focus on studies that inform how, through discourse interactions, students may recognize and be recognized as academically literate, by establishing how "student" is a complex, multidimensional and socially constructed identity within social and cultural settings, like classrooms.

Introduction

Dialogues among scholars regarding epistemological and ontological assumptions about what counts as knowledge in their field have expanded theories of how knowledge is socially constructed. Research studies and their underlying assumptions in a variety of fields related to this study are based on theorists'--for example, Mead in sociology, Geertz in anthropology, Whorf and Sapir in linguistics, and Foucault in literary theory--who have "socialized" traditional premises about knowledge. Uniquely, literary theory, with its grounding in hermeneutics, has a long history of interpretation as a means through which textual knowledge is constructed. Likewise, composition scholarship has a long tradition of acknowledging the role of rhetoric in producing rather than merely transmitting knowledge (Petraglia, 1991). Even psychology, a field whose focus of study has tended toward exclusively individual mental operations, has recently expanded to include a social

conceptualization of self and related sociopsychological conditions (Cushman, 1991). Similarly, in education, more studies of teaching and learning and academic knowledge from a social constructionist perspective have explored knowledge learning as an active, interpretive process and provided insights not previously available in studies focused on students' reception and replication of teacher imparted knowledge.

Concomitant to the movement of theory and scholarship toward viewing learning and reading and writing as sociocultural phenomena has been a similar regard for classroom literacies as socioculturally constructed and influenced. Classroom literacies arise from interaction around, with and through texts within powerfully influential social and cultural contexts. Sociocognitive and critical-sociological perspectives may be construed as representing two polarities of theoretical approaches. Their perspectives serve as conceptual stanchions in a bridge from a more traditional individual, mentalist and formalist view of classroom phenomena to consideration of the macro institutional and societal forces in play through the power relationships of their members. In relation to issues raised by this study, the sociocognitive perspective brings forward for consideration how individual mind is constructed in and through classroom procedures for the reading and writing of texts.

The critical sociological perspective is concerned with how individuals are positioned in their learning of academic and social knowledge by the local practices in the classroom which reflect institutionally defined authority and legitimacy. In between these two perspectives are located other theoretical

positions informed by, among others, sociolinguistics, rhetoric, ethnomethodology, and interactive ethnography. These perspectives suggest that mind and knowledge, and the literacy practices they serve, are active and interactive artifacts of social negotiation and mediation. Convergent research questions, assumptions, and methodologies have contributed to explorations of classroom literacy practices as social and linguistic, and therefore constitutive of and constituted by relationships to knowledge and social position through discourse. This section briefly presents studies from the sociocognitive and the critical sociological perspectives, before moving on to more fully describe research perspectives sharing social and linguistic dimensions relevant to issues of access to academic literacy practices addressed in this study.

Sociocognitive and Critical Sociological Perspectives

Sociocognitive studies exploring cultural psychological dimensions have observed how literate thinking is constructed by focusing classroom activity on the purposeful use of texts (Langer, 1987; Wells, 1987). These studies, based on Vygotskian and Brunerian theories of mind, describe how the purposeful study and construction of texts empower the mind. Texts serve as representations of meanings achieved through constructive thought and reflection, and as a means for building greater understanding and control over thinking.

In contrast, mind theorized as a cultural construction in and through the production of texts in which individuals participate and position themselves from

their own subjectivities is always inherently social (Gilbert, 1991; Heap, 1991;

McHoul, 1991). The view of school literacy practices provided by a critical

sociological ethnomethodological approach has given rise to studies of literacy

practices as constitutive of social relationships of age, knowledge and authority.

These relationships are organized through the discourse practices of routine

classroom text-based instructional procedures (Baker, 1991). Classroom

produced academic literacy, when viewed as fundamentally social, is a

positioning of text, the teacher, and the student in relation to each other. It is a

positioning which is done in the discourse and with the teacher as both the

restrictive and supportive agent of socially appropriate texts (Mey, 1991).

Reading, as central to literacy practices, is a situated process embedded in the

social activity of a classroom culture. Therefore, particular models of reading

(and related literacy events) are constructed within individual classroom cultures

(Green & Meyer, 1991).

These situated models of literacy and related curriculum and instructional

practices have repercussions not only for the students who learn them, but for

their schools whose policies shape possibilities for learning. Understanding the

relationship between individual literacy development and the classroom cultures

in which students' and teachers' discourse practices construct them will make

possible a shift in current perceptions guiding school policies and educational

practices. Students' literate performances are seen to be heavily influenced by

the amount and kind of access they are given to classroom discourse practices

that build rigorous academic literacies.

Convergent Emergent Perspectives

In their review of educational contexts of literacy research related to linguistics, Bloome and Green (1992) highlight new and emerging perspectives that view literacy as social and cultural practices and actions. In summarizing the findings from these studies, the authors note that there are multiple literacies, that vary across classrooms, and that individuals can be literate in multiple ways. More specifically, they note that

> What counts as text, the meaning of text, and the significance of literary activity are not givens. . . . There is not necessarily one meaning to a text or activity, and divergent and contradictory meanings can co-exist. Meaning, therefore, is viewed as evolving, unstable, and contestable (although at any given point in time people may act as if meaning is stable). (pp. 50-51)

The authors link this emergent perspective on literacy to what Robinson (1990), quoting from White (1984) calls "constitutive rhetoric."

> [Constitutive rhetoric is the] "art of constituting character, community, and culture in language" ([White]1985, x). . . . "Whenever you speak," White writes, or whenever you write, I [Robinson] would add, "you define a character for yourself and for at least one other--your audience-- and make a community of at least between the two of you; and you do this in the language that is of necessity provided to you by others and modified in your use of it" (White, 1984, xi). (as cited in Bloom & Green, 1992, pp. 50-51)

Bloome and Green (1992) identify two related questions as the focus of research studying literacy events in classrooms: (a) How do instructional conversations differ across settings? and (b) How do instructional conversations influence learning to read and write? I have used these categories to organize selected studies, and in so doing, to foreground classroom literacy research that relates to access issues raised by the questions of this study. The first category underscores the assumption that opportunities for literacy-building offered to nonGATE students in GATE English literature are opportunities to learn sociocultural discourse practices that they had not experienced and most likely would not experience in other discourse settings. Studies addressing this first category explore how student literacy learning has more to do with understanding how to engage in local discourse interactions to construct literate texts than in discourse performance at home or in genetic ability.

How Do Instructional Conversations Differ Across Settings?

Studies across classrooms and within classrooms have shown that the strongly differentiated ways students have been given access to school literacies are based upon social and cultural competence within individual classrooms (Gilmore, 1987). Studies of differentiated reading groups show them to be unique literate communities within which members share ways of reading, talking and writing about texts. Groups of students within the same classroom learn different views of what counts as reading with related expectations for performance (Borko & Eisenhart, 1989). Studies of differential talk by teachers

to different classroom reading groups have documented differences in student performances that could not be explained by differences in students' social class or home discourse skills (Collins, 1987; Miller, Nemoianu, & DeJong, 1986; Taylor & Dorsey-Gaines, 1988).

One study showed student social actions within particular classroom situations as signs of particular sociocultural processes resulting in hierarchical tracking. Gilmore (1987) observed that student "attitude" was the primary determining factor in providing some students with access to advanced placement tracks in the high school he ethnographically studied. Expressive forms such as stylized sulking and ritual movements, "steps," displayed by students in response to authority excluded them, regardless of academic capability, from participation in classrooms practicing higher forms of literacy. To gain access to high currency classrooms, students needed to be convinced and taught how to "behave" in ways that did not indicate "attitude."

Among many stories of African-Americans who have gained access to the benefits of the dominant culture, Delpit (1992) recounts what happened when a talented African-American graduate student, after being granted access to a doctoral program, was rejected when judged by faculty to be incapable of doing graduate level work. With tutoring in the discourses of teacher education, the student became so proficient she was not only reaccepted into the program, but sought after as a research assistant.

Foster (1992), in an overview of sociolinguistic studies of classroom discourse practices, noted that much of the research documents differences

between home and school discourse practices. For the most part, this research has done little to forward understandings of cultural and linguistic differences that improve classroom learning. Most positive case studies indicate how shared cultural backgrounds or norms of language use can positively influence classroom interactions. Whereas, studies of differences between students' and teacher's discourse and cultural repertoires found students literacy leaning problematic.

Moll et al.'s (1992) study of bilingual English-Spanish-speaking students as they worked in differentiated reading groups in two classrooms establishes that differences in students' literate performance was strongly related to the teacher's organization of instruction which was, in turn, heavily influenced by presuppositions about the students' competence based upon discourse performance. In the Spanish-speaking classroom, instruction was organized to encourage inference, comprehension and interpretation of texts. In the English-speaking classroom, the lessons focused on decoding, pronunciation and word recognition. The English teacher mistook pronunciation for decoding problems which were assumed to be necessary before comprehension was possible. Not surprisingly, the same students exhibited widely variant performances of reading ability in the two settings with two different patterns of instruction and verbal interaction around texts.

Collins (1987) in describing The Berkeley and Chicago studies of classroom language use (Collins, 1986; Michaels & Collins, 1984) reported distinct differences in access to classroom reading instruction. Differences

between Black and White student discourse styles for signaling cohesive ties between successive mentions of a major character in their narratives resulted in students being placed into ability groups and being given different instructional strategies and activities. Similar to Moll et al.'s (1992) findings, groups and classrooms designated for students with lower ability experienced less complex lessons and instruction, and teachers infrequently framed lesson activity at its beginning as they did for high achieving groups.

These findings corroborated earlier findings by Allington (1980), Gumperz and Herasimchuk (1972), and McDermott (1976) of differences in reading instruction in urban schools characterized by hierarchical tracking of classrooms by ability grouping (Slavin, 1987, 1990). When students are differentiated and sorted into ability-based classrooms, the literacy instruction lower groups received was consistently less complex, less interpretive, and less academically challenging than instruction received by their higher ranked counterparts. As students remained in tracks and classrooms designated for lower ability groupings over years of schooling, they can be said to have learned different versions of literacy practices from their school mates in higher groups. In addition, these versions, constructed in many English classes within their track, consistently share identifiable features that are not shared across tracks.

How Do Instructional Conversations Influence
Learning to Read and Write?

This section focuses on studies of classroom discourse concerned with an issue fundamental to moment-to-moment student access to literacy practices--students' substantive engagement.

Mehan's (1985) studies of I-R-E (Initiation, Response, and Evaluation) sequences and subsequent related studies of classroom teacher to whole group instructional discourses have provided a generic infrastructural analysis, what Cazden (1988) calls a "default" pattern of classroom discourse. Cazden reports that even small changes in this default pattern can have considerable cognitive and social significance. More recently, Wells (1993) called for a re-evaluation of the IRF or IRE sequence, and proposed activity theory and discourse theory as more productive ways of analyzing classroom teaching and learning. This movement away from IRE pattern analysis reflects a shift away from studies that view classroom literacy as recitation, or the transmission of previously organized information (in texts) by the teacher and cognitive reorganization of received information by the student, to the negotiated take up of literacy practices through social means.

Student Engagement Through the Following of Procedural Rules

One way of studying student take up of classroom academic instruction has been through observation of student procedural engagement. Studies of the instructional and conversational orientation to classroom rules, regulations and

procedures of academic tasks have distinguished between "substantive engagement" (Nystrand & Gamoran, 1992) or "epistemic engagement" (Wells, 1990) and "procedural engagement." Findings by DeStephano, Pepinsky, and Sanders (1982) were similar to Bloome et al. (1989) in distinguishing students who engage in "procedural display." By displaying appropriate interactional procedures, students appear to be engaged in learning, but are actually engaged in a cultural rather than an academic learning event. Students who displayed cultural appropriateness without academic take up were unable to perform classroom activities calling for extended written discourse. Conversely, students who were substantively or epistemically engaged exhibited sustained commitment to and engagement in academic content.

Nystrand and Gamoran's (1992) study of classroom whole group conversations found three characteristics when students were substantively engaged: (a) Students were asked authentic open-ended questions to which they really did not know "the" answer, (b) the teacher took up and built on student responses, and (c) the teacher worked students' answers into the fabric of an unfolding exchange that effected the outcome of the discussion and were certified by the teacher. Furthermore, Nystrand and Gamoran's findings indicate that when reading and writing are defined by the classroom practices in procedural terms--as concern for correctness in following the rules of reading and writing, then student performance indicated engagement in the procedural. When literacy practices were characterized substantively (by the three previously mentioned conditions), students are more likely to be substantively engaged.

Even in classrooms in which teachers expected and asked for substantive engagement in class discussions, when instructional practices were shaped by the need to focus on coverage of content, on classroom control, or on a textbook, students did not exhibit performances that marked substantive engagement (Alverman, O'Brien, & Dillon, 1990). Studies in the United States and the United Kingdom have determined that there are considerable numbers of classrooms in which teachers assume their instructional practices support engaged literacy, and expect substantial engagement from students as literate readers and writers, but where that performance is not forthcoming (Applebee, 1984; Britton, Burgess, Martin, McLeod, & Rosen, 1975).

Literacy Learning as Intellectual Processes Built
Through Instructional Conversations

In this section, studies are presented to link literacy as intellectual processes realized in, around and through texts to the local discourse practices of classrooms.

Literacy as the Learning of Intellectual Processes

A considerable number of studies have contributed to the perception that the learning of intellectual processes is not identifiable from the surface features of the written discourse artifacts (Cazden, 1986, 1988). In addition, studies have been unable to corroborate the ideological position that writing encourages and supports learning. In fact, there is evidence to suggest that in some cases,

writing because of special demands, interferes with learning (Penrose, 1992).

Langer and Applebee's (1987) 3-year study of classroom writing concluded that

while manipulating information seems to improve learning, which means a host

of literacy activities may be equally effective, writing tasks differ in their

potential for engagement and learning, and learning is always confounded by

personal knowledge and the environments in which learning and writing occur.

Ackerman's (1993) review of 38 studies of writing and learning found that

culturally specific learning styles, time on task, and classroom and institutional

environment were more influential in determining literacy achievement than were

the textual features of writing tasks.

In studying whether writing in combination with reading prompts more

thinking than reading or writing alone, Tierney, Soter, O'Flahavan, & McGinley

(1989) identified three premises from their findings. First, students create a

textual world of meaning based on text, context, and prior knowledge through

constructive reading and writing activity. Students take different "transversal

routes" in thinking about a literacy problem depending on the type of reading

and writing they are doing. A variety of reading and writing activities allows

students to exercise their thinking in novel situations. Secondly, Tierney et al's

findings supported the assumption that reading and writing are parallel

processes. That is, proficient readers and writers plan, set goals, draft, align

(taking an authorial or critical stance), revise their understanding of textual

meaning, and monitor or evaluate the plausibility of an interpretation. Thirdly,

reading in conjunction with writing results in more learning and more critical

thinking than when textual information is manipulated solely by one means. Finally, the study's findings revealed that students who both read and wrote were more engaged, wrote better drafts, and were more reflective in their thinking. McGinley's (1988) and Ennis's (1987) studies of critical thinking and writing persuasive arguments point out the importance when reading and writing critically of choosing to write from one's own unique perspective and to construct a reasoned argument that reflects one' own reflective thinking.

Literacy as Constructed Through Social Interaction

Bloome and Green (1992) review sociolinguistic research exploring how classroom conversations, literacy practices, and intellectual processes influence each other, and their implications for education. In one set of studies, instructional conversations and related written texts were analyzed to describe the flow of knowledge in lessons. Flow refers to the sequence of knowledge constructed and to how it is organized and structured. The studies describe how different instructional conversations produce different flows of knowledge which may be related to what students learn.

Green, Weade, and Graham (1988) examine the social and academic demands of a reading lesson discussion as taught by two teachers. Their analysis of the two evolving conversational texts examines the differing teacher roles, frames of reference (local, academic, social, and instructional), and communicative and instructional demands and strategies which influence what students will do and come to know during the interactions. Two sets of patterns

emerged to distinguish the two teaching conversations. First, the social structure of the lesson differed as a result of turn allocation procedures of the two teachers. Second, chains of interaction—actions of teachers and students—were found to recur within and across phases. The study found that the differences between the two lessons in terms of lesson structure, participation demands, and social/instructional frame influenced recall of text. This study established that studies of classroom instructional interactions, by identifying and describing patterns and strategies, could provide an understanding of instructional factors and their relationship to student participation, access to information, and student outcome performance. Additional related studies of the same interactional data by Harker (1988) and Golden (1988) using different analytical lenses revealed different dimensions of the knowledge that was constructed, suggesting differing intellectual outcomes for students. Further convergent findings by Heap (1989) and Tierney and Rogers (1989) confirm for Bloome and Green that (a) differences in instructional conversations are related to differences in intellectual processes; (b) differences in intellectual processes are not necessarily differences in degree but in kind of intellectual processes; and (c) influential differences in instructional conversations were not surface level differences but differences at several levels, and were dependent on how students and teachers constituted the flow of knowledge in the event, who they were, what they were doing, and how they defined reading and writing.

Literacy Learning as the Intertextual Relationship
Between Discourse Events

As interactants in a repertoire of literate practices, they are themselves

building as they speak, read, and write, students perform within a socially

validated culture of intersubjective and intertextual relationship. When texts are

understood to be written or spoken discourse, students and teachers are seen to

bring prior texts to the building of new texts. They draw from an expansive

range of textual and material references that are imported from outside and inside

the classroom. These imported texts are made relevant through social

interaction, when they are socially identified, acknowledged and validated

(Bloome, 1991; Bloome & Egan-Robertson, 1993). The term intertextuality

originated in semiotic approaches to literary criticism (Kristeva, 1980), where it

was most often used to describe historical and political relationships across texts

within culture. More recent applications of the term in research bearing on

classrooms have described local relationships--of the links between texts, of

current and previous text linkages to someone's experience, and the processes

through which knowledge is co-constructed by readers and writers (who are in

social relationships) through textual connections. Intertextuality as one of three

generic elements of life in classrooms researchers can use as a heuristic for

exploring life in other classrooms is theorized by Researchers of the Santa

Barbara Classroom Discourse Group (1992b). Intertextuality in these studies is

used to suggest that all social and intellectual relationships can be construed as

texts that are themselves intertextual, wherein texts are always under construction and in shifting relational juxtaposition.

Bloome (1992) notes that recent scholarship and research locates intertextuality in new ways:

> Reflecting the current diversity of linguistic, literary, and educational views of language, intertextuality is variously located in the reader (and his or her previous readings), in the interaction between a reader and a text (or perhaps more accurately in the transactions among readers and texts), in social interaction, in the social semiotics of language, in classrooms (viewed as diverse linguistic environments), in the discourse structures of various institutions in which we live as well as in how we contest the confines of these discourses, among other locations.
>
> (p. 255)

Lemke (1992) attests that "the identification, classification, and interpretation of intertextual relationships is at the heart of much of the best educational research being done today" (p. 258). He identifies "intertexts" as all the other texts we use to make meaningful sense of a text. Studies that value intertextual relationships for their social value (Bloome & Bailey, 1992; Bloome & Egan-Robertson, 1993) are informed by semiotics and Bakhtinian theory of multi-voiced heteroglossia; they theorize a relationship between material forms and social validity. With a limitless number of potential texts, material forms and voices to draw from and construct, the ones that do get constructed are the result of socially influenced and derived actions. No text is constructed, no

form applied, and no voice uttered without a constellation of social influences pertaining.

Greene and Ackerman (1995) capture the powerful significance of studies of the intertextual nature of textual production on understandings of literacy knowledge and teaching and learning.

Studies of intertextuality foreground the social nature of literacy and in so doing decenter core curricula or literacy instruction aimed at consensual understanding, such as reading to get the main idea or writing to learn one preferred style. It is not that people no longer agree with what a text is about or what the best solution to a problem might be; what matters is the relative value of a given meaning or solution and what those constructs offer for further creativity and negotiation. The effort after meaning, through the intertextual lens, is an effort to comprehend and engage discourse that is always "half someone else's" (Bakhtin, 1981, p. 293). (as cited in Greene & Ackerman, 1995, p. 408)

Greene & Ackerman (1995) point out that what matters during classroom literacy events is the relative value of a reading or a writing act or idea within the social-intellectual context. That value is reckoned by, among other factors, how well the idea or act provides a social opportunity for further interaction and textual construction.

Through studies of the intertextual nature of classroom literature circles, Short (1992) identifies the characteristics of generative research environments

for the study of intertextuality. Classrooms amenable for the study of

intertextuality are "learning environments where learners share and value their

own connections, engage in critical and open dialogue with others, and are

challenged to search for and consider new connections" (Short, 1992, p. 318).

To study intertextuality is to study connections, and Short argues for the study

of those connections within authentic classroom environments where students

are engaged in curriculum that highlights intertextuality as part of their on going

curriculum. Short also suggests that studies of intertextuality are also studies of

learning to the extent that intertextuality may be considered metaphor for

learning. Such studies push the boundaries of theories of learning by

examining how intertextual processes function as learners act to make sense of

the world.

Context and Intercontextuality

Context, historically noteworthy for problematic consideration among

conversation and discourse analysts (Duranti & Goodwin, 1990), has become

the focus of scholarship and research into schooling discourse practices (Gilbert,

1992) and into contexts for literacy in secondary schools (Moore, 1995).

Studies by Philips (1972), Heath (1983), and Au (1980) of situation-specific

contexts in which various literacy practices are conducted have shown how

socially constructed views of appropriateness are located within particular

configurations of social actions related to cultures. Erickson and Mohatt (1982)

have documented that the discourse patterns and expectations which typify

mainstream educational settings in North America are continuous with and similar to those of mainstream American homes. They found that discourse patterns characteristic of language minority home and community contexts may conflict with interactional expectations of mainstream classrooms. Barnes and Todd (1977) have explored small group social contexts as social environments which provide opportunities for a range of types of discourse interactions.

Another set of studies focuses on context to illuminate the complexities of classroom knowledge construction by describing intertextual relationships within particular local social discourse contexts within classrooms. These studies build theoretical understandings about the complexity and influence of context in conceptualizing literacy teaching and learning. Ethnographic analysis of discourse, by providing information about social and cultural conditions and forces, enriches the possibility of what can be viewed as contextual factors (Moerman, 1988). Ethnographically conducted discourse studies have expanded notions of what counts as context under the assumption that the relationship between language and context is a mutually constitutive one (Poole, 1990). In addressing the role of context in ethnographic research in educational settings, Erickson and Shultz (1981) asked the question "When is a context?" They theorized assumptions about contexts that are fundamental to understandings of social competence linked to textual construction and intertextual relationship.

1. Contexts are constituted by what people are doing and where and when they are doing it.

2. People in interaction become environments for each other.

3. Contexts consist of mutually shared and ratified definitions of situation and of the social actions people take on the basis of these definitions.

4. Contexts are embedded in time, can change from moment to moment, and are meaningfully socially related across time.

5. With each context change, the roles and relationships among participants are redistributed to produce differing configurations of concerted action.

6. Mutual rights and obligations of interactants are continually amenable to subtle readjustment and redistribution into different configurations of concerted action called participation structures.

7. Multiple participation structures occur within a single occasion.

8. Participants read and provide contextualization cues for each other in their discourse.

Green and Wallat (1981) in their exploratory analysis of conversational shifts across time, asked "What's an instructional context?

Floriani (1993), in a study linking intertextuality to the interactional frames of reference within which students construct knowledge, coined the term "intercontextuality" for the relationship between text and the person(s) who produce(s) it. Floriani's analysis of students working together in collaborative pairs over time to write a common text attempts to define context by identifying a written text and considering how participants are constructing the text within each unfolding event that is shaping its form and substance. Central to this

analysis is the view that texts are never single person constructions, but are always interactive, and that a relationship always exists between the persons.

Context refers, then, to the common orientation and pattern of activity among interactants that leads to the construction of a common text—oral or written. Contexts, like texts, and text-producing events, are shaped by and shape the interactions as they occur over time.

Floriani's (1993) study is one of a cluster of studies by members of the Santa Barbara Classroom Discourse Group (SBCDG) who have documented how literate practices are constructed by members of classrooms over time. Studies by individual members and by data affiliated subgroups of the SBCDG have explored how in classrooms from preschool through high school socially competent intertextual and intercontextual relationships build literacy and content knowledge.

Kantor et al.'s (1992) analysis of the recurrent event "circle time" in a preschool classroom showed how the interaction patterns of the teacher shifted over time as students became proficient. The Santa Barbara Classroom Discourse Group (1992a) demonstrated the need to observe over time and to observe the range of sources of information available to students in order to understand what literacy practices are constructed. In their analysis of the sequence of activities occurring in response to the teacher's question "How many characters are there, and who are they?, the SBCDG describes how the teacher and students had to establish a common referential system that determined how the term character would be defined and how communication

about it would occur among classroom members. A group understanding similar to the common basis for participating described by Edwards and Mercer (1989) was established as part of the literacy practices in order to drive further practices. Literacy is defined and accomplished through the interactions and practices of members of a group. Members construct a model for literacy that includes what actions should be taken and what meanings should be made from those actions. The model serves as a frame of reference for further literacy interactions. As interactions occur within this common frame across time, the frame is modified to suit the evolving, emergent literate meanings and actions.

Lin (1993) conceptually separates language "in" and language "of" the classroom to distinguish between language students and teachers use for social interaction—language as means, and language as subject matter—that counts as the literate language of academic texts and academic practices. In making this distinction, Lin's study analytically teases apart the two language uses with two sets of heuristic questions. Questions whose focus is language "in" the classroom look at the social life to explore communicative processes, and patterns of use within a social group. This focus can provide information about access and opportunity observed within and across discourse events and repertoires of events and practices. Questions concerned with language "of" the classroom presuppose that the researcher has already identified the range of verbal practices of the classroom. Questions applied at this point explore the conditions and uses of these practices as a pattern of language use. When related to information gathered from the first set of questions (i.e., "in"), the

second set (i.e., "of") can link occasion, type and frequency of social access opportunities to particular kinds of literacy knowledge and practices.

By making visible the intertextual ties between discourse practices and knowledge construction, Lin's (1993) study described how what counted as "language and all of its uses" was built over the first 9 days of class. In particular, the analysis foregrounds the teacher's actions in consciously and systematically helping students construct what counted as "language" by making intertextual relationships among discourse events that supported particular ways of engaging with texts, of communicating with others, and of constructing texts.

In examining what counts as knowledge and how that knowledge is constructed in and through interactions by members, Heras (1993) explores how institutional positions and interactive positionings are constructed in various interactional spaces in a classroom (e.g., whole class, table group, pairs, and individuals). An interactional space is distinguished by certain features: organizational pattern, time, physical space, and purpose, as well as participants. Positions and positionings are two features of the range of features shaping opportunities students have to construct knowledge. The others are temporality, interactional spaces, intertextuality, and knowledge as constructed through interactions. Heras' study makes visible the relationship between different kinds of knowledge and the various interactional spaces in which they are constructed on different occasions over time. The study makes a link between time, space, knowledge and the discursive practices of interactants.

Building on Lemke's (1990) studies of classroom talk as it constructs science (1990), Brilliant-Mills's (1993) study of the situated construction of what counts as mathematics in a sixth grade classroom shows the intertextual discourse construction of what counts as an academic discipline. Brilliant-Mills elaborates on the concept of a "field" of intertextual relationships among prior and present events that frame assumptions about what counts as the subject matter of a discipline of study. Classroom members draw on these intertextual assumptions to guide their discursive practices in present and future events. Brilliant-Mills' study provides a view of academic content knowledge as socially and discursively constructed over time in and through the interactions of members of a social group, and not an abstract body of knowledge and practices.

Gaining Access to Literacy Through Opportunities to Learn

The problem of access is built upon another theoretical and analytical problem—locating moments or sites of learning in the classroom. This issue has been addressed by ethnographers who use multiple sources of data to derive complex patterns which serve to both illuminate and obscure because of their complexity (Emihovich, 1989; Marshall, 1992). Marshall (1992) poses the questions "What counts as the purposes and evidence of learning? and what factors support and constrain the provision of opportunities for learning?" Chandler's (1992) study of three reading classes taught by the same teacher found that planned curriculum is different from enacted curriculum signaling

differences in student perception of the curriculum's purpose and the teacher's expectations. The expectations for performance constructed during classroom interactions sometimes conflicted with the teacher's intentions. Consequently, what students learned and the kind of students they became did not match institutional plans. Weade (1992) deconstructs the "teachable moment" theory of classroom learning and replaces it with a model of multiple moments of teaching, in which teaching and learning processes are viewed as interactive, recursive, and embedded rather than as isolated and unidirectional. Weade's study of a program for gifted learners shows how the teacher's beliefs in a model of learning that involves risk taking and collaboration supports a curricula and instructional plan in which discrete academic skills are integrated into larger interdisciplinary concepts.

If, as previous studies have established, academic literacy is socially constituted and constructed through intertextual and intercontextual classroom interactions around texts that build intellectual knowledge about reading and writing, then student access to such interactions is central to effective literacy learning. Identifying the range and repertoire of interactions that could provide access and defining the kind of access that is granted is one of the goals of this study. In 1982, Green and Harker explored this issue in a study of students' attempts to gain access to the teacher or to group discussion at times other than their designated turn or when the floor was open. The study showed that students are sensitive to implicit shifts in expectation and can extract information necessary to socially appropriate performance. At first, students were unable to

read the social norms for participation within and across classroom events. Multiple microanalyses of the ties between individual social performances, showed that over time, by reading the text of classroom activity in the actions of the teacher and their classmates, the students were able to extract the rules or norms for social and academic action and act as a group member.

Alton-Lee and Nuthall (1992) argued for the reframing of classroom research to focus on case studies of individual students' responses to public teacher-student interactions over whole units of activity (what are referred to in this study as cycles of activity [Green & Meyer, 1991]). They propose a methodology for analysis of classroom discourse that addresses two questions: "What facilitates/inhibits pupil learning in classrooms? What is the nature of pupil learning in classrooms?" In the series of studies through which Alton-Lee and Nuthall tested this methodology, they found strong positive relationships between length and spread of time and learning, that teacher-student discussion was positively related to learning, and that of all the teacher-directed talk, opportunity to attend to a concrete demonstration of a concept was most strongly and consistently related to learning for all the students. Their findings--that the learning process was similar for all students--determined a grounded theory about student learning: Learning is a process of schema generation for which students need a series of opportunities over time to make links to relevant prior experiences; challenge existing or emergent conceptions; and engage in restructuring, integration and resolution.

The role of classroom processes in facilitating individual pupil learning
or schema generation was conceptualized in a three variable model. The
probability that a pupil would learn could be described as the degree of
interaction between pupil behavior, facilitative opportunity to learn
provided by the teacher's program, moderated by the amount of resource
access of the pupil. (Alton-Lee & Nuthall, 1992, p. 4)

In later studies, Alton-Lee and Nuthall analytically isolated critical
elements of student opportunity to learn by surveying available opportunities for
interaction with content. Assuming students needed a "critical mass" of
numbers of opportunities, and that this mass is built up over time, the study
developed a retrospective predicative model for student performance outcomes.
The researchers acknowledge that time and critical mass as significant factors in
determining opportunity to learn are necessary but not sufficient. They
recognize the teacher's skill is pivotal in providing opportunities recognized as
appropriate within the social, cultural and instructional contexts of the
classroom.

Tuyay et al.'s (1995) study of different student groups' interaction
patterns as they each collaboratively drafted a writing task expanded the concept
of opportunities to learn through an ethnographic perspective. Ethnographically
obtained data built on the concept of opportunities to learn by demonstrating
how different interactions by different groups of students in different
interactional spaces built different knowledge and constructed different
opportunities to learn, even when the task was the same. This study confirms

that a range of opportunities to learn are available as a configuration of the student roles and relationships within a particular group and their attendant interactional patterns. The study also makes visible how a common task is negotiated and renegotiated on different occasions over time by the teacher and students as the teacher makes contingent responses (Wells & Chang-Wells, 1992). Most significant to this study, by describing patterns of interaction within classroom instructional events, this study makes evident how through the weaving together of ethnogaphicly obtained data of patterned events across time, a web of opportunities for learning is visible.

In their focus on the teacher's roles in providing opportunities to learn, Blumenfield et al.'s (1992) study illustrated practices that contribute to student purposeful motivation and substantive engagement. They conceptualize these teacher practices into two categories: (a) bringing the lesson to the students, and (b) bringing the students to the lesson. Practices promoting motivation pose a problem, are novel, and allow students to exercise some choice and control. Those practices that promote academic engagement require students to synthesize, represent, demonstrate, and apply knowledge in a variety of ways. An evaluation system should create expectations that students will be held accountable for understanding while minimizing the salience of grades and students' comparative performances.

Blumenfield et al.'s (1992) study confirms the critical role a support system plays in sustaining student motivation, especially student perceptions of their competence and ability. The study describes a support system for dealing

with the potential frustration and confusion experienced by students faced with high-level intellectual demands. The system includes teacher provided models, materials and questions to illicit relevant information, and the reduction of complex tasks into manageable smaller bits.

Gaining Access to Recognition as an Academically Literate Student

From the perspective previously articulated of language as constitutive of humanness (Stewart, 1995), of self (Bakhtin, 1981), and of social subject (B. Green, 1991), studies have begun to explore how social views of individual student performances and individuals' notions of themselves as performers are socially constructed within classrooms. The theoretical development from language as tool used by persons to learn about and produce language as tool to language viewed as constitutive of the individual has made possible studies that explore previously invisible understandings of what it means to be a student in a classroom.

The view of language as tool portrayed the individual language user as someone who could be acted upon by language, who could be motivated to engage in producing expected language. Teachers seen through this lens used the tool of language to engage students in creating language artifacts. The view of language as constitutive of the individual within interactive contexts of literacy construction makes a substantive shift in this mechanical metaphor. From this view, the individual is constituted in and through the acts of languaging. There

is no student role or identity separate from the language he or she uses. In the act of languaging the student is not only observed in the construction of identity, he or she is actually constructing identity. In addition, since languaging is always dialogic, through dialogic languaging the student is identified by other(s) in the interaction and by over lookers of the interaction. The individual interactant modifies her or his languaging to suit what she or he regards as the social response. In this way a dynamic constitutive interaction between individual languaging, interactant response, and interactant identity plays out over time. Studies are needed to explore how members of classroom communities construct individual student identities, or how individual students engage in the constructions of their own classroom student identities.

From a different perspective, a set of studies has observed how the role of student is a situated construction within the practices of particular classrooms. McCaslin and Good (1992) have criticized educational policy documents (e.g., Nation at Risk, Prisoners of Time, and Goals 2000) for, among other simplistic concepts, their unidimensional representation of "student" by measures of achievement (which is only one aspect of being a student within a larger arena in which achievement is pursued). McCaslin and Good (1996) built a conception of "student" as a multidimensional sociocultural construction within social/instructional environments from studies within the constructivist frame of Vygotsky, Bruner, and Wertsch.

The multidimensionality of classroom practices and their belief systems can be seen to effect students' beliefs about ability (Rosenholtz and Simpson,

1984) as do evaluation procedures. For example, McCaslin and Good (1996) report studies found teachers who believe students ability is incremental rather than fixed use individually referenced evaluation rather than social comparison measures. (Nevertheless, even teachers who believe in individual development may use comparative information to inspire motivation, which establishes student beliefs in disparate abilities.) Teachers also influence student notions of their ability through their management systems. When rewards for performance fostered competition, students attributions reflected a fixed view of their ability as "smart" or "dumb."

McCaslin and Good's (1996) study of student Nora illustrates the conception that "student" is not a generic term. They analyzed Nora's negotiation among the multiple and competing social/instructional environmental influences on her goal setting and goal pursuit. The study found that students' current situated beliefs and relationships have important implications for what it means to be a student—for themselves and for one another—in the present and in future schooling circumstances. Fernie et al. (1993) explored how a child in preschool becomes a "school person." They describe how the child must integrate the various gender, school culture, and peer positionings they experience.

Fenstermacher (1986) theorized the notion of "studenting" as the students' task in the role of student. Studenting involves much more that knowing how to learn. It includes getting along with and dealing with one's teachers, peers, and parents about being a student. That is, studenting has as

much to do with students handling the nonacademic aspects of school life as it does the academic. Fernie's (1988) study of the first day's of children's school experiences describes how students take up the process studenting. They must learn a "student role" of appropriate knowledge, behavior, and expectations to guide their participation in the academic and social life of classrooms. Fernie finds that different classroom experiences provide students with different views of studenting and of their role as student.

Corsaro's (1985, 1988) studies of children becoming students in preschools describes how social interactions with peers are an integral part of taking on a student identity. For example, acting in oppositional ways toward the teacher's authority is a way of forming solidarity in a student peer culture and of taking on a student social identity within it. Multiple peer solidarity actions construct a relationship with the teacher that when exercised over many classrooms forms the students' notion of being a student.

Other studies have explored emergent students' conceptions of literacy. Wolf and Perry's (1988) study of classroom emergent literacy practices found that "becoming a student is almost synonymous with literacy learning. But what is learned in that process varies tremendously from one classroom to the next" (p. 51). When students become literate in classrooms emphasizing discrete basic skills, they become differently literate than students whose classrooms emphasize formulating hypotheses, finding solutions, and assessing them.

An ethnographic analysis of how the identity of "student" as a particular kind of reader and writer was built up through multiple interactions with text

within numerous classroom communicative events was performed by Cochran-Smith (1984). Cochran-Smith studied the multiple classroom interactions around text that "made readers." Preschool students were observed being socialized into particular patterns of literacy by the discourse actions of adults in their classroom. By describing how through routine interactions with adults during literacy events students became readers, Cochran-Smith showed the process of making a reader as a gradual process of socialization.

Ivanic's (1994) critical discourse analysis of students' academic writing observes how writers are positioned by their discourse choices. Such positionings construct writer identities. Ivanic uses the term "positionings" to mean "made to seem a certain type of person" (p. 4) who is given a particular identity, comprised of multiple social identities which constitute the writer's sense of self. In using principles from Goffman's (1959) theory of the presentation of self and Fairclough's (1989) notion of discourses used interchangeably with Bakhtin's (1981) concept of voices, Ivanic compares the subtle distinctions between how two writers project identity through some action to show how there are three dimensions of self interacting in any linguistic act: the self who acts as performer/animator, the author self, and the character/principal self constructed through these acts. Ivanic argues that the individual's constellation of voices or selves is to a large extent pulled along by the values and practices of her social context, encoded in the discourses which that social context privileges and supports.

Yeager, Floriani, and Green (in press) describe how the teacher and students took up the language, the role and the practices of ethnographers when an ethnographer joined their classroom. In becoming ethnographers and taking up ethnographic resources, students took up ethnographic ways of thinking. They engaged in thinking about their thinking and in using ethnographic language to describe the practices and processes of classroom life. By becoming a culture of ethnographers, what it meant to be a student and to student was refashioned as a cultural as well as an individual identity in this classroom.

In an ethnographic study of students at the other end of schooling, Prentiss (1994) studied student experiences in a 12th grade Advanced Placement high school English classroom. Analysis showed how current student experience could be understood as the relationship between prior studenting experiences, current lived opportunities, and individual points of view. Two students did not agree with the teacher's point of view that they had freedom to express textual interpretations that directly challenged his. Experiences of being a student in prior classrooms led them to not find as meaningful, useful or valuable the way they were being asked to act as literate students in this classroom.

In an earlier study of the points of view and experiences of four high-performing students in a 12th grade Advanced Placement English class, I (Rex, 1994d) found that students, in negotiating the roles and the relationships they constructed with their teacher, created very different perspectives on academic writing and on themselves as academic writers. Like Prentiss (1994), I found

that these perspectives were related to prior classroom experiences with academic reading and writing. These experiences shaped what the students viewed as the purpose and function of composing. Since each student took up the normative expectations of the current classroom to compose their written artifacts, they created a tension between prior (and still present) views and current practices. This tension had direct implications for their perceptions of value and usefulness, and for their perspectives of themselves as students. The student whose expectations were most compatibly negotiated with the teacher most highly valued herself as student, her knowledge of composing, and her literate artifacts. The student who was least compatible with the normed expectations for written performance and who was least comfortable in her roles and relationships with the teacher, even though she performed well on the required assignments, rejected the learning and her studenting role, calling them a waste of time.

Taken together, these studies provide a view of student identity as multidimensional and plastic, and as more than a generic role and an institutional position. Each time students enter a classroom, they are actively engaged through interaction in the construction of a student identity. This identity is constituted by students' languaging interactions, within social roles and relationships. As students engage in interactional events around text, they shape their relationship to the group's norms for academic literacies. The textual artifacts that emerge from these relationships give them, their classmates and their teacher views of their studenting. Such views are regarded as reflections of

student identity and capability. Consequently, individual and social views of

capability emerge from the interactive construction of student within the culture

of the classroom.

CHAPTER V

RATIONALE FOR ETHNOGRAPHY AS THE STUDY METHOD

Ethnography as Method

I chose ethnography as the methodological frame for this research study. This approach shapes the nature and logic of the study, in particular its data collection, analysis, selection, and presentation. The approach is taken from an "ethnographic perspective," incorporating multiple established theoretic lenses to inductively theorize the existence of previously invisible classroom conditions.

With its long history of use in many fields of scholarship, ethnography has been subject to intense and sophisticated consideration and evaluation. As a research method, a methodology, and a representation it has come to be defined, applied, and assessed across a wide variety of instantiations. Voices in the field seem only to agree on one point--that there is no common agreement about what ethnography is, what it entails and how it should be evaluated. In fact, considerable controversy exists as to what count as ethnography, as ethnographic thinking, as valid ethnographic studies (Green & Bloome, 1997; Hammersely, 1992; Hammersley & Atkinson, 1994; Van Maanen, 1988) and as future ethnographic research applications (Marcus, 1993).

One way of explaining this lack of agreement and the resulting controversies that have arisen has been to view perceptions of ethnography originating from complex interstices of scholarly orientations, sites, and identifications. For example, ethnography is practiced within particular fields of

social science scholarship--Anthropology, Sociology, Psychology, Linguistics,

and Education--within which ethnography as a tool, as a logic, and as a genre

has historically developed. Within individual fields, areas of study (e.g.,

ethnography of communication) have developed their own ethnographic

applications. Within areas of study, like education, kinds of ethnographic

orientations are determined by the scholarly interests and memberships of the

investigators (e.g., school change, teacher education, and assessment), by their

theoretical ideology (e.g., cognitivist, social constructionist; critical theorist), by

their previous training (e.g., cognate fields), by their research interests (e.g.,

case studies, conversational analysis, discourse analysis), and by their particular

application purposes for their research (e.g., action research, theory-building,

policy change) (Smith as cited in Green and Bloome, 1997).

Given the particularity of ethnographic application, lack of agreement is

not unexpected and has been argued for as the preferred way of considering the

role of ethnography as a research method. "Ethnographies are portraits of

diversity in an increasingly homogeneous world. They display the intricate

ways individuals and groups understand, accommodate, and resist a presumably

shared order" (Van Maanen, p. xiv).

Green and Bloome (1983, 1997) acknowledge the situated nature of

ethnography and argue that three domains can be identified across unique

ethnographic approaches: doing ethnography, ethnographic perspective, and

using ethnographic tools. Doing ethnography means to sustain a long-term, in-

depth study of a cultural group by applying the criteria for doing ethnography

framed by a particular discipline or field. Examples are provided by Erickson
(1986), Spindler (1982), Wolcott (1992), Denzin and Lincoln (1994). An
ethnographic perspective is taken by a research study with a more focused, less
comprehensive approach. Studies undertaken from an ethnographic perspective
use theories of culture and inquiry guiding larger, more comprehensive studies.
Close studies of groups or micro cultures like classrooms and their informing
cultural patterns fall into this category. Bodies of work by Weade (1992),
Bloome (e.g., 1989), Gutierrez (e.g., 1993) and the Santa Barbara Classroom
Discourse Group (e.g., 1992a, 1992b) are examples of research conducted from
an ethnographic perspective. The final domain, using ethnographic tools,
encompasses studies that may or may not have a theoretic orientation grounded
in culture or questions about the social practices of cultural members. Studies
may use the methods of ethnographic field work (e.g., interviews, field notes)
as research tools separate from an ethnographic perspective or from doing
ethnography.

The study reported here falls into two domains. It is not doing
ethnography, but rather using ethnographic tools from an ethnographic
perspective to study classroom micro cultures. The following sections explain
the nature of the ethnographic perspective and the application of the ethnographic
tools being used in the study.

Ethnographic Perspective

The ethnographic perspective constituted for this study is propelled by particular domains of interest. Later in this chapter I will explicate the particular orienting and analyzing theorizes I used for data gathering and analysis, including an explanation of how choosing a telling case methodology influenced the logic-in-process development of the study. In this section, I will lay out how particular selective attributes of the ethnographic perspective were suited to the theory building and theory informing purposes of the study.

There is considerable consensus that ethnography is research conceptually driven, though there are various distinctions as to what is meant by that phrase. Some interpretations of significance to this study are what Wolcott (1992) terms "idea-driven," Erickson (1986) regards as "interpretive," Hammersley and Atkinson (1994) refer to as "reflexivity," and Zaharlick and Green (1991) call "theoretically-driven."

Wolcott (1992) distinguishes between theory-driven, concept driven, and reform-driven ideas that purposefully inspire qualitative research like ethnography. He claims ethnographic researchers have in mind purposeful, assumption-informed goals for their research that should be explicitly articulated. He advises novice researchers to apply established theory and traditions of approach to the particular problem they are studying. In taking up his advice, to construct an amalgam of conceptual lenses with which to address the educational problems and questions my study poses, I have drawn from a broad repertoire of established concepts and theories.

Erickson (1986) argues for making the process of data collection as deliberative as possible since

> there are no pure inductions. We always bring to experience frames of
> interpretation, or schemata. From this point of view the task of
> fieldwork is to become more and more reflectively aware of the frames
> of interpretation of those we observe, and of our own culturally learned
> frames of interpretation we brought with us to the setting. (p. 140)

Erickson characterizes "the participant-observer's conduct of data collection as progressive problem-solving, in which issues of sampling, hypothesis generation, and hypothesis testing go hand in hand" (p. 140). He claims "the central issue of method is to bring research questions and data collection into a consistent relationship, albeit an evolving one" (p. 140). Throughout the 4-year length of this study, its questions and the data collected and analyzed changed and evolved in a consistent, theoretically informed relationship, creating a pattern which became the research design.

In distinguishing ethnographic method from other methods, Hammersley and Atkinson (1994) point out what they consider ethnography's most valuable contribution—its development of theory. They allude to Glaser and Strauss's (1967) demonstration of the importance of theory generation and the role of systematic comparison in the description of social actors across time and contexts. Theory development, Hammersley and Atkinson point out, is enhanced by ethnography's use of multiple data sources and the flexibility of its research design. Central to the ethnographic value they distinguish is the role of

reflexivity, or the recognition that every researcher is a part of the world he or she studies. To understand the reflexive nature of ethnography is to avoid the trap of naive realism and to understand that there is no external standard by which to judge the knowledge we derive from ethnography. Therefore, understanding and making explicit the relationships and their effects I, as researcher, have within and upon the cultures and the data and the assumptions upon which I undertook their selection, collection, analysis, and reproduction is essential. Such understandings are the basis for all valid claims.

This study makes no claims to represent the cultures of the classrooms it studies. Instead, it provides a series of analytical inductions which are both derived from and create patterned "tellings" of selected classroom academic activity. These tellings are meant to contribute to theory building and further research about these kinds of academic classroom phenomena and the conditions that create them.

Zaharlick and Green (1991) provide a way of thinking about the logic of the ethnographic research approach central to this study's design and purpose. In addition to providing examples of how orienting theories function as lenses which makes visible particular aspects of a culture, Zaharlick and Green denote four qualities of the ethnographic perspective fundamental to data collection and analysis: (a) ethnography involves a comparative perspective, (b) ethnography involves a holistic perspective, (c) ethnographic fieldwork involves an interactive-reactive approach, and (d) ethnography is the basis for ethnology. The comparative perspective approaches the descriptive study of a culture by

constantly comparing one situation with another across groups within the culture in order to build an understanding of their actions, beliefs, knowledge, and attitudes reflected as patterns of everyday life. (In gathering and analyzing the data for this study groups were defined as interactants within configured interactional spaces.) These situations compared across groups include:

- accomplishing the everyday events of daily life;

- interpreting actions and interactions;

- establishing, checking, interpreting, modifying, suspending, and reestablishing the norms and expectations for daily life adhered to by member of the group;

- the nature, range and role of artifacts (i.e., materials, items of culture, such as books, written materials, visual documents, buildings);

- establishing and limiting the range of possible action;

- constructing the roles and relationships that exist within the group;

- defining the rights and obligations that membership in the group places on members;

- developing the cultural knowledge required for appropriate participation; and

- exploring how cultural practices function within the group (e.g., literacy, formal schooling, child care, ability grouping).

In addition to comparing across groups within a culture, ethnography uses a holistic perspective to study how the parts or particular aspects of a

culture relate to the cultural whole. A topic-centered approach, such as the one being advanced by this study, focuses on a particular aspect of the culture. In the case of this study, the focus is on invisible literate academic practices of the classrooms' enacted curricula. Analysis of data during data gathering led to the conclusion that theoretical inductions of telling cases would best be achieved by analyzing literate academic ways of thinking, practices and moment to moment interactions. Once selected, telling cases were analyzed using purposeful theoretical lenses.

The ethnographic perspective used for this study also views fieldwork as an interactive-reactive approach. Analogous to cognitive models of composing processes in composition scholarship, which were characterized by the writer moving recursively, rather than linearly, through stages of planning, execution and revising, ethnography is not a linear process. Comparison and the search for part-whole relationships create new understandings of meanings held by members of the culture being studied, which cause the researcher to constantly alter questions and perceptions. In this study, I made deliberate decisions to modify its design as I collected and analyzed data. I altered directions, foci, theories, questions, and data throughout the ethnography as new information was triangulated. Finally, I selected telling cases to understand and theorize the nature of literate academic practices. The questions, the kinds of data, the general analytical focus, and the application of the insights emerged and evolved during the process. A narrative of the evolution of the study's design is provided in a later section of this chapter.

Finally, Zaharlick and Green (1991) claim that ethnography is the basis for ethnology, the study of how cultures differ and are similar, which is built upon the insights achieved through a corpus of ethnographic work. One of few ethnographic studies of classroom interaction dealing with issues of academic literacy and classroom discourse at the high school level, this study can only begin to point to other studies which can shed more light on such issues. However, it is intended to contribute to eventual understandings of generic elements of schooling culture, like tracking, which have profound impact upon students and their future lives.

Multiple Perspectives Approach

Evertson and Green (1986) argue for the value of multiple perspective approaches in building a program of study from collections of related descriptive research projects.

> Another way to think about the relationship of one study to previous ones within a program of research is that the individual study is part of a larger process, even though on a general level the current study can stand alone. However, to understand what is being developed, the study must be considered in relation to previous ones and to the related studies used to build the framework of the study and the evolving program. (pp. 203-204)

Evertson and Green (1986) are talking about separate studies with different theoretical lenses being juxtaposed within a program of study to

provide insights about a common research focus. This study is a single study combining within it multiple theoretical perspectives. As such, it is part of a tradition in the research of speech communities and classrooms as discourse communities as well as the start of an individual program of research studying classroom conditions and the construction of academic literacies. In ethnography, certain protections of validity are achieved through triangulation. Multiple data sources present multiple views of the phenomena. In this study, theoretical insights are also protected by providing multiple theoretical lenses through which to view the phenomena.

Wallat and Piazza (1988) make a case for the value of observing the same phenomena through different disciplinary lenses. They cite Hymes (1967) as the seminal example of the application of multiple disciplinary perspectives to create a new field of study—communicative competence. In laying out the disciplinary orientations contributing to Hyme's integration, they argue that integrations of comparable impact can be achieved by looking across a range of disciplines in order to "highlight 'dimensions of explanations' (Hymes, 1977)" (as cited in Wallat & Piazza, 1988, p. 334) which provide separate images that when taken together construct a richer, more complex picture of the whole phenomenon.

Green and Harker (1988) identify six ways of bringing multiple theoretic and analytic perspectives and traditions to bear on a common research problem. The perspective guiding the collection and analysis of the data for this study is

a team of researchers [in this case, an individual researcher] within a theoretical orientation (e.g., sociolinguistics) who deliberately apply different analytical perspectives in order to examine what can be learned about the nature of a phenomenon (e.g., classroom discourse) from each of the perspectives, e.g., applied linguistic analysis, speech act analysis, questioning chain analysis (Morine-Dershimer, Shuy, Ramirez, and Teneberg). (as cited in Green & Harker, 1988, pp. 2-3)

Green and Harker (1988) provide the rationale for multiple perspective approach:

Underlying all of these ways of developing a multiple perspective approach is the premise that educational phenomena are complex and no single approach captures or permits exploration of the whole. While this approach does not claim to capture the "whole," it does provide a more in-depth picture and a broader picture than any single perspective. In this way it provides ways of extending, clarifying, modifying, and refining knowledge about the phenomena under study. This does not mean that the different perspectives simply provide convergent validation for each other, but, rather, each perspective high-lights specific dimensions which at times converge and at other times provide unique information not previously identified or examined. Resolution of differences in interpretation can lead to re-examination of the phenomena and not simply to selecting between competing interpretations, thus extending our understandings of the phenomena. (p. 3)

Studies applying this approach in unique ways demonstrate the value of multiple images of a classroom research topic. Bloome and Theodorou (1988) analyze multiple layers of classroom discourse in order to understand how lessons are constructed in classrooms. They applied a theoretical perspective from sociolinguistic ethnography, ethnomethodology, and educational psychology to a microanalysis of classroom discourse that revealed differences between student-perceived and teacher-perceived lessons. In their study, Marshall and Weinstein (1988) coordinated quantitative and qualitative data analyses so that qualitative data extended, modified, and clarified the findings of the quantitative data. In another application of multiple perspective analysis, the various perspectives of students, teacher, classroom observer and data analyst were applied to analysis of teacher expectations. Rentel (1988), in his study of cohesive harmony in children's written stories, engaged in secondary analysis after primary analysis was completed to extend the initial findings and contribute to theory.

Framing the Methodology

From Ethnomethodologists (e.g., Heap and Baker), I borrowed the logic of moving from analysis of conversation in the moment to generalize how such moments reflect whole social worlds and what members need to know in order to have such conversations. The principles and procedures of ethnomethodological microanalysts like Baker regard utterances as activity engaged in by actors which can be studied sequentially. By looking at how

utterances are treated by hearers, ethnomethodologists display participants as analysts of their ongoing talk. Ethnomethodologists have traced the sequential organization of talk and sense-making procedures of teacher and students, showing the textual mediation of social relations, and relating the work of classroom members and the work of analysis. Ethnomethodology, in its microanalysis of talk as sequences of analytically driven action that mediate social relations, is useful for the questions I pose in this study. However, without an ethnographic component and a methodology for selecting particular language events within the culture of the classroom, ethnomethodology is constrained in the claims it can make about the significance of interactions and about the complex dynamics of the classroom in which the language events are situated.

Ethnographers of Communication (Erickson, 1977; Hymes, 1972) articulated an inquiry into conversation beyond the micro context of the momentary situation to include across time macro features of culture. Using film and videotape and through a retroactive "funnel" approach to ethnographic observation, Ethnographers of Communication have developed a methodology for isolating and focusing on particular speech events. In so doing, they attempted to understand the rules and structures and their underlying principles by which interactants' actions are socially and culturally organized. In providing the macro dimensions of classroom life and a methodology for relating situated interactions within the larger culture, ethnography of communication provides a logical link between larger cultural patterns and situated social interaction.

Nevertheless, ethnographers of communication conceptualize observable social and cultural patterns as linguistic structures and often focus on their influence as "outcomes." In the work of Mehan (1979, 1985), these patterns are analyzed as teacher-student elicitation structures (i.e., initiation-reply-evaluation or IRE) that have particular "outcomes" for student learning. By focusing on teacher directed structures, this methodology backgrounds other significant dimensions of classroom conversational interactions and renders them invisible. For my study, a view of conversation as a discourse interaction that is co-constructed by both participants is essential to viewing the students' role(s) as well as the teacher's in the patterns and norms of the classroom. A view which looks for the conditions supporting particular kinds of classroom interactions between teacher and students makes possible the foregrounding of what is commonly understood as meaningful. In addition, meaning can be observed from both teacher and student points of view.

Symbolic Interactionists Glaser and Strauss (1967) provide a methodological approach for inductively developing theory that accounts for people's actions rather than developing descriptions of their actions to verify pre-existing theory. Their "grounded theory" approach provides four central criteria for judging the applicability of theory to a phenomenon: fit, understanding, generality, and control (Strauss & Corbin, 1990, p. 23).

> If theory is faithful to the everyday reality of the substantive area and
> carefully induced from diverse data, then it should fit that substantive
> area. Because it represents that reality, it should also be comprehensible

and make sense both to the persons who were studied and to those
practicing in that area. If the data upon which it is based are
comprehensive and the interpretations conceptual and broad, then the
theory should be abstract enough and include sufficient variation to make
it applicable to a variety of contexts related to that phenomenon. Finally,
the theory should provide control with regard to action toward the
phenomenon. This is because the hypotheses proposing relationships
among concepts--which later may be used to guide action--are
systematically derived from actual data related to that (and only that)
phenomenon. Furthermore, the conditions to which it applies should be
clearly spelled out. Therefore, the conditions should apply specifically
to a given situation. (Strauss & Corbin, 1990, p. 23)

"Theoretical sensitivity," a quality associated with grounded theory, refers to
the researcher's awareness of the subtleties of meaning inferable from the
research data. Theoretical sensitivity, a highly prized condition, is enhanced by
being well versed in the literature and by rich personal experience of the area
under study. Theoretically sensitive researchers use experience and literature
imaginatively to apply what is known to an understanding of the unknown
while keeping in mind that their generative theories are interpretations and
therefore provisional.

Glaser and Strauss's (1967) articulation of these criteria and principles of
their methodology guide my data analysis. Given my considerable personal
experience in the school sites and with the teachers, I experienced a tension

between the theoretical sensitivity informed by my prior knowledge and the need to maintain a healthy skepticism of my provisional theories. I was guided in my management of this tension by concerns for fit, understanding, generality, and control.

However, I did not take up the specific procedures advocated by Strauss and Corbin (1990) for conducting grounded theory research. Their method for data coding and analysis did not serve my interest in exploring the classroom as a semantic field of interrelated cultural, social and academic meanings. The semantic analysis methods of cognitive anthropologist Spradley (1980) was better suited to my research questions.

Telling Case Studies

Case studies are a means by which ethnographicly described events and sequences of events can be presented to make theoretical inferences. Single cases can be isolated from the ongoing flow of social events of a culture for purposes of presentation within an expository logic. Considerable discussion among anthropologists about the problematics associated with such selections and applications have occurred. Most of these discussions center around the problem of "typicality." Mitchell (1983) argues that the concern for "typicality" comes from a quantitative mind set that is not conducive to case study epistemology. He makes the point that making inferences from cases is based on the validity of the analysis rather than the representativeness of the events,

and the analysis is of a particular kind because of the nature of the case and the purpose to which it is put.

In this study, I am applying Mitchell's working definition of a case study as a heuristic or a case that "tells" in a heuristic way: ". . . we may characterize a case study as a detailed examination of an event (or series of related events) which the analyst believes exhibits (or exhibit) the operation of some identified general theoretic principle... A case study is essentially heuristic" (p. 192). Various kinds of case study examinations may be made, depending upon how they are to be used to make a contribution to theoretical thinking. Mitchell alludes to Eckstein's (1975) five ways of using case material: (a) configurative-idiographic studies, (b) disciplined-configurative studies, (c) heuristic case studies, (d) plausibility probes, and (e) crucial case studies. I have deliberately chosen heuristic cases for this study in order to develop theory. Mitchell (1983, p. 196) quotes Eckstein (1975) in describing the particular purpose of the heuristic case. It is

> deliberately used to stimulate the imagination towards discerning
> important general problems and possible theoretic solutions. ... Such
> studies, unlike configurative-idiographic ones, tie directly into theory
> building, and therefore are less concerned with overall concrete
> configurations than with potentially generalisable relations between
> aspects of them: they also tie into theory-building less passively and
> fortuitously than does disciplined-configurative study, because the

potentially generalisable relations do not just turn up but are deliberately sought out.

The heuristic usefulness of the ethnographicly constructed case lies in its serving as a site for making logical inferences. Logical inferences or generalizations are made through analytical induction. Cases are selected in order that their examination will illuminate formerly obscure aspects of general theory.

> [I]n analytical induction certain particular objects are determined by intensive study, and the problem is to define the logical classes which they represent. No definition of the class precedes in analytical induction the selection of data to be studied as representatives of this class. The analysis of data is all done before any general formulations. . . ."
>
> (Znaniecki, 1934, p. 249)

Mitchell (1983) acknowledges that one case is likely to "manifest only some of the elements whose explication would contribute to a cogent theoretical interpretation of the processes involved" (p. 202). However, several well selected cases, by their juxtaposition, will serve through their illuminating relationships to extend theoretical knowledge beyond the capabilities inherent in the analysis of a single case.

An analysis of cases relies upon the observer's intimate knowledge of the connections between them and the contexts informing them. In analyzing dynamic, invisible social processes which exist because of and in relation to their contextual features, the case study allows the analyst to bring to bear the

extensive knowledge known only to her as observer and documenter of the culture. The "telling case," (Mitchell, 1984) permits the analyst "to show how general regularities exist precisely when specific contextual circumstances are taken account of" (p. 239).

CHAPTER VI

METHODS AND METHODOLOGY

Introduction

This study is one of three studies of classroom discourse and the construction of academic literacies undertaken from an ethnographic perspective I have conducted over the last 5 years. My decisions about questions to ask and analyses to undertake for this study were influenced not only by the emergent data and the interactive-responsive nature of the ethnographic process in this particular GATE English Literature classroom. Such decisions were also influenced by the historical placement of this study between the other two. In order to understand how the design for this study came to be, two stories need to be told. The first is the history of the evolving, emergent process across the three studies. The second is the interactive-responsive process of the methodology and methods I applied to the data I gathered in the GATE English Literature classroom.

The Evolution and Emergence of the Study's Design

Phase One

In the fall of 1992, I entered an Advanced Placement high school English class and began my observations by asking: What counts as composing in a classroom with institutionally defined advanced high school English students and their reputedly effective teacher? I wanted to begin my investigation by

observing classroom writing as a meaningful social activity within an academically rigorous classroom culture. My purpose was to understand what highly effective students consider meaningful in their composing of academic genre texts. The teacher also was interested in investigating his class to see if what he believed was being taught was actually accomplished. After data gathering began, four students volunteered to serve as cases for our study. By analyzing the frequently used metaphors from their the interview transcripts in relation to metaphors in their teacher's classroom discourse, what students thought was important knowledge about writing emerged.

The information from the four students and my observations of the class through two composing cycles of expository essays about literary texts and concurrent interview sessions, caused me to question the relationship between what participants understood about composing and what they counted as valuable. I wondered how student perceptions of themselves as writers and of the function of writing influenced their participation in the composing activities of this classroom. At about the same time, as I analyzed the students and the teacher's metaphors, I also began to question how their individual perceptions and beliefs about what counted as "successful" academic writing were linked to the social roles and relationships they assumed in the classroom. And, in turn, I was curious about how their roles and relationships helped construct or reinforced their views about academic writing. Finally, to explore another dimension of the intersection between individual perceptions, social interactions and knowledge construction, I compared the four students' valuings of their

writing experiences in this classroom to their roles and relationships with the teacher and the writing they produced.

The various iterations of my questioning resulted in several formal analyses of data. In the first formal analysis (Rex, 1994a), I reported my observations that individual students, even within a class institutionally defined as academically homogeneous, have idiosyncratic views informing their composing of academic writing. These unique views affect teacher-student relationships such that the teacher assumes various roles and relationships with his students to negotiate the construction of various types of composing knowledge. Without an understanding of the various views of composing his students hold, the teacher cannot be interactively effective in his teaching relationship with them. On the other hand, students reported that by understanding the teacher's expectations, they were able to engage with him in ways that satisfied their own as well as his expectations for how the writing was to be done.

In the second formal analysis (Rex, 1994b), I gave a detailed account of how through the hermeneutic methodology of metaphor analysis, understandings become visible about the expectations for composing held by teacher and students. I examined the metaphors the teacher and students used to describe what counted as writing in their composing culture. Through domain analyses of the polysemic nature of metaphors, I could reveal patterns that indicated students shared eight particular domains of common knowledge about writing their expository essays. I could also show the common knowledge

shared by the teacher and the students in a close analysis of the metaphor "a so what thesis." Also visible were the areas where student and teacher knowledge differed.

The focus of the third formal analysis (Rex, 1994c) looked at how students valued the knowledge they had constructed with the teacher in their classroom. Each of the four students interviewed valued their learning in vastly different ways; in addition, their reports of their valuing when made to the teacher was different than their report to me, the interviewer. I analyzed the differences in their assessments in terms of roles and relationships established in the classroom and during the interview situation.

Phase Two

The AP English classroom was not the first setting, nor the first occasion in which the AP students had written expository essays about literature for this teacher. The previous year many of them had taken GATE English Literature where they had encountered his expectations for writing for the first time. To see where the teacher and the students had begun their negotiation and joint construction of academic literacies, I entered GATE English Literature (the site of this study) on the first day of instruction in the fall of 1993.

I expanded my focus from a study of composing to include all academic literacies because my observations and analyses in AP English brought me to a detailed understanding of the dynamic interrelationships between reading, writing and speaking. The classroom members in and through their discourse

and their performances helped me understand that one was integrally tied to the others, and so I conceived of them henceforth as academic literacies. My orienting question for the second study became: How is what counts as literate actions and as being literate negotiated and constructed over the first 30 days of classroom activity and discourse?

As I observed and analyzed classroom activity and interactions in GATE English Literature, multiple emically held instructional contexts emerged. I became intrigued by how in the actual conversations between the members of the class the social and the academic were mutually constructed and reinforced. I asked: How do literate actions and ways of being literate emerge as patterned academic and social norms in and through classroom conversations? After noticing that the teacher verbalized explicit expectations and purposes at the beginning of both courses and throughout, I explored his particular role in setting the conditions for particular kinds of interactions to occur. I asked: How does the teacher frame the opportunities for learning what counts as literate actions and being literate? As I analyzed the situated contexts and the patterns of turn taking in micro analyses of classroom discourse, complex, dynamic patterns of social and academic relationships began to appear. By asking who has the floor, for what purpose, and with what outcome? I could see the moment-by-moment construction of social and academic knowledge. This observation and analysis led me to ask and analyze: How in the first instructional conversations are the practices that count as reading literature constructed?

The more discourse I comparatively analyzed for part to whole relationships in varying temporal and social contexts, the more I began to see how in moment to moment choices the complex layering of practices are built over time—how the accretion of the particular becomes the more general norm. These observations led me to ask: What ideologies about schooled English literacy practices and ways of being literate are being constructed in this classroom? Three formal analyses emerged from these questions. In the first analysis (Rex, 1994d), I reported how through the teacher's explicitly stated expectations his ideology shapes what counts as English and as being literate. I questioned whether what counts as literacy and the ways in which it is constructed is valuable for all students, and, if not, then for whom is it valuable and with what outcomes? In this particular instance, the shaping reinforced currently held ideologies of the students in the classroom and of the school. By discovering the role this teacher played in reinforcing dominant ideologies that serve to reinforce conventional ideologies which privilege some students and disenfranchise others, I confronted a tension in my role as a researcher. Another question arose from this tension which I posed and explored as part of the analysis: What responsibilities do we researchers have to teachers who hold such ideologies and who have granted us access to their most treasured professional possession—their sense of their efficacy as a teacher?

In the second formal analysis (Rex, 1995), I explored the evolving construction of commonly held classroom practices. By retroactively transcribing into representations (i.e., maps and charts) the emic contexts of

literate activity, I construed multiple ways of viewing what counts as reading

literary texts in this classroom. Through this backward mapping, I addressed

the question: How were the norms of literate practices evident during a

particular instructional activity constructed over time? I analyzed the norms of

social and academic practices in place during a classroom interaction on the 21st

day of instruction, and then asked: When and how did these practices appear in

earlier instructional interactions?

My third formal analysis (Rex, 1995, 1996; Rex, Green, & Dixon, in

press) took the second analysis a step further. Through micro analysis of

transcriptions of classroom discourse on Days 21 and 16, I examined how first

time student and teacher actions on Day 16 emerge as commonly understood

practices on Day 21. In who handed over and took up the floor on what

occasions, for what purposes, and with what outcomes the rules of the

classroom were being visibly built as social and academic expectations. Who

had the turn affected who opened a topic, which created opportunities for

knowledge to be questioned or shared, which reinforced the value of certain

questions, hypotheses, readings, and information. Routinized patterns of turn

taking established whose questions, hypotheses, readings, and information are

acceptable and how they must be presented for participants to be accepted as

literate members engaging in literate actions. Social rules were visibly

fundamental to and coexisted with rules for what counted as reading literary

texts. Who controlled the public interactional floor of the classroom controlled

what members in common counted as English.

Phase Three

The new understandings provided by the studies of the two English classes, and my interest in contributing to literature clarifying issues related to student tracking and school change led me to the next stage of my research design's development. This stage, which is ongoing, led to the findings and questions reported in this dissertation study. However, this was not my first plan. Responding to my desire to compare social and academic patterns to another classroom with different student groups and teaching ideology, I had arranged to compare the construction of academic literate practices in another high school English classroom, this time a tenth grade general class. While observing at that high school site, I became aware of a new course (Academic Foundations for Success [AFS]), designed to ameliorate the effects of tracking for entering freshmen, taught by the teacher I had selected. The teacher was interested in studying the class to see if it lived up to its claims of academic rigor, even with a heterogeneously mixed student membership. He was required to justify the effectiveness of the course for the school's funding agency as part of the school's larger restructuring effort. The teachers who designed and taught the AFS class were required to provide evidence of its effectiveness in accomplishing the specific goals it was created to achieve. I altered my cross-case conception to accommodate this new opportunity.

Entering the classroom of Academic Foundations for Success gave me the opportunity to ask: What counts as literate actions and as being literate in a multidisciplinary class taught by an English teacher? Again, I was curious as to

How what counts as literate actions and as being literate was constructed in the first 30 days of instructional activity? The teacher's orienting question was: How can we see in the data the class being built as a community in which student academic efficacy is the primary goal?

With the GATE English Literature experience behind me, as I began to collect and analyze the AFS classroom data, I not only began to see its unique dynamics. I also made continual comparisons between the conditions, expectations and accomplishments of the two classrooms. I was careful to use the same ethnographic tools (e.g, video taping, interviewing, field notes, and collection of artifacts) and to record the similar kinds of data (e.g, classroom activity, student and teacher perceptions of classroom conditions); however, I allowed the information I gathered and the responsive gathering and analysis questions I asked to evolve as befitted my dual agenda of understanding the conditions of this second classroom and understanding them in light of the conditions in the first classroom. For example, initially my data collection and analysis questions were concerned with depicting kinds of literate activity--the patterns of construction within time and space--to replicate the kind of analysis I had performed in GATE English Literature. As I analyzed the interactional spaces and the subjects, contents, and processes of the literate events in AFS, I observed a difference in the configurations of interactive spaces and the prevalence of occasions calling for class members to report personal information in relation to academic activity. To explore more closely how this practice was uniquely conducted in this context and how it was similar to and different from

the way academic activity was conducted in GATE English Literature. I selected

an academic way of thinking—making-a-case—common to both classes. My

formal analysis of the AFS making-a-case interaction made visible the role of

personal texts in constructing and practicing that particular academic literacy

(Rex, 1996). The findings from the making-a-case analysis in AFS made

possible a cross-case comparison with the making-a-case practices in GATE

English Literature. From this comparison, a profile of the differences and

similarities between the two emerged, as did a recognition of importance of the

making-a-case literacy in both academic cultures.

Phase Four

By emerging as a core literate academic practice in classrooms in separate

schools and in different disciplines, making-a-case literacy called out to be

analyzed as a telling case. My decision to focus on its construction in only one

of the classrooms was based on three premises: (a) multiple layers of

interrelated micro analysis were needed to make visible the inner workings of

each of the classrooms' discourse practices, (b) analyzing a single classroom

was more manageable and provided more opportunities for fine grained analysis

of influential invisible dimensions, and (c) the GATE class offered opportunities

to show how students ordinarily excluded from GATE classes not only had

physical access, but also academic access.

Although I chose to perform a telling case analysis on data from only the

GATE English Literature classroom, the design of this current study rests upon

the findings from the other two classroom research projects which had pointed
at the significance of the complex similarities and differences in the ways
classroom members' thinking drove their expectations, valuing, and enactment
of academics; at how ritualized patterns of classroom instructional practice
played a large role in establishing classroom conditions; and at patterns of
interactional classroom activity—tied to both thinking modes and practices—that
provided opportunities for particular academic literacies to be built and for
particular ways of studenting to be validated. See Table 1 for a summary of the
narrative chronology of the four study phases.

The Study's Design

This section provides a brief description of the high school, the
classroom, and the teacher and a descriptive history of my roles and
relationships with the site and the teacher before presenting the type of data that
was collected, the methods used for collection, and the methodology of its
transcripted analysis.

The School, the Classroom, and the Teacher
The High School

The high school site used in the study is located in the center of a small
town (of 80,000) located near a major university. It is part of a three-high-
school and four-junior-high school district. Each of the schools is tracked, and
each high school houses special education, ESL, College Preparatory, GATE,

Table 1

Timeline for Studies (1992-1997)

Academic Years of the Data Collection, Transcription, and Analysis	Classrooms
1992-93	Advanced Placement English Teacher A
1993-94	GATE English Literature Teacher A
1994-95	Academic Foundations for Success Teacher B
Telling Cases Selection and Analysis	**Data**
1995-97	GATE English Literature Teacher A

and Advanced Placement programs. The school has a history of strong college preparatory and advanced courses and limited vocational education (i.e., only 6% of students in the district are enrolled in an ROP, Regional Occupational Program, to develop skills for careers after graduation). Many of the new teachers hired into the district are graduates of the teacher education program at the neighboring university and a local private college. The combined 3-year drop out rate for the district's three high schools was 6.4% or 111 students in 1994, up from 6% in 1993. Last year, the Office of Civil Rights brought a suit against the district for what it considered the district's failure to enroll minority students in GATE and Advanced Placement math and sciences classes.

The GATE English Literature site's total student as event approximately 1,950 from April 1992 to April of 1996 when 55% or 1,126 of the students were designated as members of ethnic minority groups, mostly Hispanic. Statistics for total numbers of students identified as Special Education and GATE students at the school at the time of this writing were not available; however, 440 or 22% of the students were classified as Limited English Proficient. The only figures the district records to reflect the socioeconomic status of students' families are those students who receive free and reduced price lunches (15.8%) and AFDC (6.8%). These figures do not accurately represent the range of students' families' SES since high school students often refuse the service to avoid the stigma. At two of the four junior high and middle schools, where a large number of their peers are on the program, student enrollment is much higher. At one feeder middle school, approximately 75% of the students

take free or reduced price lunch, while 50% do so at a feeder middle school. Since nearly all the students at the three high schools come from those four feeder schools, a more accurate estimate of the students who would qualify for free or reduced lunch would be between 30% and 50%.

In 1995, 40% of the school's seniors took the SAT test and averaged scores of 480 for verbal and 535 for math. Seventy-six percent of the school's graduates go on to higher education at a local city college or other institution of higher learning. In 1986, the school was recognized as a distinguished school. However, during its last review 2 years ago, the school received a 3-year rather than a 6-year WASC accreditation. Among other areas they found out of compliance, the reviewers judged that the English department curriculum and materials were not consistent with some aspects of the California Language Arts Framework; and department members in their self-report did not appear to be moving toward rectifying the discrepancies.

GATE English Literature

GATE English Literature comes in the English department college preparatory course sequence (counts toward university admission) between American Literature, taken by sophomores, and Humanities or Advanced Placement English in the senior year. GATE English Literature is not limited to students designated Gifted and Talented (GATE), but rather open to all students who choose to take it. The school's flexible policy allows all students to self enroll into or out of all GATE and Advanced Placement classes. Classes are

added to or deleted from the schedule to accommodate enrollment. At present, of the 21 ninth grade English classes taught, 6 are designated GATE whereas two thirds of the students in those classes may have been officially designated GATE students. The year of this study, of the five English Literature classes scheduled, three were designated GATE. The two GATE English Literature sections other than the one in this study were taught by other teachers. Second semester, five students transferred from the other classes into this one. Two of the students reported friends in the class had indicated it was a good one and that the teacher was also good. Two students transferred out of this class at the semester, citing a preference for an English class where they would not have to work so hard.

Of the 27 students in the GATE English Literature class the semester of this study, 17 were female and 10 male. All were juniors except for one female sophomore. Twenty were GATE designated; 8 were not officially GATE, but had taken some GATE classes since beginning high school. For 2 nonGATE students, this was their first time in a GATE English class. Twelve of the students had one or both parents who were currently or had been teachers or in higher education. Two of these students were female Mexican-American students. The remainder were Anglo-American.

All the students had a record of high academic achievement as measured by grades in their previous English classes. Their first semester grades in the class for the term of the study were 14 A's, 9 B's, and 4 C's. Halfway through

the first semester, the first quarter grades—11 A's, 13 B's, and 3 C's—earned by these students are shown in Table 2.

Table 2

<u>GATE English Literature Student Grades</u>

	Classification	GATE Classes Taken	Grade 1st Quarter
1	GATE	all English	A
2		.	A
3		.	A
4		.	A
5		.	A
6		.	A
7		.	A
8		.	A-
9		.	A-
10		.	B+
11		.	B
12		.	B
13		.	B
14	(10th grade St)	.	B
15		.	B
16		.	B-
17		.	C
1	NonGATE	none	B
2		none	C+
3		other than English	B+
4		other than English	B+
5		other than English	C
6		some English	A-
7		some English	A-
8		some English	B
9		some English	B-
10		some English	B-

As listed on teacher's course description given to students and discussed
by the teacher the GATE English Literature class was characterized in the
following ways:

Class Goals:
Develop an appreciation and love of English Literature
Develop reading and writing skills as they relate to literary study
Bring gifted/talented students together in an a positive atmosphere of
creative inquiry
Develop students' abilities to think creatively and independently
Prepare for PSAT and SAT's with an intensive vocabulary study
program
Have fun in the process

Writing Assignments:
Formal multi-paragraph essays (to improve the following skills:
sharpened focus, development of ideas, organization strategies,
perception of writing as a growth process, sense of expanded audience.)
Less formal, more personal papers about literature and its relation to our
lives.
Poems that imitate the style of the periods we study.
Short timed writings to develop quick thinking and organizational skills.
Students will keep a journal of their reactions to the literature we study in
"Learning Logs."
PSAT, SAT, and Achievement Test preparation.

Readings:
Beowulf
Chaucer's *Canterbury Tales*
Shakespeare's *Hamlet* and *King Lear*
Milton's *Paradise Lost* (selections)
Adventures in English Literature (AEL)- an anthology of readings

Student Projects:
Students working in pairs will make one presentation to the class during
the semester. The ten-minute presentation will represent a significant
effort to enrich our studies of Anglo-Saxon times, the Medieval Period,
the Renaissance, or the Seventeenth Century. Use of multi-media is
required (see handout).

Field Trips and Excursions:
UCSB library (second semester)
Local dramatic productions for extra credit
Trip to the Oregon Shakespeare Festival
Trips out of town to see major productions

Stress Management:
In order to allow students to maintain a better sense of "control" over their lives as they are affected by this class, each student is allowed a free "panic button." By filling in a special slip of paper at the beginning of class on the day an assignment is due or a quiz is to be taken, the student may POSTPONE the activity for TWO DAYS. It is the student's responsibility to remember to complete the activity within the time period of the extension, or no credit will be allowed. A second "panic button" may be allowed during the final three weeks of each quarter for students who have established at least an "A-" average in the class for literature quizzes (not counting extra credit), except that no panic buttons may be used during the last two weeks of the semester.

The GATE English Literature Teacher

Soft spoken and purposeful, with an air of calm self-assurance, Dave McEachen reported, in a formal interview at his house, that he felt at home in the profession he had practiced for 30 years, the first 15 in junior high. His classroom walls were lined with books and videos, literary souvenirs, plants, photos of class excursions to see Shakespeare plays, stacks of handouts and student work, and, at a rakish tilt over his desk, two rapiers and fencing masks. A firm believer in the usefulness of technology, Dave employed the latest in computer technology and software for eight computers, an overhead projector, a video monitor and VCR, a camcorder, a tape recorder, and two speaker phones. The phones, installed at his expense, were for absent students who called in from sick beds to participate in class discussions.

With an M.A. in English, Dave was the only faculty member in his school qualified to teach the 12th grade AP English class for community college credit. He also taught English classes designated GATE, and did his share of working with lower achieving students by teaching two Basic Skills classes a term for students struggling to pass the high school competency exam before graduation. These classes were typically populated by 9th through 12th grade students who were designated LEP (i.e., Limited English Proficient), and whose first language was Spanish. Each semester, Dave organized field trips open to all his students to live theater productions performed locally, in Los Angeles and out of state. He wrote student recommendation letters for scholarships and college admissions, writing, in the year data was collected (as in most years) over 40 letters.

In 1980, Dave became a fellow of a National Writing Project site at the local University. Ten years ago he also attended the project's advanced institute for teachers of literature, organized by the writing project. Since that time, his active participation had dwindled to nothing within the last 5 years. For 20 years he tutored and instructed students after hours and conducted workshops on SAT preparation. He served on district committees, most notably the committee to align curriculum across the English programs in the three district high schools.

Dave considered having a researcher look at what occurred in his classroom an "interesting opportunity" to find out what he was actually doing in his teaching and to determine if his students saw things the way he did. He

wanted to know if the methods he used were as valuable as he thought they were. His pride in his teaching and the role he played in his students' education emerged when he said in an interview, "This is a major part of my life you are looking at. "Evident, too, in his tone during the first interviews was a wariness, an appeal to me to be careful, to treat what would be learned with respect.

As far as the autonomous and ideological models of literacy as discussed in Chapter II (Street, 1984) are concerned, Dave was ambivalent, and did not distinguish a clear separation between the two positions. One the one hand, he held beliefs similar to Goody's (1968) technological determinism and the autonomous model. He believed that access to the autonomous model would allow students mobility within the culture of schooling. From his perspective, academic literacy as the technological tool of the intellect, is the rightful and inevitable sorting medium. Able students will rightfully excel and move ahead on the basis of merit. However, he also believed that many more students than are institutionally categorized as capable of rigorous academic work can perform capably when provided with the right opportunities. His pedagogical approach within his classroom permited students who may be institutionally defined as intellectually and academically inferior to perform at a level compatible with students defined as most intellectually able. He occupied the paradoxical position of both accepting and disbelieving the autonomous model. To the extent he distrusted the model, believing instead that many students are capable of performing at a higher level than their institutional labels suggest, he accepted

the ideological view (Street, 1984), and made the resources of academic literacy accessible to them through the day-to-day practices in his classroom.

Observation and Participation
My Roles and Relationships with the Sites
and the Participants

I have spent 20 years in high school English classrooms, 10 as a teacher and 10 as a teacher educator. My B.A was in English, and my M.A. in Composition which I put to use teaching university freshman English and writing courses for teacher candidates. In 1979, I became a charter fellow of our local National Writing Project site, the South Coast Writing Project (SCWriP), and in 1987 I was a member of the Literature Institute off-shoot of our writing project. In 1981, I served as the first inservice coordinator and an assistant director of our writing project.

Before entering their classrooms as a researcher, I had already long-established roles and relationships with the teacher in whose classroom I conducted this study, as well as with the AFS teacher. Both were Fellows of the writing project and literature project and had been serving as supervising teachers of my English teaching credential student teachers. I attended the literature project with the GATE English Literature teacher and together we have supervised five student teachers. I had made writing project inservice presentations with the AFS teacher, and we had supervised two student teachers together.

When I explained my research project to each of them and asked if I might conduct my research with them in their classroom, each agreed without hesitation. Over the years, in our various roles and relationships with their attendant purposes, we had developed a discourse style characterized by goal direction, analytical observation, problem-solving, and professional respect.

When I began the research project, I had been involved in the two school sites for 6 years as a supervisor of education. I had efficacious working relationships with the principals, assistant principals, office staff, English department chairs, and most members of the English faculties. The schools requested my student teachers, and each school had hired as English teachers several of my former students. During the project, I continued with my established roles and relationships, expanding them to include the role of doctoral candidate and educational researcher. This new role did influence my participation in school site activities. For example, at the request of the principal at the English Literature class school I facilitated a series of meetings to promote a curricular reform effort among the members of the English department. At the other high school, in response to a request by my teacher-research partner, I attended (and continue to do so) particular school meetings to engage in dialogues about issues critical to school infrastructure and structural changes.

Participant-Observation in the Classroom

Spradley (1980) has characterized the participant-observer styles of participation according to degree of involvement in the culture being studied.

This section describes the differing degrees and occasions of involvement in the GATE English Literature classroom.

I made it my practice to arrive during lunch before the class began and stayed on during the passing period after class to talk with students and overhear interactions. Rich conversations were frequent occurrences between teacher and student(s), students and their classmates, and with me as informal interviewer. On the first day of entry—the first day of the class, I explained the research project and my presence to the class members. Because of the static physical configuration of the classroom (students mostly remained in the same seats for the duration of the class) and the limited space, I usually maintained an observation post at the teacher's desk in the left-hand front corner of the classroom (next to one of the cameras) where I could oversee the whole class and overhear interactions among the students directly in front of me. On occasion I would move into an empty student seat. My engagement in the activity of the classroom was primarily observational. On some occasions, the teacher would ask me for my opinion or for information about a topic under discussion—usually about a literary text. The three exceptions to this practice occurred when I presented reports from my study, when I surveyed the class for information, and the day I taught the class. On the 26th day of instruction, the teacher's voice compromised by the flu, I took over the class for the 50 minute period, gave the planned reading quiz and conducted a post-quiz discussion in keeping with the common practices of the classroom. The next day, the teacher rearranged student seating, explaining to the class that during his observation of

the class discussion, he had noticed how difficult it was for some members to be heard and to participate. My notes indicate a different interaction pattern among members after this change.

Data, Methods of Collection, and Methodology
for Transcription

Corpus of Data

With 7 years of experience with the GATE English Literature school, English department culture, and teacher, I had already acquired considerable ethnographic information. This background allowed me to focus my data collection for this study on gathering information about the classroom and the classroom members. This data included the teacher and students' journals, written curriculum, student achievement records, demographic information, classroom generated artifacts, the data from participant-observation field notes, video taping, interviewing, and surveys. Recent follow-up telephone conversations with students who are now students in universities were also included. Table 3 provides a detailed list of the data corpus for the GATE English Literature classroom.

Field Notes

In his 30-year retrospective reflection of the practice of taking field notes, anthropologist Ottenberg (1990) explains the changing relationships he

Table 3

<u>Collected Data - GATE English Literature</u>

Kind	Amount
Artifacts: Consent forms from parents and students	27
Student learning logs	27

Student expository essays with drafts, editing sheets and revisions for
    Beowulf
    Chaucer
    Passage to India
	
	25
	17
	22

Student Anglo-Saxon riddles	27
Student medieval ballads	27
Student neo-classical satirical essays	5
Student process analysis of acting out a scene from Shakespeare	1
Student research paper	3
Student end of term final project	2
Student quizzes (9-14-93 to 5-27-94)	13 class sets

Student in-class writing:
    on the Prioress's Tale
    on Ravages of Time
	
	26
	10

Class syllabi and calendar	
All handouts during first 30 days	
Field Notes: Field notes for the first 31 days of instruction (Sep. 9-Oct. 21, 1993)	daily
Re-entry field notes (Jan. 31, May 9, June 1, 1994)	1 day
Surveys: Student survey of understandings of class expectations (Oct. 21)	27
Student survey of parents who are teachers	27
Student end of year course survey and assessment	27
Video Taping: Videotapes (front and rear view) of classroom's first 31 days (Sep. 9-Oct. 21)	31 hours
156th day (May 10)	1 hour

(table continues)

Interviews:	
Formal student interviews(audio tapes and transcripts):	18 during first 30 days 8 at end of course (6 by continuing students; 2 by newly entered students)
Formal teacher interviews during entry (audio tapes and transcriptions)	2 transcripts
Follow-up personal and telephone conversations with teacher and students	notes
Other: Transcript of teacher-student interaction about students' essay draft	1
The teacher's grade book records of class attendance and grades	all
The school's formal records of students' high school course work and grades	all
Student photos	EL, BE., KM, MV & JB
District's published school report card and related statistics	1 report

\

has had with their text. He points out the current view in the field of field notes as texts variously interpreted:

> Anthropology has shifted from questions of accuracy of the data in the notes to matters of how one interprets them as text. Now everything is interpretation: culture is a text to be interpreted; field notes are a text; we are in a world of hermeneutics, symbolic and metaphoric analysis; and there is a strong turn to examining the self as anthropologist, as recent writing about fieldwork indicates (Dumanont, 1978; Wagner, 1981). (as cited in Ottenberg, 1990, p. 156)

Keeping in mind the view of field notes as particular kinds of textual renderings of a culture I will provide examples, according to Spradley's (1980) categories, of the various field notes I took for the study. I kept a condensed account each day of classroom observation, maintaining as closely as possible the actual language uses of the members. Since I also had two video tape records. I was less concerned with precise language interchanges than with creating a script of cultural activity and interaction in the basic language of the room that I could use as a reference to access specific moments at a later date. The following example is an excerpt from the 10th day of instruction:

Day 10—Sept 22

I come at 12 and sign BK and BH up for next week. I ask PB and AR, and they agree to talk to me tomorrow at 12.
T asks if any more Oklahoma ticket requests.
LL talks to T.
T sks for rough drafts to be stamped. He'll stamp anything over two pages.
T negotiates with LL over whether to stamp MK's short draft.
T goes around stamping each, talking with Sts.

> T asks for St volunteer who had a draft that's formed.
> Banter with Sts
> BE volunteers his paper
> T asks for applause in advance. Sts applaud.
> T reads the paper.
> T stops to Q Sts about first line.
> T reads on to complete first paragraph.
> T asks BE if he composed at computer. He did.
> T asks class if they notice that they repeat sentences. He asks students to notice redundancies when he reads.
> T reads and stops to ask if that sounds redundant. St say yes; T says to delete or sentence combine.
> T reads thesis sentence and says it's a bit of a leap logically.
> T says he is modeling what he wants them to do in pairs. He explains how and why.
> T reads another paragraph; he stops to comment on punctuation. Sts ask Q about it.
> BC asks when to display; T ans.
> PB asks about ellipsis; T ans.

Field notes of informal interviews with students and the teacher also provided a way of maintaining an ongoing triangulation record of the data I was gathering. As I interviewed students and the teacher to determine their view of what had been occurring in their classroom, I included notes from those informal interviews in my field notes. Those interviews influenced the theoretic reflections I made about the classroom member actions and subsequent questions I had about the data I was collecting. As the following notes and my subsequent reflection demonstrate, interview triangulation was a critical element in keeping my data collection, selection, and interpretation representative of insiders' perspectives. I wrote the notes on Day 11 after I talked with GATE student BE and nonGATE student JB, both jointly and separately, about their view of what had happened in class the day before.

Interview with BE and JB--Sept 23--Day 11

BE and JB gave me two different expectations for the amount and kind of reading and writing based on their prior high school English class experience and their personal needs. JB said there was much more writing than she expected and she was intimidated by the way the teacher had criticized BH's paper and by the sophistication of the model paper he read. BE said he thought having BH's paper critiqued by the teacher was helpful to show how he could improve it. He wouldn't mind having his done that way.

JB said her previous teacher had made essay writing easy by supplying a formula for how they should be written. She expressed frustration and said her self esteem was threatened by the teacher's high expectations for writing without showing how. BE said he never could write well using the formula, so he liked this teacher's way of letting them write what they wanted much better.

As for reading, JB preferred how her previous teacher had pointed out the "secret meanings" in the text so she could learn what they were and how to find them. She wanted the teacher to do the same and was frustrated that he had them come up with the meanings without telling them his. BE said he thought any reader found their own secret meanings (using her words) because they each had their own perspective when they read. He wasn't bothered at all by the teacher's failure to give his secret meanings.

Interspersed among my daily field note entries, I also kept reflective journal writing. In these I theorized, analyzed, and commented on the data I was collecting and analyzing. The following is an example of a reflective entry I wrote after interviewing students BE and JB about their experiences in the classroom on Day 10:

In thinking about the issue with Dave's teaching and my judgment of it:

What I am realizing is that at first I lept to judging his teaching as poor because he did things I judged counter productive and ill advised, and even in conflict with the goals and conceptual frame he was establishing. I saw him do three things that I thought undermined what he wanted students to think and to do: 1) criticize a students paper in front of his peers 2) give detailed rules for text execution during the rough draft stage, and 3) read a student paper as a model of what was expected that was too sophisticated. I interpreted the student's reaction to these three

events occurring in one class period as intimidating, confusing, frustrating, and taken together as damaging of their self confidence.

After interviewing the two students the next day and hearing two different responses. One that confirmed my own judgment and one that contradicted it, I changed my view. My changed view was reinforced when the next day the students turned in their first finished drafts. They entered class in a positively animated fashion, laughing, joking and socially enjoying each other. The two student interviewees reported they had successfully completed the assignment and felt good about what they had written.

My view changed from this teacher has done something wrong. I now thought the effect of the teacher's curriculum had not been as devastating. In fact, one student reported appreciating the activities, and both students reported satisfaction with their writing. No one was unable to write the essay.

Of course, I don't know yet how most of the students feel about their writing, about what they have learned, and about the teaching they are experiencing. It is possible that even though they have completed a draft, the quality is poor, or they believe it to be so. It is also possible they completed the assignment just to complete it and have little commitment, interest, or enthusiasm for it. Whether and what they are learning at this point remains invisible. And conclusions about that drawn from the actions of the students in turning in an essay would be premature and hasty.

I can say, however, that my understanding of what I am looking at in the classroom has been clarified and reinforced by this experience. I am reminded that I am looking for how students and teacher jointly construct what counts in this classroom. In the beginning they will have different views of what counts and will have to negotiate them to the point of common agreement in order to succeed according to what the students and the teacher consider success.

There are many ways of considering expectations for what counts: there are the expectations coming in for both T and ST's that come from their histories of English class. Then there are the expectations that are in flux as they are constructed and reconstructed each day and each moment in class and out. Then there are the expectations that have been negotiated through to common agreement over time which occur at different times between individual students and the teacher. Then there are the expectations held among subgroups of students in the class who form in social and task relationships and negotiate their commonly held view of what counts.

I am aware now that I am looking for the many moments of this negotiation, for the patterns of interaction that signal a negotiation in progress and define what counts. I am looking for these patterns in various time frames: in the micro event as teacher and students talk an understanding into being; over days as a cycle of activities indicate a shift in the perceived way of acting and believing for T and ST; over the course of the term as students and T take up common ways of being, believing and acting.

In this framework there is no good or bad teaching. There is what the T and ST's say and do, what is learned in the interaction, and how the learning is valued.

This encounter demonstrates how my role as research observer (participant observer) is influenced by my prior history in the classroom and my perceptions of the teaching of writing. These can be brought to bear in powerful ways upon my interpretation of classroom teaching events, thus influencing my way of seeing events and of interpreting their meaning, which will in turn impact what I will see as a result of these initial judgments. By reminding myself of my conceptual frame and the purpose for my investigation, and by re-entering to look for data that would confirm or refute my hypotheses, I was able to realign my way of viewing events. This was critical so that I did not damage the nature of the cooperative and collaborative relationship I shared with the teacher, and so I did not shift the direction of my research on a tangent away from my purpose, and so I did not succumb to an analysis more informed by my history than by the evidence before me.

Reflective entries often predisposed me to collect certain data I had not previously thought important. For example, a working theory might result in my sitting near a particular group the next day or in my striking up a particular kind of conversation.

In addition to a condensed daily script, interview summaries, and reflective entries, I also made procedural and technical notes about, for example, whose artifacts I had yet to collect and copy and when to change microphone batteries.

Video and Audio Taping

I set up and monitored two video cameras daily the classroom. Since the teacher's locomotive movements were narrowly inscribed, one camera was always on him. This camera was linked to a radio microphone which the teacher wore and which recorded all his interactions with students. The other camera was stationed behind the teacher, off to his left, and pointed frontally at students, to capture student responses not visible on the other camera.

					researcher & camera	
			T			
KM	AE	Kora			PB	JB
LL	MK	AM		X	AR	BE
X	MR	RJ		JO	SF	LM
		TS	MS	RS	LB	JM	EL
camera		BH	BK	SS	JP	BC	TM
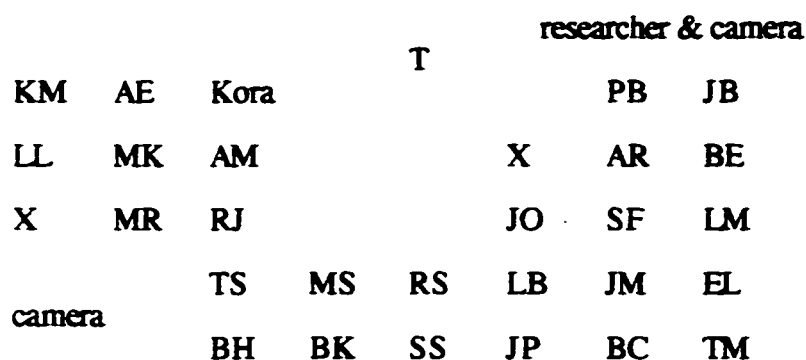
Figure 1. Camera, teacher, and student placement for the first 10 days.

Formal Interviews

As mentioned earlier, informal interviews with students and the teacher were a daily part of my classroom observation. I conducted formal interviews with the teacher before entry and with student volunteers after entry and at the end before exiting. Formal interviews, recorded with an audio tape recorder and later transcribed, provided members perspectives on cultural activity and

expectations. Interviews of the teacher before data was collected provided statements of his purpose for the classes and his beliefs about what would and should occur. Follow-up conversations with students in later years, provided information about how well they were doing academically as well as their view of the part their experience in the GATE English Literature class had played in their success.

Artifacts

I photocopied most of the evaluated student written work during the first 30 days of the course. The body of work included student learning logs, Beowulf and Chaucer final essays with drafts, revisions and editing sheets, Anglo-Saxon form riddles, Medieval form ballads, reading quizzes, and in class writing on the "Prioress's Tale." (On informal re-entry occasions, I obtained other written pieces, including essays from the last essay-writing cycle of the course.) I analyzed the textual artifacts from the first 30 days of classroom activity for evidence of academic ways of thinking, practices and processes made visible in field note and videotape analysis and for evidence of student take-up of academic practices. I determined what counted as take up of academic literacies on these tasks. Since I was most interested in the performance profiles of nonGATE and GATE students' take-up of the academic tasks, I looked for incidences of meeting or not meeting what counted as performance criteria.

Cognitive Anthropology as the Methodological Frame

Cognitive anthropology attempts to comprehend participants' understandings of cultural knowledge through the study of their cultural symbols which represent semantic systems. Cognitive anthropologists assume that each cultural group has a unique knowledge system for organizing and perceiving their world, and that most of a group's cultural knowledge is reflected in its language--in the semantic relationships signaled by language, and that this knowledge is organized into categories that are systematically linked (Spradley, 1979, p. 93). In studying the organization of a culture's knowledge through its language, cognitive anthropologists are concerned with what is considered culturally appropriate action or norms of cultural order. Since they regard the principles of a people's semantic systems to be a reflection of its culture, when they make cross cultural comparisons, cognitive anthropologists focus on a comparison of organizing principles of meaning rather than on substantive aspects of culture.

Concern with cultural organizing principles evident as cultural norms for meaning makes the cognitive anthropological approach well suited to the design of this study. My challenge was to use analytical methods that made visible the cultural norms for meaning, the organizing principles upon which they were based, and the places in time, place and space in which they were constructed.

First, my selection and use of methods was guided by my choice of "event" as a pivotal unit of analysis for my methodology. As I argued earlier in Chapter II, when "languaging" is viewed as a kind of "human event" that

"constitutes and builds world" which "is understood as the sphere of coherence we inhabit;" and, when this understanding is seen to be negotiated between persons, making these events irreducibly dialogic and interpersonal, the study of event integrity as a unit of analysis becomes essential (Stewart, 1995; p. 130).

Guiding my choice of "event" as a presumptive driving analytical category were assumptions about how events were constructed in and through discourse interactions, and how events were linked to form a cultural semantic web:

1. Interactions between members of a culture, because they occur in time, place and space construct cultural activity (Spradley, 1980);

2. sequences of interactions show how interactants in what they say and do signal and interpret what is being said and done in socially and topically meaningful ways (Green & Wallat, 1981);

3. chains of interactional sequences that members regard as temporally, topically, and purposefully bound may be considered cultural events (Lin, 1993; SBCDG,1992a);

4. cultural events, because they are viewed analytically and retroactively as the product of social interaction by actors, are not fixed or generic, but rather changeable and unique (Brilliant-Mills, 1993);

5. each event has a history (that is often not visible in the event) and implicates future events (Floriani, 1993); and

6. within a culture, like a classroom, some events are related in ways meaningful to actors and tied across time and space (Rex, 1994a).

In addition to these assumptions about "event analysis" as a useful method because of its grounding in linguistic interaction, my selection was informed by a view of events as texts and contexts which provide another view of transcripted events through another series of assumptions (Green & Dixon, 1993; Green & Meyer, 1991; Green & Wallat, 1981):

1. That classroom activity constructs readable texts (Green & Meyer, 1991);

2. that classroom activity texts are organized topically and purposefully (Green & Wallat, 1981);

3. that meaning(s) of classroom events is/are only interpretable within the contexts of situated social occurrence (Erickson & Schultz, 1981);

4. that events as texts and contexts are intertextually and intercontextually related across time and space;

5. that the events as texts, although an analytical category, are emically based and, as such, are socially recognized, socially acknowledged and socially significant to classroom members (Bloome & Egan-Robertson, 1993; and

6. that multiple transcripts (or maps) of events as texts provide multiple readings of events (Green & Harker, 1988).

Given these combined sets of assumptions about classroom events as interactions and as texts, I applied a systematic approach to data transcription that began with identifying classroom instructional events. After doing multiple layers of analysis of event transcriptions (tied to part-whole relationships), cross-time analysis of particular topics within the classroom emerged as tracer

units. As defined by Green (1983a) in describing the methodology of work by

Griffin, Cole, & Newman (1982),

> A tracer unit is a type of behavior, type of information, or type of
>
> construct that is traced or followed across and within various settings
>
> and/or contexts. This unit becomes a primary "locus of observation"
>
> (Meritt & Humphrey, 1981) within a given study. Any study may have
>
> multiple tracer units. Each unit involves shifting the locus of observation
>
> to foreground and background processes, variables, contexts, and so
>
> forth. (Green, 1983a; p. 189)

For tracer units to emerge from the data (most of which was obtained

through participant-observation), I used the three phase methodological

approach for participant-observation spelled out by Spradley—observation,

focus, selection (1980, p. 34). While still gathering data, I began descriptive

analysis-transcription. As concurrent data collection and analysis progressed, I

made more focused observational transcriptions, and in the final stages I made

selective observational transcriptions. For example, I began by charting bound

sequences of classroom activity. Then my more focused observations revealed

particular academic events and their phases. As I described the events occurring

on each day, I was able to selectively foreground particular segments of activity

and interactions for meaningful transcription. That is not to say that instances of

selective analysis did not occur during first phase observation. The three phases

are meant to locate a general developmental pattern in collection and analysis.

The participant-observation I was making was topic-oriented (Spradley, 1980. p. 31) in that it centered around the academic literacy practices of classroom members. The focus of my first phase observation-analysis was to locate and transcribe patterns of literacy practices. I did this through semantic analysis by making a domain analysis of the categories of meaning of academic events engaged in by classroom members. Field notes and videotapes provided the data from which I identified events signaled in members' discourse as occasions of academic literate engagements. I used folk terms to label domains, applying a semantic analysis to each. The semantic analysis entailed the relationships X is a kind of Y; X is a part of Y; X is a result of Y; X is a reason for doing Y; X is used for Y; X is a way to do Y; X is a step in Y; and X is an attribute of Y.

For example, on the first day of instruction, when the teacher recognized every student by saying each student's name aloud ("names studied" event), having quickly memorized the class roster as students read collaboratively," I made the following domain analysis:

The "Names Studied" Event:

<u>is a kind of</u>	introduction socializing activity ice breaker
<u>is used for</u>	teacher to memorize students' names introducing names of all the students
<u>is a way to</u>	build relationship between teacher and students show teacher commitment to relating to every student

<u>is a step in</u>   building interactional spaces for whole
group discussion
building expectations for collaboration
building social relationships

Multiple domain analyses of significant folk terms signaling academic literate events provided representations of the complex dimensions of the classroom semantic web. One way of construing the challenging task of my methodology is to see it in terms of a relationship between macro and micro depictions of symbolic semantic complexity. Erickson and Shultz (1981), in focusing their ethnographic analysis on participation structures used a hierarchic model for moving from macro to micro analysis of structures. In this study, in order to replicate as closely as possible the ebb and flow of classroom activity as shaped and patterned by social actors, rather than as analytical structures, macro and micro analyses were used interactively rather than hierarchically, to ascertain part-whole relationships. For example, on some occasions a micro analysis of a segment of classroom discourse led to a macroanalysis of an over time pattern. On other occasions, an over time pattern gave rise to the analysis of a particular segment or segments of discourse.

Transcription

Transcription as linguistic or schematic representations is the method central to my methodology. Transcription as I am using it is informed by the following principles (Green, Franquiz, & Dixon, 1996):

- an analytical methodology constructs transcriptions which may be read as linguistic and/or symbolic maps.

- transcriptions are interpretive representations of only partial views of an event or of a world (Ochs, 1979).

- transcripts are constructed to serve particular purposes.

- transcripts can represent relationships between transcripts.

- transcripts represent culturally meaningful time, space, actors, actions, and activity.

The transcriptions, or maps, generated during data domain analysis focused around three areas of interest circumscribed by the following questions:

Area One: Activity
What are the actors doing?
What is the structure of their activity in time and space as observed in instructional   events?
What interactional spaces are invoked during each day's instructional events?

Area Two: Topic
What are the events about?
What is the subject, content and mode of each event?
Into what subevents and phases are the events patterned?

Area Three: Interaction
How are actors talking the activity observed during phases, subevents, and events into existence?
What are the members saying and doing together to create the event's participation structure and meaning?

Working from these three areas of interest, using the questions they generated, I constructed multiple mappings, each one meaningfully interacting with and building on the previous ones, to make visible what I wanted to see about the dynamic nature of the classroom. I first used my field notes to make a

rough taxonomy of the events that occurred during each class period (see Table 4).

Since time boundaries (Adam, 1990) and interactional space usage (Heras, 1993) are socially constructed, I used these first transcription taxonomies in combination with the respective videotapes to observe the time boundary markers of each event. Using these time boundaries, I constructed over-time charts for each of the first 30 class days, and Day 156 (see Table 5).

I then looked for action markers to indicate the interactional spaces in operation within each event and recorded them in relation to the event on the over time chart (see Table 5).

Next, in order to see more detailed activity within the time frame of each event, I made componential analyses into subevents and phases using my field notes and video tapes. A close analysis of time boundaries, in conjunction with activity topic and interactional space, allowed me to make distinctions between events and subevents for each day (see Appendix A).

Early on, during my taking of field notes, I had marked particular discourse segments for their distinct qualities and functions (e.g, talk about expectations for performance, frame clash interactions, students speaking for the first time, a change in participation structures). At this stage of analysis, I was able to place those interactions within the time and interactional space flow of the classroom activity. and also to select other discourse segments that complimented their further analysis. I was also able to identify patterns that

Table 4

Events on Each Day of English Literature

Day 1 Events:

ID cards handed out.
Seating chart filled in and registration checked.
Books and book cards handed out.
Comp books for journals distributed.
Syllabus distributed and examined.
Teacher presents goals, expectations, objectives and activities of class.
includes talk about SAT exam, cheating, extra credit, panic button & class
phones.
(T requests an aide.)
T conducts reading lesson: T teaches concept of inference; T models reading of
Beowulf lines using inference to infer cultural values; T teaches definition of
word contained in lines.
T assigns ST's to work in groups to infer cultural values from rest of text & list
in LL's.
ST's work collaboratively in groups while T memorizes ST names from seating
chart.
T says all students names from memory.
T collects book slips and ID cards.
T releases ST's a few minutes early.

Day 2 Events:

T recruits volunteer to take attendance.
T explains class quizzes.
In response to student question, T explains honor system and cheating
consequences.
T gives day's and week's agenda.
T questions students about their homework Beowulf reading. St's Q T. T
provides information in Q-A-E format.
T reads lines from homework text and requests meaning from ST's. (T asks
more than 20 Q's in Q-A-Read or Q-A-Enlarge format)
T asks ST's for generalizations of qualities of characters inferable from text.
T provides prepared list of inferences about characters (to "validate" ST's
answers and add more.)
T reads list and Q's ST's about word meanings and historical context using Q-
A-E format. (He incorporates a short lecture on the melding of Christian &
Teutonic religions.)

T distributes 2 Anglo-Saxon riddles.
T lectures on the Mead Hall as a meeting place.

T Q's St's about structures and forms they notice in first riddle. (Q-A-Affirms)
T assigns riddle writing to ST's using these elements.
T reads the riddle.
T asks students to figure out what it could be [interrupted by bell].

Day 3 Events:

T takes attendance silently.
T announces eating is permitted, but to tell him if they spill something.
T distributes vocab and vocab worksheets, and explains reasons for vocabulary words.
T gives alternative method for learning words other than rote memorization:
> T tells anecdote about conducting memory workshops.
> T polls students.
> T assigns St job of reminding him.
> T provides vocab memory clues for 4 words after asking student for one.
>> T. thanks reminder girl (who did not remind him).
>> T requests device for 2 words; 2 St's provide. (Q-A-A/E)
>> T assigns worksheet .

T asks ST's to remind each other of qualities of riddles due for tomorrow. (Q-A-E; St's and T initiate Q's.)
T gives minilesson on descriptor "Old English" in response to ST Q.
T asks Q about historical info given yesterday. ST ans.
T announces ST's will read all writing in front of class, sharing all they write.
St asks Q on Mead Hall; T ans.
T announces reading homework for the evening.
T tells 2 students he would appreciate it if they didn't talk.
T gives lecture on Reader-response theory:
> T tells personal anecdote; T asks students twice to interact; T tells personal anecdote.
T explains quiz format and scoring.
T reads (from homework Beowulf text as students follow) T intersperses reading, TQ's, ST Q's and comments arising from text. T tells biblical story suggested by text.
(T asks students not to prepare to leave before bell.)
T continues reading in R-Q-A-R through bell.
T gives homework reading assignment.

Table 5

Daily Classroom Activity: Literate Events and Interactional Spaces

Day 1

								Names studied		
Syl & Ass	Ree	Nam Card	Boo ks	Bk card	Jour nals	Com em	Class overview	BEOWULF inferences	BEOWULF inferences	names recited	car ds
T-G	R-G	T-St St-S	St-S T-St	T-G St-S	T-G T-St	T-St R-St	T-G	T-G T-ST(s)-G	St-Sts	T-G	T-St
1	2	6					12	16	7	3	1

Day 2

			BEOWULF homework discussion	RIDDLES analyzed ↑
All	Quizzes	extra credit	As	T-G T-St(s)-G	T-G T-St(s)-G
T-G	T-G	T-G			
3	1	3	30	13

Day 3

		Vocabulary homework instruction	RIDDLES explained	Reading theory/quizzes	BEOWULF reading
exit		T-St(s)-G	T-G T-St(s)-G	T-G T-St(s)-G	T-G
BL					
T-G					
1		24		11	10

Day 4

	BEOWULF quiz & discussion	BEOWULF homework writing explained	RIDDLES read aloud ↑
HW	T-G T-St(s)-G	T-G	St-G
T-St St-S			
3	23	7	22

Day 5

		Reading motto	BEOWULF mead hall guided imagery	BEOWULF hw writing shared	ORENDEL
As		T-L	T-G St-G	St-Sts T-Sts St-G	T-G
T-G		St-St T-St			
8		2	16	13	8

Day 6

	BEOWULF quiz	BEOWULF essay topic	RIDDLES read aloud II
All	T-G St-St T-St	T-G	St-G
	28	12	10

stud		
As pap er	T-G T-St	
St-St	2	2

Day 7

BEOWULF quiz & discussion II	BEOWULF essay expectations	VOCABULARY homework
T-G T-St St-St T-St-G	T-G T-St(s)-G	St(s)-T-G
45	6	5

Day 8

PSAT & college applications	BEOWULF topic presentation
T-G St(s)-T-G	St-G T-G St(s)-T-G
24	26

extra credit	
T-G St-T St(s)-T-G	5

Day 9

Conventions of written text	Student projects (video models)
St(s)-T-G T-G T-St(s)-G	T-G
39	13

Resea rch		hw	
R-G	2	T-G	1

Day 10

Students read each other's BEOWULF drafts	Model student paper
T-G St(s)-T-G St-St T-St	T-G T-St(s)-T-G
41	10

nump draft	
T-StSt-St	4

Day 11

	BEOWULF editorial advice worksheets	BEOWULF essay drafts edited	h w	voc ab
quiz han dout				
T-St St- St	T-G	St-St T-Sts	T-G	St-St T-G
1	12	36	2	3

Day 12

Essay turn in	Ag	Vocabulary test	Student projects guidelines & sign up	BALLAD analysis & models
T-St St-St	T-G	T-G	T-G T-Si(s)-G	T-G T-Si(s)-G
		8	13	23

Day 13

voc ab	pap ers	BEOWULF papers returned	BALLAD writing	T-St
T-St	T-G Si(s)-T-G	T-G T-Si(s)-G	St-St	T-St
	10		31	

Day 14

BEOWULF teacher reading day (substitute teacher)
Video: The Story of English
St-St

Day 15

stamp ballade	BEOWULF papers returned II	Ag	boo ks	CANTERBURY TALES Introduced I	BALLADS read aloud I	CANTERBURY TALES Introduction II	h w
T-St	T-G Si(s)-T-G	T-G	Si- St	T-G	Si-G	T-Si(s)-G T-G	T-G
3	6			12	14	21	

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Day 16

	T-St St-S	CANTERBURY TALES quiz and discussion I	h.w.
T-G		T-St(s)-G St(s)-T-G	T-G
		52	

Day 17

Beowulf revisions collected	Riddles read aloud III	BALLADS read aloud II	CANTERBURY TALES reading I
T-G-St-St T-St	St-G	St(s)-T-G St-G	T-St(s)-G T-G
5	7	23	26

Day 18

si cted	CANTERBURY TALES quiz and discussion II	H.W
T-G T-St	T-St(s)-G T-G St(s)-T-G	T-G
3	41	

Day 19

Ph init	BALLADS read aloud III	CANTERBURY TALES discussion I	CANTERBURY TALES timed writing introduction	CANTERBURY TALES reading II
St-G T-G	St-G	T-St(s)-G	St(s)-T-G T-G	T-St(s)-G
2	10	15	21	5

Day 20

papers return	CANTERBURY TALES timed writing and read around		codi ng	HW
T-St	St(s)-T-G St-Sts		T-G	T-G
2	30			

Day 21

Voc ab	PSA T	Ag/ hw	mur	CANTERBURY TALES "So What" of timed writing & reading aloud of papers	CANTERBURY TALES "So What" of timed writing & reading aloud of papers	BALLADS read aloud IV	hw	CANTERBURY TALES discussion II
T-O	St-T	T-O		T-St(s)-O Si(s)-T-O	St-O	St-O	T-O	T-Si(s)-O
				25	15	4		6

Day 22

As card	Student project I	Student project II	Vocabulary test II	CANTERBURY TALES discussion III	hw
T-O T-St	Sts-O St-St	Sts-O St-St	T-St T-O	T-St(s)-O	T-O
2	17	9	11	13	

Day 23

Student project III	com men t	As	Canterbury Tales quiz & discussion III	HW	PSAT I	TRIP I
Sts-O	T-O	T-O	T-O T-St(s)-O Si(s)-T-O	T-O	Si(s)-T-O	Si(s)-T-O
6			25			8

Day 24

PSAT II
T-St(s)-O Si(s)-T-O
28

Day 25

St info	ann	TALE writing models	Canterbury Tales reading III
T-O St-St		T-O St-St Si(s)-T-O	T-St(s)-O St-O
2		20	28

Day 26

CANTERBURY TALES quiz & discussion IV	voc ab
R-G R-St(S)-G	T-G
50	2

Day 27--Substitute teacher; not recorded.

Day 28

Student project IV	A-g	seating chg	Essay topic & CANTERBURY TALES quiz & discussion V	hw
St-G	T-G	T-G	T-St T-G T-St(s)-G	T-G
12	5		37	

Day 29

TRIP II (video)	ot/mp	CANTERBURY TALES essay topic presentation	Chaucer info
T-G	T-St	T-St T-G St-T St-G	St(s)-T-G
22		23	9

Day 30

trip III	Research	CANTERBURY TALES essay draft reading	Rec	Student tales read aloud	hw
T-G	R-G	T-G T-St St-St	T-G	St-G	T-G
4	8	27		15	

Day 156

Trip discussion	PASSAGE TO INDIA essay draft reading	Punctuation test	Trip discussion
St-St-T	T-G	T-G T-St St-St T-St(s)-G St(s)-T-G	T-G
	10	17	17

inspired further scanning of the videotapes to locate discourse segments not originally marked as meaningful. Having selected the discourse interactions, I rendered them into various transcriptions showing message and interactional units. These transcripts allowed me to explore participation structures and social and academic meanings within moment-to-moment classroom activity. Patterns of discourse analyses provided a sampled, over time view of the construction of social and academic dimensions of literate practices that counted in the GATE English Literature classroom.

Analyzing Interactions

In the method I utilized for transcribing interactions, message units are seen as the building blocks of classroom events. I adapted this method from the work of Green and Wallat (1981) and recent work of members of the Santa Barbara Classroom Discourse Group which built upon the work of Interactional Sociolinguist John Gumperz (1986, 1992). In applying his perspective to the study of classroom learning, he focuses on the conditions created by the interplay of linguistic, contextual, and social presuppositions. While linguists, even interactional sociolinguists, are principally interested in the linguistic phenomena of classroom cultures, Gumperz's description of the work of interactional sociolinguists articulates the dynamic, complex interrelationship between the macro conditions and the micro interactions of a classroom culture:

> ... we can see that interpretation of all kinds, even in classroom instructional situations which are normally seen as task oriented

instrumental activities focusing on objective (i.e., fact oriented) information transfer, depends on participants' use of signaling strategies to establish contexts favorable to communicative effectiveness. Work on interaction in the classroom concentrates on these phenomena while taking off from an ethnographic basis which is concerned with the isolation of key speech events in classrooms. In order to re-examine in detail the occurrence of events, such methods focus on the processes by which definable events are established as special sequences within the stream of activities which make up daily interaction. For classroom members the daily movement through time, event to event, is part of the essential communicative knowledge of when an event is happening, how a shift in activity is taking place and is recognizable as such, how such a shift becomes a new context which tells what to expect next, and how to interpret what is said. (Gumperz, 1986, p. 67)

Gumperz's exploration of how instructional events are recognized and taken up in sequences of discourse interaction through contextualization cues contributed to micro analytic theory and its relation to topic and social significance. However, in focusing on linguistic features and structures observable in brief streams or segments of talk from which to make generalizations about social conditions, Gumperz's approach provides only a piece of the classroom puzzle. Without a methodology for including data available from large scale ethnographic analysis, the interactional sociolinguistic method has fallen short of theorizing and providing a methodology for analyzing

the inter-relationship between the activity of actors, their talk, and extended

over-time as well as moment-to-moment relationships between them. Such a

view (i.e., one informed by ethnography) is more likely to provide a classroom

members' perspective and to show how activity and knowledge are co-

constructed both in the moment and over extended periods of time as an

interactional ebb and flow, rather than as ritualized structures.

Green and Dixon (1993) and others (Kantor et al., 1992) have built upon

the method of mapping classroom conversations pioneered by Green and Wallat

who drew from theoretical assumptions in social psychology and cognitive

anthropology. Green and Wallat (1981) devised a transcription method for

demonstrating the relationship between the acts of classroom actors and how

those actions become, through interaction, the contexts and texts for bits of

knowledge.

Discourse Units Representing the Social Construction of Events

Classroom academic literacy events, which are the dominant unit of

analysis for the study of macro patterns of literate classroom practices, are

theoretically defined and constructed and retrospectively transcribed. The

method for their transcription uses classroom discourse and begins by

establishing the smallest units of discourse as message units. Message units are

bits of talk marked intonationally and identified from contextualization cues

(Gumperz, 1992). Message units represent the individual acts of actors and are

bound into action and interaction units (Green & Wallat, 1981). Action units are

tied sequences of message units that constitute an action by a speaker. Interaction units are tied sequences of action units that constitute a completed bit of conversational interaction. Interactional units are tied together topically into sequence units; sequence units when tied by purpose become phase units; phase units linked together by a type of activity constitute a subevent; subevents and phases linked by common activity topic become event units.

An example of this method of discourse unit analysis is illustrated using the following excerpt of discourse from the seventh day of instruction in GATE English Literature when the teacher leads the class in a discussion of viable inferences from a Beowulf passage they are reading together (see Table 6). This segment of discourse is a sequence unit. It is initiated by the teacher's act of asking a question that served a particular function; and, the sequence unit ended when a student asked a question that is related thematically to inference making, but is not on topic of the specific question being answered. The transcript is arranged in two columns to differentiate between the teacher's and the students' acts and actions and to show overlapping. Each message unit occupies a separate numbered line. Action units are observable as chunks of message units for each speaker set off from the next speaker by a space. Interaction units are marked by lines across the transcript.

The five interactional units of this sequence unit occur as the second sequence unit in a questioning phase unit. In the first phase, the teacher asked the first question students had to answer on their homework reading quiz. In

Table 6

Day 7 - T Accepts Student Inferences

	TEACHER	STUDENT(S)
001	he takes on this guilt himself	
002	what would be another way of saying that	
003	just uh	
004	possibly	
005		RS: well he had to do that
006		it was the will of God that he needs to go
007		everyone else was the enemy except for him
008	uhuhm	
009		JM: I was thinking maybe he thought that
010		maybe God created the dragon to challenge
011	another test	him
012		and therefore
013		maybe he also foresaw that because the
014		dragon was coming that he wouldn't be
015		able to deal with the dragon
016		but
017		he saw the decline of the xxxx glory
018	uhuhm	that it would happen
019	uhuhm	
020	ok Laith	
021	and then Ben	
022		LM: as a king you are responsible for what
023		your
024		uhm
025		the people in your country do
026	right	
027		and uh they like
028		they go attack another country then
029	the buck stops here kind of thing	
030		yeah
031	uhum	
032	ok Ben	
033		BE: I thought it was
034		it was punishment for something he had done
035	uhum	
036		that God was visiting on his people
037	uhum	
038	Jenny	
039		JB: was there anything that Jesus Christ did
040		that that could be thought as though he had sinned

this second phase the teacher has rephrased the question to ask for "...another way of saying that" (002). There is a change in topic, though the purpose remains intact—to discuss the quiz answers. This phase is one of many phase units of quiz question discussion that comprise a subevent unit of activity—the post-quiz class discussion of quiz questions and answers. This subevent unit is the fifth of eight subevents constituting the quiz event which is the first of two instructional events on the seventh day of class (see Table 7).

Thematic Analysis

My multiple transcriptions made thematic analysis feasible and possible. Thematic analysis looks across transcriptions to observe relationships across domains and their components. Thematic analysis is an ongoing part of ethnographic analysis; however, it reaches its nadir in terms of the themes that can be attributed to members' actions after collected data transcription has been completed. In this study, I formalized thematic analysis after completing data collection and analysis for the AFS class as well as GATE English Literature. An informal thematic analysis exploring themes across the data from both classrooms led me to confirm the academic cultural importance of the making-a-case way of thinking and related social and academic practices as a thematic tracer for telling case selection and analysis from the GATE English Literature data.

In addition, throughout the transcription process, I had been gathering other ethnographic data which I brought to bear in forming my

Table 7

<u>Day 7 - Event Map</u>

DAY 7

	Time	
PROCEDURAL Q-A/ READING Q-A	before class	Sts engage Q T about reading

QUIZ		
	001	Quiz paper handed out
	002	Agenda
	003	Quiz questions given and answers written
	019	Quizzes collected
	020	Answers to quiz questions discussed
	042	T connects quiz discussion to writing paper
	045	Paper expectations
	046	Composing process explanation

VOCABULARY		
	051	Worksheets collected
	052	Vocabulary instructions justified by T
	053	T repair with St
	054	St reports 1st word assoc.
	055	T provides goal and structure of vocabulary.
	056	2nd vocabulary list handed out

conceptualizations. Student and teacher interviews, student artifacts, and student performance records showed other emergent patterns over time. One particularly provocative pattern formed around the similarities and differences between GATE and nonGATE student performance in making-a-case.

Once I had made these kinds of analyses, my analytical inductions (Mitchell, 1983) generated questions. My pursuit of answers to these questions led me to select telling cases for further analyses. Those cases and their analyses and the questions (see Chapter I) they fine-tuned became the basis for this dissertation study.

Making-a-Case Telling Case Selection

As explained previously, telling cases are selected to provide opportunities for analytical induction. Isolated from the ongoing flow of cultural events, telling cases serve as heuristics for demonstrating a general theoretic principle believed embodied in the event or a series of related events (Mitchell, 1983). In this study, once preliminary data transcription was completed and particular patterns emerged, I selected a whole group discourse event on Day 21 as the pivotal telling case to serve as the point of reference for further analyses and as the tracer unit for observing related phenomena across time, topic and context. I selected this interaction, because as my field notes recorded, it was the first occasion that GATE English Literature students as a group had publicly constructed a principled interaction process that the teacher referred to as "making-a-case." The making- a-case interaction engaged in by the students and

the teacher had been revealed through previous data transcribing and analyses to be meaningfully integral to reading, writing, and speaking practices in this classroom. I wanted to know how that way of thinking and its related practices had been built through moment-to-moment interactions, how it was manifested in student artifact performance, what classroom instructional patterns played a part in its construction, what role(s) the teacher had, and the interplay of the social and academic dimensions of the literate actions undertaken by interactants while engaged in building making-a-case practices.

To understand the over time construction of making-a-case in and through related interactions, I selected for analysis sixteen telling case segments of whole group discourse from Days 1, 2, 4, 7 (4), 16 (4), and 18. To view how this way of reading, writing, and thinking manifested in student artifacts, I analyzed all student written work leading up to the 21st day, as well as sampled pieces from other times throughout the year. By transcribing the various rhythms and patterns of all classroom instructional events over the first 30 days, I observed a generic cultural pattern of instruction that was used both for cycles of activity employing making-a-case thinking like expository essay writing, and other cycles of activity like the writing of ballads. Analyses of all the written student artifacts made visible the written elements of making-a-case and provided a comparison between more and less effective student case makers. This analysis, in turn, provided the opportunity to compare GATE and nonGATE student performance. Having made these analyses I could do another analysis foregrounding teacher's role in initiating and co-constructing discourse

interactions and instructional practices. A final analysis of the social and academic dimensions of discourse segments, combined with other analytical findings provided a view of the dynamically complex social and academic rules for engaging in academic literacy building in this classroom. These analyses will be presented in the following presentation of findings in Chapters VII, VIII, IX, and X.

CHAPTER VII

THE CLASS MOTTO: EXPECTATIONS FOR A CLASSROOM INTELLECTUAL AND LITERATE ECOLOGY

Introduction

In this chapter, I present an analysis of the class motto to explore the intellectual processes and related expectations it provides for student performances of academic literacies associated with reading the classroom's literary texts. As I will show, the motto is linked to a way of thinking that promotes a kind of literate performance called "making-a-case." I analyze telling cases of GATE and nonGATE student essays applying "making-a-case" thinking and related literate practices to reveal a range of what counts as literate performance on written essays. This analysis affords a view of the intertextual web of meanings within which the social and academic practices were constructed and enacted.

The Class Motto

On the fifth day of instruction, the teacher asked the class if he had talked to them yet about the slogan that had been written on the front chalkboard since the first day of class:

> "If anything is odd or inappropriate or confusing or boring, it's probably important."

The students informed him he had not. For the next 4 minutes, as students wrote the motto in a prominent place in their learning logs—"preferably the cover," while the teacher explained what he meant by the motto. He began by locating it's origin in an article by Elaine Hansen in a college book on how to teach Beowulf . Locating it in a college text lent the motto valuable academic currency—this is the way you will be expected to think in college. Such a tie makes textual and contextual links from the teacher's intellectual past to the students' academic present to individual student's collegiate futures.

The teacher said he would "be explaining quite a bit about that as we go through the year, and you are going to see that it's really a good thing to keep in mind whenever you are reading and writing about something that you have read." In making these statements, he framed and provided a purpose for his explanation of the way of thinking signified by the motto. In giving the explanation, the teacher made an argument for why the way of thinking in the motto is necessary and valuable for readers and writers of challenging texts. The teacher has provided students with what Wertsch (1991) refers to as "referential perspective" in organizing how students should think as they read. The motto provided a place for students to stand from which they orient their readings. They could locate the actions of their reading from the reference positions of oddity, inappropriateness, confusion, or boredom.

He began by identifying all of the class members, including himself, as "good" readers and by describing the active, participatory process that they go through. Good readers make hypotheses as to meanings while they read. They

actively interact with text, so that their hypotheses are in relationship to text, not

just for the sake of making a hypothesis.

> as the good readers that we are
> we are continually and actively engaging the text
> I talked a little bit about
> you know
> what we bring to that reading experience
> just all our personalities our intelligences our vocabularies
> just all of these things that we are bringing to the reading experience
> well as we begin to read
> we start to hypothesize
> oh this must be about such and such
> you may not even be consciously aware that you are doing this
> but a good reader is actively hypothesizing and getting feedback
> getting
> you know
> interpreting words revising hypotheses
> working through the passage
> that's what makes you an active attentive reader
> it's that you are participating with it

Next, the teacher began his explanation of the vagaries of the reading

process. First, he explained that reading involves hypothesizing, that the act of

hypothesizing involves guessing, and that sometimes guesses can be incorrect .

> unless the reading is so obvious
> and so just prosaic
> that you
> just commonplace
> that it doesn't have a new thought in it
> the likeliest thing is that
> as you go through hypothesizing you will be wrong about what it was
> about
> you know
> you are making guesses and those guesses aren't quite right
> they are a little off because
> this is taking you in somewhat surprising directions

that's how you learn from reading because it doesn't just
tell you something you already knew
so you revise your hypotheses

At this juncture, the teacher provided a cognitive reason for readers'

incorrect guesses—the tendency of the mind to shift the focus of its attention

from place to place and subject to subject.

what happens too is while
just even right at this moment
even though as I look around it does look like you are paying attention
I also know that our minds are in the room
out of the room
in the room
over to some other person
back to me
thinking of tonight
back to me
thinking of the book
how much homework do I have
back to me
isn't that how the minds work
that's how they work while you read too
so this crazy
you know
capricious mind that we have
is attending a lot of the time
not nearly all the time
and so sometimes when we have our hypothesis
and we seem to be validating it
we'll be reading along and we'll realize
this doesn't make sense
this doesn't seem even relevant to my my
you know
you don't put it in these words
but you go
what
and why it's a what is because it's not consistent with your hypotheses

Next, the teacher enlarged upon what happens when the readers' capricious minds encounter words and passages that don't match their hypotheses. They may skip them and go ahead to passages that do relate to their hypotheses.

> there's several things that can happen when you go
> I don't really get this
> the most common thing is to skip over it and continue not to get it
> that's the most common thing hands down
> ninety percent most common I would guess
> you just skip over it
> that's what happens in a little tiny way when you see a word you don't know
> just
> don't even know you've skipped it
> and when you get into a passage that doesn't quite match
> and then
> and then you get beyond it and you go oh yeah oh yeah
> and you are back to your hypotheses and revising

At this point, the teacher began his argument for why such natural tendencies of readers need to be attended to in a particular way. He laid the ground work for the way of thinking he wants students to practice as they read and write about texts. They are to resist the tendency to skip odd, inappropriate, confusing, or boring passages. Instead, they are to make them the focus of their attention, to regard them as places that might yield insights of import.

> but there are these places
> where it didn't make sense to you
> well often that's where the author is saying something surprising
> or you know
> just very unorthodox
> something that you had no expectation of at all
> and it maybe the most important part

> it may be the pivotal part of this essay or narrative passage
> or description or whatever it is that you are reading
> And what I want to help you develop is more a sense not that

The teacher interrupted his explanation of the importance of exploring the meanings of particularly baffling passages to offer students a caveat. Beware of the pitfalls of boredom. Boredom is merely another expression of lack of understanding.

> and one reason that you know that you are not understanding too is that
> it is boring to you
> if you reading and you get bored
> then probably the reason is 'cause you are not following it
> and it's boring to read word that you can't follow
> that's what happens
> you know
> if I had my basic English skills class reading Beowulf
> they would just get so bored with it because it would be hard for them to follow it
> so that is something that we each experience
> sometimes for a few seconds for a minute
> or the evening
> with reading if we just aren't really following it
> we think we are but we're really not
> it doesn't make sense
> we get bored

He returned to his argument for the inadvisability of skipping over difficult passages. As he did, he returned to earlier points he had made, telling students what the class would do. They would be giving those places "a little extra attention," enough to make them understandable. By making the assertions he did, the teacher implied his expectations for performance. He knew all the students could read and understand the texts, so he expected all of

them to give the readings sufficient time and focused attention to reach the point

of understanding.

> we want to start looking for these little places
> these are the nuggets
> these are where we are going to find answers to questions we might ask
> in essays
> uhm
> maybe even most significant messages in the work
> will be from places that we might initially have just skipped over
> because they didn't seem consistent with any hypothesis we've made
> and we're sort of maybe not paying attention then
> or whatever
> we just skip it
> so what we are going to try to do is find those places and give them a
> little extra attention
> okay
> uhm
> we won't do things like this
> we won't pass our eyes over all the words and dream that we have read
> something
> if we really didn't understand it
> that's silly isn't it
> if I say I read it but I didn't understand it
> and I'm capable of reading it
> then what is the truth of it
> Mr. McEachen I read it I just didn't give it enough attention to
> understand it
> that's the truth of it
> isn't it
> really
> so we are going to try to invest enough energy into these tricky little
> places so we can find out what's going on
> and that will help us a lot
> that will be an important dimension in our research for papers
> okay

In his presentation of the class motto, the teacher signaled a way of

thinking and proceeding for the reading and writing students would do over the

next 175 days. He also implied that thinking in this way would serve them

academically in their later schooling experiences, which he knew was of interest to the students in this classroom.

This way of thinking serves as a cognitive procedure for individual student readers and writers to construct versions of readings in this classroom. The motto also provides the teacher's expectations for how "right" versions (Bruner, 1986) or appropriate versions will be constructed and establishes the teacher's agenda for collaborative practice, using "we" repeatedly to signify all students and the teacher, will engage in this way of thinking together. Cooperatively, they will recognize difficulties and give them the time it takes to overcome them.

In actual practice over the course of the first 30 days of instruction, the class as a group came to a group understanding of a group recognized textual encumbrance on only a two occasions during the first 30 days of class. How often students engaged in such activity outside of class is not in the scope of this study to explore. However, their reading logs and their essays indicate their engagement in "motto thinking" as individual readers and writers. As they read at home, they were guided by the motto in what they recorded as noteworthy in the text; and, when they were composing their essays, they followed the procedures for "making-a-case" which is a literate practice directly related to "motto thinking." Nevertheless, on each occasion the class read together and on recurrent occasions for writing, teacher and students identified and explored difficult places in text in keeping with the motto.

To ensure opportunities for motto thinking practice, the teacher explicitly invoked it during class readings in the weeks after introducing it. As will be seen in the Chapter X, over time, the motto became a way of thinking implicit in conventional classroom practices. In class during readings, students took more initiative to ask questions about confusing segments of texts, and the teacher emphasized links in thinking between reading texts and writing about them. Outside of class, discussions, readings, and writings were framed by what students found odd, inappropriate, confusing, or boring.

Teacher Initiated Observation of Something Odd, Inappropriate, Confusing, or Boring

A discourse interaction initiated by the teacher to practice motto thinking occurred on the 17th day of instruction. The interaction serves as a telling case to make visible how the thinking was practiced through classroom interaction. While reading the "Pardoner's Tale" from the Canterbury Tales, the teacher drew the students attention to a passage describing the pardoner. He read the lines

> he and the gentle pardoner rode together
> a bird from Charing Cross of the same feather
> just recently back from Rome
> he loudly sang come hither love come home
> the summoner sung deep seconds to the song
> no trumpeter never sounded half so strong

He asked "Is there anything odd, inappropriate, confusing, or boring about that?" After the students pondered the passage without offering a response, the

teacher resumed reading and drew their attention to the word "gelding." He asked its meaning. A student defined the word, at which point students talked energetically among themselves about the meaning of the passage. They asked the teacher if the lines meant the two characters were homosexual. The teacher confirmed their reading as one often produced by readers of this text. He added that Chaucer in writing this tale was "showing the great range of human behavior including alternate sexual orientations."

After this interaction, students reported they had been unaware of the pardoner's sexual orientation until the teacher had asked them to look more closely at the "confusing" lines and at the word "gelding." They described their former readings as "skipping over" what the lines were saying. They acknowledged their teacher for getting them to look more closely at what the lines meant.

Student Initiated Observation of Something Odd, Inappropriate, Confusing, or Boring

On the day after the teacher deliberately initiated an interaction to practice the motto, while passing out paper in preparation for a reading quiz, he overheard students talking about a confusing use of two names in the tale they had read. He took advantage of this interaction as a way to collaboratively practice and affirm the thinking students were doing. He delayed the quiz, and brought the issue to the floor of the classroom.

RC   Why did Arcete
LB   Why did it change to Arcete
MS   Yeah
        Why did they keep changing it
        It's really confusing
T   That is interesting
        Now I've heard two people asking why Arcete becomes Arceta
        sometimes
        So before we have our quiz let us look
        We are going to do a little detective work here
        Let us see if we can find some data
        We're just approaching this inductively
        We're going to take a look at some data
        We've got arcete and arceta
        If you look on page forty nine for example
        It says now as he spoke arceta chanced to see this lady as she
        roamed there to and fro
        it's arceta there right
        kay
        notice lower on page forty-nine it says
        now in good earnest said arcete the best
        so help me God I mean no jesting now

Sts talk

T   Its funny isn't it
        Now sometimes when something is odd inappropriate confusing
        or boring we know it to be

Sts   important

T   probably important
        we may have such a thing here
        we may not
        but it's certainly something
        'cause it's
        you know on forty-eight (he reads the line)
        any ideas

Sts   no

T   it's a little like missing the sand in the middle of the sahara

St   is this the same person

T   it is the same person

Though a student has correctly solved the mystery, the teacher does not discontinue the interaction. He builds on the opportunity to practice another academically literate way of thinking linked to the motto--making-a-case--when a student asks why Chaucer used two versions of the name. The teacher says, "That's a good question." In response, a student presents the hypothesis that perhaps the difference in names represents a difference in relationships this character has with others in the tale--a formal and informal version of the name. The teacher says, "That's a good hypothesis. Let's look at page forty-nine and see if we could make that hypothesis make sense." He directs students to look to see if there is consistency in who uses the two versions of the name. They don't find any consistency. Students look on other pages. The teacher directs them to page fifty and reads a line that uses the name. He reminds them it is like studying the sand in the desert. He waits while students look at the text. When no ideas are forthcoming, he reminds them of their work with iambic pentameter while writing their ballads. He scans the lines and accentuates the rhythm as he reads. As he does, students realize that the two versions of the names satisfy the rhythmic patterns of the lines that contain them, and serve the form not the substance of the tale.

Student References to the Class Motto

In interviews at the end of the year, when students explained what they had learned about reading and writing in English literature, they all referred to the class motto.

In explaining to me how she knew what was worth note taking as she
read, Kora gave the class motto.

> Take notes on anything odd inappropriate confusing or boring is
> probably important
> if something kind of sounds out of place or confusing if you look at right
> off you should probably write it down because it has a deeper meaning
> I've found that to be true

Also at the end of the course, Mary, a student who had not passed the
GATE examination but elected to take GATE English Literature anyway,
referred to the class motto in explaining how she developed theses for her essays
about the class texts.

> uhm, well, basically from a struggle or conflict in the book
> You try and solve it throughout the paper
> like his quote something odd inappropriate confusing or boring
> if it doesn't really fit into the rest of the thing
> into the rest of the book
> that's what it seems like
> it kind of sticks out
> like that quote he has
> I just said
> the class motto
> that one always
> I have to rethink that when I'm looking for a thesis
> yeah just something that sticks out
> that doesn't seem to fit into the rest of it
> so I usually try to find how it fits into it really

The Motto Enacted as "Making-a-Case" Literacy

and "So What" Thinking

If the class motto provided a point of reference for reading texts in
GATE English Literature, then "making-a-case" was the literate way of speaking

and writing about those readings and "so what" was the way class members were expected to question the significance of the cases they were making.

When I first interviewed the teacher for the study of his Advanced Placement English class, he reported how importantly "making-a-case" figured in his students' expository essay writing about their readings of texts. My analyses of four AP students' composing processes, their essays and their interviews about them made visible how central "making-a-case thinking" was to their performance. Ethnographic analyses of the GATE English Literature classroom literacy practices over the year indicated that for students to be successful practitioners of academic literacies and producers of literate artifacts, they also had to make cases. In fact, the teacher and students followed making-a-case thinking in all their reading and most of their subsequent writings. For example, every time students read a literary text, took an exam or wrote a paper, they were expected to make a case whether it was defending their own reading or puzzling out another student's interpretations.

In this classroom, making-a-case meant readers and writers had to organize worlds of knowledge gathered from the reading according to a particular logic of principled relationships they developed. To make cases, students had to form a hypothesis that related a claim to a piece of evidence, and pieces of evidence to each other in a convincing chain. For example, if a student found while reading the text a section that seemed odd, confusing, inappropriate, or boring, he or she would generate a hypothesis as to why that might be. The hypothesis would have to be directly related to the specific

section of troublesome text. Next, the student would formulate a claim (a thesis) in response to the hypothesis. This claim would have to be related to another piece of text that seemed to provide evidence for the claim. Next, the reader would be required to find other pieces of related textual evidence with sufficient explanation of their relevance and arrange them in an order that built a persuasive case for the claim. Finally, students were expected to ask themselves "so what" about the case they had made. What is the significance of this particular reading in the larger context of the whole text and other readings that have been made of the text?

Readers and writers in this classroom proceeded from the motto (locating a focus for inquiry in the text) to making-a-case (constructing a reasoned, evidentiary reading of that area of the text) to formulating a "so what" (embedding the reading into the whole of the concrete text, into the world created by the text, and into readers' critical and historical understandings of the text). This progression constructed a way of thinking about readings and about texts and complementary spoken, read and written literacy practices. This series of thinking steps was accompanied by social and academic actions that formed a practice and through this practice, a pattern of literate thinking, a set of literate practices and particular types of literate artifacts. For example, students made reading claims that were challenged in interactions; they developed arguments using textual evidence that had to be properly cited; and they wrote papers that integrated, among other elements, theses, textual evidence, formal citation, and "so what" significance.

Although the teacher was very explicit in explaining the class motto, he spent very little time providing explicit explanations of making-a-case procedures. Instead, the thinking and the practices that were making-a-case were constructed and reconstructed through multiple opportunities and in a variety of manifestations over the course of the year. When students from this class entered Advanced Placement English, they were experienced performers of the practice and considered capable by the teacher, the classmates and themselves.

In GATE English Literature, by the time students wrote their first essay about a literary text, they were already demonstrating an understanding of expectations for making-a-case for their reading of a literary text. After the first 11 days of explicit expectations, reading quizzes, class discussions, and Beowulf essay cycle activities, all of the GATE and nonGATE students wrote essays that received full credit. To provide a scaffold for student case makers, the teacher had directed class discussions toward Christian-sounding references in Beowulf. He had also provided a list of Biblical quotations illustrating Christ's character. Although students could choose any topic for their essays, most of the students chose to build their essays around the "odd" appearance of Christian references in Beowulf. In keeping with the making-a-case procedure, they each formulated a thesis for their appearance and used textual quotations from the Bible and Beowulf for evidence.

The teacher followed a policy of giving grades only to student essay final drafts that did not meet expectations for performance after a second revision.

Students typically wrote at least four drafts which they were required to bring to class for assessment: a free write, a first draft, a final draft, and a revised draft. None of these was given a grade. The first three received active responses in class from classmates and/or the teacher whose goal was to support redrafting. The fourth draft (i.e., the final draft) was submitted to the teacher for final assessment. If the teacher judged this draft to be an effective demonstration of making-a-case literacy, he gave the student full credit for the assignment. If he indicated a second revision (i.e., a fifth draft) was necessary, it meant the essay was not not considered worthy of full credit and could not a earn a grade higher than a B when it was resubmitted. Three students, all GATE, received full credit on the first final draft they submitted. The remaining 24 students revised their drafts following the suggestions made by the teacher, and resubmitted their revised drafts for re-evaluation. Only 1 student--a GATE student--did not earn full credit on this first revision. She was required to revise her essay a second time, for which she earned a B.

One of the three GATE student essays judged by the teacher to demonstrate a level of performance worthy of full credit without need for revision after teacher feedback is reproduced in Table 8. The essay makes a case in the manner that had come to be commonly understood by the teacher as proficient. The teacher wrote at he end of BE's essay: "BE, You have done an excellent job of presenting your interpretation of Beowulf. You have argued clearly and effectively. Good use of evidence. Look over the few suggestions and corrections. Great job!"

Table 8

<u>BE's Beowulf Essay</u>

BE's Beowulf Essay	Elements of Making-a-Case
The Creation	
In early Northern European history Christian missionaries were sent to what is today Denmark, Sweden, England, and the surrounding area, as they were sent almost everywhere else in the known world. They were told to teach mildly, to let their doctrines blend in with the native religions and then slowly dominate them. This affected the Northern European religion and way of life very strangely and uniquely. An example of this is the epic poem <u>Beowulf</u>, written by an Anglo-Saxon poet about his ancestors. [1]This poet presents many ways in which Beowulf could be the son of God, instead of Jesus Christ [sic] there are many similarities between them. Though there are many arguments to the contrary,[2] I believe this is what the poet intended.	1. Points out an oddity in the text (though not linked directly to specific textual references)
[3]Both Christ and Beowulf earn fame and glory through their deeds near the beginning of their stories. In the <u>Bible</u> it says, "And Jesus returned in the power of the spirit into Galilee; and there went out a fame of him through all the region round about" (Luke 4:14). Jesus Christ earned fame from defeating the devil. The people asked him to teach"...in their synagogues being glorified by all" (Luke 4:15). Beowulf is also glorified for defeating the monster Grendel. "The soldiers, to the Herot from	2. Makes a claim (thesis) (though not developed or linked to specific textual reference) 3. Makes first point of argument using textual evidence from both texts

tracking a dyng Grendel to the lake shore,"....retelling Beowulf's bravery as they jogged along./ And over and over they swore that no where...Was there a warrior worthier to rule over men" (Beowulf 856-861). Both earned similar victories over foes who are likened to the Devil or who is the Devil himself. Both earn fame and glory for their victories over great evils and their bravery in facing those evils.	
[4]Jesus Christ and Beowulf both have people who doubt them and criticize their intentions. In Beowulf it says, "Unferth spoke, Ecglaf's son,/Who sat at Hrothgar's feet, spoke harshly/ And sharp (Vexed by Beowulf's adventure,/By [Beowulf's] courage...) (Beowulf 499-502). This gives Beowulf a chance to tell the real story and set the record straight. His magnificent deeds give Beowulf the respect and trust of the Danish court. As an anomaly to Beowulf's experience it says in the Bible, "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out in a loud voice./ Saying let us alone...art thou come to destroy us?" (Luke 4:33-34). Jesus responds to the threat in much the way Beowulf does: "And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him	4. Makes second point of argument using textual evidence from both texts

in the midst, he came out of him, and hurt him not," (Luke 4:35). This astonishes all in the synagogue and puts them in awe of Jesus Christ and makes them respect him. As in Beowulf the dissenter allows the Son of God to prove himself.	
[5]Jesus Christ preaches humility: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11) The stories told in Beowulf mirror this doctrine with Hrothgar's stories. "Guard against such wickedness,/Belved Beowulf, best of warriors,/And choose, instead, eternal happiness;/Push away pride!" (Beowulf 1759-1761). This advice and other stories throughout the poem put much emphasis on the virtue of humility. Both Beowulf and the Bible tell of the value and benefits of humility.	5. Makes third point of argument using textual evidence from both texts
These examples prove that Beowulf could have been set up in place of Jesus Christ, [6]but to what purpose? I think the poet wants to give his people (The Anglo-Saxons) a Son of God that is more understandable and alike in his habits, dress, and actions to them and their ancestors. The Northern Europeans lived and breathed war. It was a common everyday part of their lives. War was the only real way to obtain glory and live on in the memories and stories of your people beyond the threshold	6. "So what" is developed (with textual references) to show significance of case

of death. When Beowulf dies his followers tell tales "Of their dead king and his greatness, his glory,/praising him for heroic deeds, for a life/As noble as his name" (Beowulf: 3172-3164). Jesus preached peace, love and generosity. Moreover, Jesus preached, "Lay not up for yourself treasures upon earth..." (Matthew 6:19). The Northern Europeans and the Anglo-Saxons loved treasure; it was a status symbol and a sign of a person's bravery. Both of these values were probably not acceptable to the Northern Europeans and almost as much so to the Anglo-Saxons. They needed a religious figure that was more akin to their needs and values, and who existed in their past, not the past of a far away land and a strange people. During that period of time the Anglo-Saxon religion was a mixture of Christianity and pagan gods and rituals. Since a lot of other things in the Northern European and Anglo-Saxon religion were different from the Christian religion, and yet, strangely the same, why not Jesus Christ, the Son of God. The Christian picture of Christ didn't inspire faith and awe in the poet or his people. So the poet studied the story of Christ and created Beowulf, his substitute to the peace-loving Christian Son of God.	

Kora's First Final Draft

Kora's first final draft had to be revised. In his ending notes on the draft, the teacher wrote: "Please go through the essay carefully to make the suggested corrections. You have some excellent points. Maybe you could explore the "so what?" of your thesis in your final paragraph rather than restating earlier points. Please revise by Friday 10/1." After reading the teacher's note on her draft, Kora wrote him one back: "I don't understand the concept of a "so what!" HELP!! The full text, before Kora's improved understanding of the concept of "so what," is reproduced in Table 9. Visible in the text are references to the motto and the elements of making-a-case:

Kora's first essay contains many of the elements expected in a literate performance artifact in this class. Her point of entry into the text is inspired by a textual oddity, what she identifies as many mentions of God, but none of Jesus Christ. She provides a well developed thesis that is tied to her hypothesis about why this textual oddity is present. She then provides two points of argument anchored with references to the texts. However, her final paragraph does not offer a substantive conjecture about the significance of the reading she has argued for. One interpretation of her essay, given her own request to the teacher for assistance ("I don't understand the concept of a "so what!" HELP!!) is that she has confused the role and placements of the thesis and the "so what." She has elaborated her thesis to develop its significance before making her case. The teacher's comments and BE's performance indicate that the expected practice is

Table 9

Kora's First Final Draft of the Beowulf Essay

Kora's First Final Draft of the Beowulf Essay	Elements of Making-a-Case
Beowulf The author of Beowulf was supposedly Christian and yet [1]in the whole poem Christ is not mentioned once, is he not the basis of Christianity? Although God is mentioned a lot, Christ is not. The main character has many of the qualities one would expect to find in a Christ figure. He is looked up to, he is strong, he is trustworthy, he takes the faults of others on to himself. He also has many qualities one would expect to find in a pagen [sic] myth. He is a great warrior, and he has much fame and riches; battles and fighting are very important to him. Beowulf looks to me like a deliberate blend of the two religions. [2]My theory is that Beowulf was written to teach the pagen [sic] people about Chritianity [sic] by making him someone they could look up to. Monks were sent to different countries inorder [sic] to spread Christianity. They were not to force it on the people but just to introduce them to the religion. There must have been a definite language barrier and I think that Beowulf broke that language barrier that separated these people. It did this by making the story of Christ more down to earth, with less sin and hypocracy [sic]. Beowulf brought the story of Christianity to supposedly uncivilized people. The people that they tried to teach Christianity to	1. Points out an oddity in the text and provides textual references as examples. 2. Makes a claim (thesis)

already had a religion, a pagen [sic] religion with many Gods and ceremonies. [3]Inorder [sic] to teach these people, I believe that someone wrote a story about the life of Christ, using another character as a Christ-figure. Spinning a tale of battles and monsters and wealth inorder [sic] to put something that people could relate with into the story [sic] Christ. This idea of not forcing the religion on them resulted in a unique blend of Christianity and Pagen [sic] beliefs.	3. "so what" is misplaced and premature, coming before the argument and serving as development of thesis
[4]Prince Beowulf has many Christ-like qualities that point towards his being a Christ figure-figure. First of all he is revered by his people and the leaders of neighboring countries. He seems to be better than everyone, but not because of his birth, because of the kind of man he is. Beowulf is strong, brave, famous, and everyone loves him. He is looked up to as a great leader, even when he has not yet become king. He also has some characteristics of a Pagen [sic] hero from one of these peoples' myths. For instance, Beowulf liked fame and fortune, [sic] he said, "Bring me ancient silver, precious /Jewels, shining armor, gems (2747-2748). "I sold my life/For this treasure, and I sold it well (2798-2799). The center of the poem is not just the character of Beowulf, but also war and battles. A warrior is the highest rank in these people's society. The warriors are the people that are looked up to	4. Makes first point of argument using textual evidence from Beowulf.

and trusted. Beowulf being a warrior was also looked up to and trusted. I think that the fighting and the battles were put into this poem because it was not just something these people did on the side, [sic] being a warrior was their life, [sic] fighting was their life. The Pagen [sic] people can relate more to a person that has the same values as they do. ⁵There was some things that happened to Beowulf and also some symbolism that parallels the life of Christ. For instance when Beowulf first landed in Denmark, he was thought to have been sent by God. "Our Holy Father Has sent him as a sign of His Grace (382)" says Hrothgar. Christ was also sent by God, [sic] he was sent to save mankind. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:16,17)." Beowulf brought with him fourteen soldiers, Geats [sic] and Christ had twelve disciples. They did not have the exact same number but it was pretty close. Christ's disciples abandoned him, "And he cometh unto the disciples, and findeth them asleep (Matthew 26:40)." "And they forsook him, and fled (Mark 14:50)." Beowulf's people also abandoned him when he was fighting the dragon. "None of his comrades/ Came to him...they ran for their lives, fled into a wood (2596-	5. Makes second point of argument using textual evidence from both texts

2598)." The monsters that Beowulf fought, Grendel and his mother, symbolize evil and the Devil. "He was spawned in that slime...murderous creatures banished/By God (104-107)." Beowulf fought these monsters and the evil in them and won. Unfortunately Beowulf died in his pursuit of cleansing evil. He didn't die in the physical battle [sic] more like a battle of wills.	
⁶The epic poem, Beowulf, is a mixture of Christian and Pagen [sic] beliefs, and I believe it was written to teach Pagen [sic] people about Christianity. And the facts that I have stated seem to support my theory. The monks that [sic] were sent to spread Christianity but not force it. The Christ-like qualities of Beowulf, how he is looked up to by many great leaders like Hrothgar. The Pagen [sic] values, his love of gold and jewels. And the parallels between the life of Christ and the life of Beowulf. All this tells me that Beowulf was written to teach Christianity. The monks most likely carried a copy and read it to the people. Many people find that they like a story and understand it better if the main character is someone they can relate with. By making him have the same type of values as them but still be better puts him on the same scale but just a little bit higher. I am sure that Beowulf taught many people the story of Christianity in a way that they could understand.	6. Restatement of earlier claims does not fulfill expectations for making-a-case by ending focus on "so what."

to only elaborate on the significance of a claim once it has been argued for with convincing evidence.

Kora's revision of her essay, contains evidence of movement toward a more articulated understanding of the distinctions between the thesis and the "so what" elements of "making-a-case" literacy. Her final paragraph has been rewritten as a "so what" conclusion for her argued claim. However, the second paragraph from her first draft (claiming significance for her thesis) remains in the revised version, suggesting she remains somewhat unclear about the protocol of not claiming significance until her argument has been made. Nevertheless, she has made additional clarifying changes to her case. She has added a concrete textual citation at the beginning of her essay to illustrate and justify the "oddity" in her reading. She has also constructed a more principled and evidentiary arrangement of her points by dividing her original two points of argument into three and substantiating each with additional textual citations. (See Table 10.)

BE's and Kora's performances on their first essays circumscribe a range viewed as capable by the teacher; and, both performances indicate room for further growth in the academic literacies associated with making-a-case for their readings. For their next essays about The Canterbury Tales, they were asked to consider a pattern across tales as the source of their reading and the hypothesis from which to make a case. On this assignment, though standards for written performance remained the same, both BE and Kora performed below the level of performance they had achieved on their Beowulf papers. BE's first essay

Table 10

Kora's Revised Beowulf Essay

Kora's Revised Beowulf Essay	Elements of Making-a-Case
Beowulf The author of Beowulf was supposedly Christian and yet in the whole poem Christ is not mentioned once. Is He not the basis of Christianity? [1] Although God is mentioned often, Christ is not. The main character has many of the qualities one would expect to find in a Christ-figure. He is looked up to, he is strong, he is trustworthy, he takes the faults of others onto himself. "They have seen my great strength for themselves./Have watched me rise from the darkness of war/Dripping with my enemies' blood. I drove/Five great giants into chains" (480-420) He also has many qualities one might expect to find in a pagan hero. He is a great warrior, and he has much fame and riches; battles and fighting are very important to him. Beowulf looks to me like a deliberate blend of the two religions. [2] My theory is that Beowulf was written to teach the pagan people about Christianity by making Beowulf someone that they could look up to. Monks were sent to different countries in order to spread Christianity. They were not to force it on the people but to introduce them to the religion. There must have been a definite language barrier because of their	1. Points out an oddity in the text and provides specific textual citation as an example. 2. Makes a claim (thesis)

different cultures and I think that Beowulf broke the language barrier that separated these people. It did this by making the story of Christ more down to earth, with less sin and hypocrisy. Beowulf brought the story of Christianity to supposedly uncivilized people. The people to whom they tried to teach Christianity already had a religion, a pagan religion with many gods and ceremonies. In order to teach these people, [3]I believe that someone wrote a story about the life of Christ, using another character as a Christ-figure, spinning a tale of battles and monsters and wealth inorder [sic] to put something that the people could relate with into the story of Christ. This idea of not forcing the religion on them resulted in a unique blend of Christianity and pagan beliefs.	3. "so what" is misplaced and premature, coming before the argument and serving as development of thesis
[4]Prince Beowulf has many Christ-like qualities that point towards his being a Christ-figure. First of all, he is revered by his people and the leaders of neighboring countries. He seems to be better than everyone, not because of his birth, but because of the kind of man he is. Beowulf is strong, brave famous, and everyone loves him. "But Beowulf was a prince/Well-loved, followed in friendship, not fear" (913-914). He is looked up to as a great leader, even when he has not yet become king.[5]He also has some characteristics of a pagan hero from one the [sic] pagan myths. For instance, Beowulf liked fame	4. Makes first point of argument using cited textual evidence from Beowulf.
	5. Makes second point of argument using cited textual evidence from Beowulf.

and fortune. He said "Bring me ancient silver, precious/Jewels, shining armor and gems" (2747-2748). I sold my life/For this treasure, and I sold it well" (2798-2799). The center of the poem is not just the character of Beowulf but also war and battles. A warrior has the highest rank in these people's society. The warriors are the people that are looked up to and trusted. Beowulf, being a warrior, was also looked up to and trusted. I think that the fighting and the battles were put into this poem because it was not just something these people did on the side, being warriors was their life, fighting was their life. The pagen [sic] people can relate more to a person who has the same values as they do.	6. Makes third point of argument using cited textual evidence from both texts.
[sic] 6Beowulf's life had symbols and parallels to the life of Christ. For instance when Beowulf first landed in Denmark, he was thought to have been sent by God; "our Holy Father/Has sent him as a sign of His grace" (382), says Hrothgar. Christ was also sent by God, he was sent to save mankind. "For God sent not his son into the world to condemn the world; but that the world thought through him might be saved" (John 3:16,17). Beowulf brought him fourteen soldiers while Christ had twelve disciples. They did not have the exact same number but it was pretty close. Christ's disciples abandoned him: "And he cometh unto the disciples, and findeth them asleep"	

(Matthew 26:40). "And they all forsook him, and fled" (Mark 14:50). Beowulf's people also abandoned him when he was fighting the dragon. "None of his comrades/Came to him...they ran for their lives, fled deep into the wood" (2596-2598). The monsters that Beowulf fought, Grendel and his mother, symbolize evil and the Devil. "He was spawned in that slime...murderous creatures banished/By God" (104-107). Beowulf fought these monsters and the evil in them and won. Unfortunately Beowulf died in his pursuit of cleansing all evil, just as Christ died because of his pursuit of cleansing evil. He didn't die in a physical battle; it was more like a battle of wills. [7]The epic poem Beowulf is a mixture of Christian and pagan beliefs, and I believe that it was written to teach pagan people about Christianity. The monks were sent to spread Christianity but not force it. The Christ-like qualities of Beowulf, how he is looked up to by many great leaders such as Hrothgar. The pagan values, his love of gold and jewels. And the parallels between the life of Christ and the life of Beowulf. All this tells me that Beowulf was written to teach Christianity. The monks	7. "So what" significance of argument is presented.

most likely carried a copy and read it to people. Many people find that they like a story and understand it better if the main character is someone they can relate with. By making Beowulf have the same values as they do but still be better puts him on the same scale but a little bit higher. I am sure that Beowulf taught many people the story of Chrstianity in a way they could understand.	

required a revision to achieve full credit. Kora's second revision was still not

sufficient for full credit and earned a B from the teacher. These results when

combined with the performance results of their classmates indicate an adjusted

range on this second construction of the making-a-case literacy. This time more

students (four GATE) achieved full credit, indicating accomplished performance

on their first essays without need of teacher assisted revision (see Table 11).

Table 11

The Canterbury Tales Essay Grades

	Full Credit First Essay	Full Credit Revised Essay	Graded Revised Essay
GATE	4	11	1(B)
nonGATE	0	9	2(B & C)

Also on this occasion, three essays did not perform sufficiently to qualify for

full credit after teacher assisted revision. One of these student papers was

written by a GATE student, indicating that an overlap of proficient GATE and

nonGATE student performance occurred on literacy practices in this classroom.

This finding indicates that being GATE or not was not the deciding factor in

who "lived up to" the class motto. This interpretation is confirmed by

ethnographic data showing student performance on other occasions of academic

literacy performance.

Conclusion

The analyses in this section of the expectations for reading expressed explicitly in the teacher's presentation of the class motto and implicitly through his evaluation of written student essays describes particular dimensions of the GATE English Literature classroom culture. It makes visible a particular way of approaching the reading of literary texts that was linked to academic literacies associated with that approach. Specifically, making-a-case to arrive at a "so what" was expected to appear in all student presentations of their readings, whether spoken or written.

In addition, making-a-case thinking and the literacy practices associated with it was capably performed by all students during the first weeks of school within a range of performances judged satisfactory by the teacher. However, the range of students' performances shifted from the first essay to the second, as the degree of difficulty of the literacy task the students were asked to perform escalated. For the second essay, rather than talking the students through an observed textual oddity and providing textual citations, the teacher handed over (Edwards & Mercer, 1987) responsibility to the students to find their own odd, confusing, inappropriate, or boring areas of text from which to build a case and for which to find their own textual evidence. Performing independently of the teacher's modeled guidance, the range of GATE and nonGATE student performance scores on this more rigorous academic literacy task was wider and individual scores between the two categories of students overlapped. As

expected on most learning of complex tasks, progress "forward" was not in a straight line.

The analysis in this chapter has afforded a view of the intertextual web of meanings within which the social and academic practices were constructed and enacted. In this chapter, an analysis of the class motto, and how it was taken up by the teacher and students, provided a description of the intellectual point of reference, the ways of thinking, for the literacy practices--the reading and writing--in this classroom. From the perspective of the motto, the teacher and the students could position themselves to make their actions meaningful. They could act in ways that made cases; and, in so doing, they could achieve satisfaction in accomplishing the classroom's social and academic expectations for performance. As their meaningful and accomplished actions involved in making cases accrued, those actions came to be taken for granted as cultural, literate practices.

CHAPTER VIII

THE QUIZ CYCLE: INTERTEXTUAL AND

INTERCONTEXTUAL LINKS FOR THE BUILDING

OF LITERATE PRACTICES

"Jazz is very restrictive. If you're going to sing it, you have to be cerebral and concentrate on what you sing, make sure the changes fall in the right places. You can't just go off and do some curly Q's or say, 'Oh yeah!' whenever you feel like it. You have to have discipline." (Etta James, jazz singer)

Introduction

In this chapter reporting findings, I analyze academic events and interactional spaces within and across cycles of activity. Analysis makes visible the interactional spaces that were tied to a particular sequence of activity establishing expectations for the first essay writing cycle of activity. Since the quiz cycle of activity is dynamically related to the reading and writing cycles through intertextual and intercontextual links, I selected a quiz event for exploration as a telling case. My analyses of GATE and nonGATE student quiz and timed writing artifacts explore the dimensions of literate performances. These student artifacts are telling manifestations of attempts to perform an academic literacy guided by expectations for what counts as academic literacy practices in this classroom. The artifacts also make visible views of what counts as effective performances by knowledgeable GATE students who have previously been challenged by rigorous performance expectations, and what

counts as capable performance by nonGATE students in the process of learning new academic literacy practices.

Classrooms have been compared to orchestras, and teachers to conductors. A more apt musical metaphor for the English Literature classroom in this study is the improvisational jazz band which allows musicians to take the initiative in constructing a musical piece which follows a common score, but which, in addition to an elaboration, is also a construction of a wholly original score improvised in the moment. Like jazz musicians congregated to improvise on a tune, students perform within and against an agreed upon chart—the expectations of sanctioned academic practices; they follow the timing of their teacher leader; and they listen for their opportunity to jump in and jam to add their own piece to the tune in progress. Jamming, to be effective, requires keen awareness of the unfolding patterns of musical phrasing as the tune is constructed and reconstructed by the players. To join in and jam, players echo and build upon riffs already established, contriving original but related musical phrases.

To be successful in classrooms, students, like musicians need to recognize the scores of instructional activity they have created under the direction of their teacher. In fact, one way of characterizing classroom membership is the point at which a member can meaningfully distinguish purposeful patterns of classroom activity. Amidst the ongoing enactment of classroom activity, classroom actors (teachers and students) must know how to determine what is

happening and its significance so they can say and do what is culturally appropriate.

As a group, English Literature students, when asked when they first understood how "things go" in their classroom, reported various times. Individual students arrived at this understanding in their own time. Five were comfortable after the first week, seven after the second, and six more after the third. After the fifth week, three more felt at home, one almost, and two were still struggling to figure out "how things go in here." These last two students to discern the meaningful patterns of classroom activity were the ones who were not GATE students and who had not previously taken a GATE English class.

This way of looking at student recognition of classroom activity patterns as prerequisite to their engagement raises a central question for analysis of the English literature classroom: What were the patterns of activity nearly all of the students in the class were aware of after the first 25 days? Related to this question is another: If students as a group recognize activity patterns that play out over time, what academic processes are they able to engage in as a result? This question acknowledges that the exercise of classroom events in patterned configurations allows those events to take on transformed significances, and for the meanings students construct while enacting them to transform as well.

Cycles of Activity

In this classroom, instructional events, comprised of subevents and phases, do not stand alone. They are meaningfully connected across time.

Patterns of activity as purposeful, bounded units of classroom events have been theorized by Green and Meyer (1991) as "cycles of activity" to capture the over time nature of classroom instructional events. "To be a part of a cycle of activity, events must be 'tied' together by a common task or serve a common purpose" (p. 150). Shorter cycles may be embedded within longer cycles and some cycles may be distinguished as separate, even though they share overlapping events and practices.

In English Literature, classroom events were purposefully recognized by classroom members as 14 cycles of activity of various durations over the first 30 days of activity. These cycles are displayed according to their purpose and the events of which they are comprised (see Table 12), and as activity over time (see Figure 2). When depicted temporally, cycles are observable as concurrent. For example, in the third week of instruction, eight cycles of activity co-occurred: Procedures, Riddles, Vocabulary, Quizzes, Beowulf essay, PSAT, Student projects, and Ballads.

While only one activity was brought forward to the interactional floor of the classroom at a given time, students were held accountable for engaging in all the activity cycles in some way. On any given day, they were to be working independently outside of class on those that were not invoked on that particular day. During those 5 days of the third week, students understood they were to engage at the appropriate moment in the appropriate way in eight separate cycles of activity. (See Appendix B for chronologies of 9 of the 14 cycles of activity.)

Table 12

Cycles of Interactional Activity - GATE English Literature

1. **Procedures:** explaining, surveying, evaluating, acknowledging the workings of the class

Events: personal identity cards; syllabus; book sign out; class overview; Cliff Notes promise; cheating consequences; panic button; class telephone; student aide; names recited; attendance; extra credit; agenda; eating; homework; artifact collection and dispersal; trip sign up; research; stamping artifacts; behavior talk; seating change; explanation of agenda for writing and reading papers; reader day.

2. **Vocabulary:** memorizing vocabulary likely to appear on the PSAT and SAT.

Events: memory method & worksheet instruction; worksheet dissemination; worksheet reporting; tests (2).

3. **Quizzes:** recalling, interpreting, analyzing and speculating about elements of the current reading text.

Events: explanation of quizzes as they relate to reading; quiz (8); quiz discussion (7); explanation of quiz grading; quizzes related to writing essays; returning quizzes.

4. **Riddles:** writing an original riddle in imitation of the form, meter, content and style of medieval riddles.

Events: riddles (medieval & students') read & analyzed; instruction in verse form of riddle and historical significance; riddles stamped; Sts read riddles to class; T reads riddles during Mead Hall guided imagery.

5. **Beowulf Reading:** constructing readings of a literary text by close reading of the text, the culture of the text, and the meaning of the text through class discussion and writing activities.

Events: reading lesson; collaborative inferencing; St inferences reported, discussed and compared to T's inferences; expectations of reader; reader response theory; T reading of text & questioning Sts' reading; reflective writing assigned leading toward a central question answerable through the text; class motto & hypothesizing linked to paper writing; questions shared in small groups & to class; reading Grendel.

6. **PSAT:** understanding and practicing the new format of the Preliminary Scholastic Aptitude Test.

Events: exam & exam preparation explained; college application explained; distribution of applications & sample test; test stamped; analysis of test with test-taking pointers.

7. **Student Projects:** presenting a multimedia presentation of a researched aspect of medieval life and culture.

Events: explanation of projects; video of previous St projects; project guidelines explained & projects scheduled; projects presented.

8. **Beowulf Essay:** writing to develop a voice, take on something with complexity to it, develop coherently and somewhat systematically a clear thesis, use the text to support and/or draw a conclusion, and bring in the language of the text in proper form.

Events: quizzes related to writing essays; model of possible paper topic, question & evidence explained; expectations, purposes & organization explained; Sts present essay topics & T enlarges; conventions of written text for essay writing; T publically critiques St's 1st draft; expectations provided; grading explained; Sts respond to each other's 1st drafts; prior St paper read and discussed; editorial worksheets explained & modeled; Sts edit each other's paper using worksheets; essays & drafts organized & submitted; essays returned & comments and grading explained (I); essay reading day; essays returned & comments & grading explained (II); collection of revised drafts; revised drafts returned.

9. **Ballads:** writing an original ballad in imitation of the form, meter, content and style of medieval ballads.

Events: ballads (medieval & students') read & analyzed (2); ballad writing; ballads stamped; Sts read ballad to class.

10. **Canterbury Tales Reading:** constructing readings of a literary text by close reading of the text, the culture of the text, and the meaning of the text through class discussion and writing activities.

Events: personal anecdote; information about Chaucer's writing of the text; lines read in Middle English; information about Becket & history of time; 1st stanza of Prologue read & explicated; class reading of Prologue, invoking class motto; chivalry defined; historical information; reading of Knight's Tale; discussion of Miller's Tale; reading of another Tale; discussion of Shipman's Tale; discussion of Nun's Priest's Tale; class reading of another Tale & theme across Tales.

11. **Timed Writing:** a variation on the quiz that's more public and ungraded to provide another kind of writing opportunity.

Events: explanation of purpose, instructions, feedback method, topic and inspiration for timed writing; timed writing; read around of writing; recording of selected papers; discussion about topic question; reading aloud of selected papers.

12. **Canterbury Tales Essay:** writing to develop a voice, take on something with complexity to it, develop coherently and somewhat systematically a clear thesis, use the text to support and/or draw a conclusion, and bring in the language of the text in proper form.

Events: freewrites stamped; expectations explained; due date negotiated; topics presented; information about Chaucer & times; 1st draft stamped; St's 1st draft publically critiqued; Sts critique each other's drafts.

13. **Trips:** attending professional performances of plays as a group outside of school.

Events: trips described; trip cards distributed; itinery explained; sign up & lottery procedure explained; video of prior trips; checks collected;

14. **Tales:** writing an original tale in imitation of the form, meter, content and style of medieval tales.

Events: tale assigned; T apology for not providing an instructional model; instructions and models; Sts read tales to class.

Sept.   Oct.

9   13   20   27   4   11   18   21
_____

Procedures
_____

Beovulf reading
_____

    Riddles
    _____

        Vocabulary
        _____

    Quizzes   ·
    _____

            Beovulf essay
            _____

                PSAT
                _____

                    Student projects
                    _____

                        Ballads
                        _____

                            Cantebury Tales reading
                            _____

                                            Chaucer essay
                                            _____

                                Timed vriting
                                _____

                                    Trips
                                    _____

                                        Tales
                                        _____
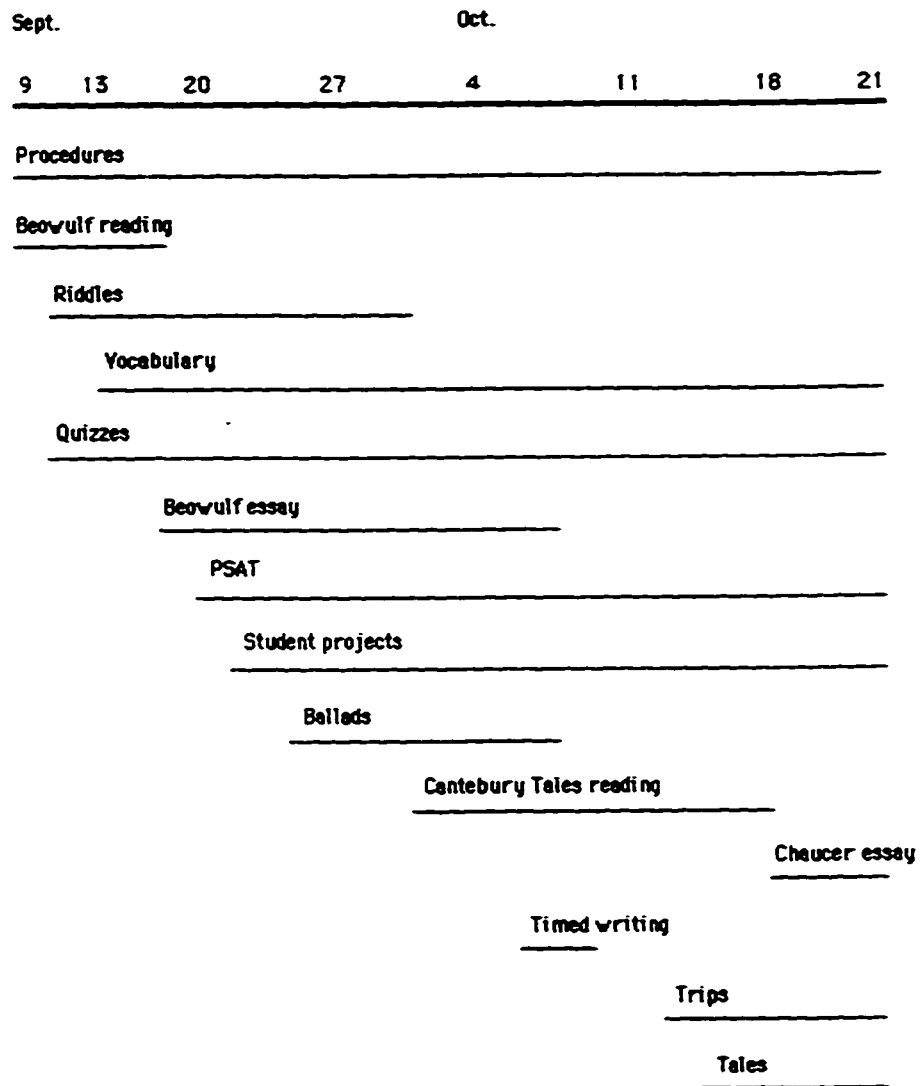
Figure 2. Chronology of Cycles of Activity - GATE
English Literature.

Cycles of Activity and Intertextuality

When students speak to each other and to their teacher, they interactively engage in cycles of activity through discourse. Their discourse is comprised of sequences of interactional units tied together by meaningful relationships. In fact, it is the relationships that imbue the conversation with meaning. Since discourse is conducted in language, each discourse interaction can be said to create a text, and each text relates to the other texts within the conversational sequence. Intertextuality of this sort occurs as a natural occurrence during any classroom language event. In addition, intertextuality occurs across language events within the same classroom event, across events, and across events separated by time and space. Intertextuality also may include language texts from media and genres other than conversation (e.g., books, poems, film, story).

A cycle of activity may be theoretically described as a web of intertextual links meaningful to the members of the classroom. In fact, viewing classroom cycles of activity as webs of juxtaposed texts takes on significance only when such intertextual links are interactionally recognized and acknowledged by the interactants who give them social significance (Bloome, 1991): "The juxtaposition of two or more texts that is unrecognized, unacknowledged, and lacks social significance is not an intertextual relationship" (p. 13).

An example of an intertextual interaction interrupted by non intertextual interaction occurred on the first day of the course in the first event of the Beowulf reading cycle. It was the first time the teacher initiated the sequence of

activity that would become a conventional classroom practice--explaining,
modeling, practicing, stamping, presenting (presented in the next section). After
explaining the purpose and the procedure for the activity, the teacher led students
in building the procedural rules for reading class literary texts. After explaining
that in groups of three they would make inferences, he engaged the class in
practicing inference-making about lines and words in the Beowulf text. He
began by asking students the meaning of "inference." A student provided a
definition; the teacher confirmed, elaborated on the students' definition, then
called for student inferences about particular textual passages which students
provided.

In the following segment from the interaction (Table 13), intertextual
links are interactionally recognized and acknowledged as students and teacher
take up, continue and in so doing confirm the conversation. These intertextual
links are socially significant in that the inferences students made conform to the
social and academic rules for appropriate semantic responses to the teacher's
questions. Students had read the sentence from the text the teacher was referring
to. They made inferences about those lines. The teacher confirmed their
answers by restating them and asking for more.

When JP raised his hand (023) he marked an interruption of the
intertextual condition of the interaction. JP reported his book was missing the
page containing the section of text from which the class was making inferences
(see Table 14). The teacher acknowledged this break in the intertextual pattern--
"You're having trouble making these inferences" (028)--and replaced his book

Table 13

<u>**Inference Transcript**</u>

	TEACHER	STUDENT(S)
001	if we were	
002	going to attempt to infer some	
003	values	
004	some cultural values	
005	of these people	
006	what might be some that we could	
007	infer from that sentence	
008		JM: that you
009		that you are a good person
010		if you are brave
011	bravery	
012		xxxx (an unintelligible chorus of simultaneous responses)
013	and what	
014		XX: soldiers are looked upon as heroes
015	yes	
017	the soldiers are the heroes of this culture	
018	you	
019	maybe	
020	already say that	
021	right	
022	that's true	
023		JP raises his hand

Table 14

Damaged Book Transcript

	TEACHER	STUDENT(S)
024	yes	
025		JP: there's something wrong with my book
026		it's not right
027		there's something missing
028	you're having trouble making these inferences	
029		JP: yeah
030	*gets new book and gives to JP*	
031	just change the page number	
032	the book	
033	alright	
034	anything else	
035	what does it mean	
036	wisely open-handed in peace	
037	protected in war	
038	what is that expression open-handed	

with another containing the page. The class resumed its intertextual interaction

when the teacher asked another inferential question about the text.

The interruption signals a break in the intertextual web of understanding of the

social and academic rules for engagement in reading practice. In telling the

teacher something was wrong with his book, JP was asking what he was to do

about the situation. He did not have the text so he could not participate in the

classroom conversation. He had not experienced this condition before in this

classroom and deferred to the teacher to tell him what to do so he could

participate. In giving JP an intact text, the teacher re-established the conditions

for JP to resume his engagement in the classroom's enactment of intertextual

relationships constructing their reading practices.

Over the remainder of the Beowulf inference event on the first day, the

class continued making intertextual inferences about selected Beowulf passages.

On the second day, the class resumed their practice of inferential Beowulf

reading during their discussion of the students' homework assignment. The

conversation continued uninterrupted even when a student who had missed the

previous day entered late, was given a copy of Beowulf by the teacher and took

a seat. However, though the student read the visual cues of the classroom and

understood the activity procedure for reading the class text, when she attempted

to find the textual passage under discussion to join the reading conversation, she

was stymied. Unbeknownst to her, she had been given JB's book with the

missing page. She made a statement to the teacher that, like JB's the day before,

interrupted the intertextual flow of the classroom conversation (011). However,

even though her words were similar to those used by JB, in this instance, her interaction was intertextual because it was socially recognized, acknowledged and significant to the other classroom members (see Table 15).

When the teacher acknowledged he had given PB the damaged book, the class members chuckled (017). They recognized and found humorous the relationship between the damaged text occurrence the day before and its unsuspecting reoccurrence. In side talk, AR, PB's neighbor, teased her with "Poor Patricia" (025). The teacher repeated his request, quite similar to his previous day's words, to fill out the book number card (026-027).

These two interactive incidents so similar in their contexts of occurrence and language are strikingly different in the meaning and significance they hold for the members of English Literature. The second incidence takes its meaning from its relationship to the first occurrence. The first time the interaction occurred, it served as a momentary interruption in the flow of the instructional lesson. The second time it was the occasion for gentle laughter at the teacher's error and the student's unwitting victimization. The laughter signaled the class' understanding that social participation and knowledge construction could not occur without common lines of text.

Cycles of Activity and Interactional Spaces

Intertextual relationships enacted during instructional events occurring across time in cycles of activity construct sets of meanings Bloome (1991) refers to as "intertextual substance". Ways of thinking, and the academic and social

Table 15

Second Damaged Book Transcript

	TEACHER	STUDENT(S)
001		BE: what about ring-prowed
002	ring prowed	
003	ring prowed	
004	uhm	
005	the prow of the boat is the front of it	
006		BE: yeah
007	must of had rings on it somehow	
008	just for pulling it or something	
009	I don't know	
010	yes	
011		PB: Mr. McEachen
012		my book isn't
013		I can't follow
014	oh	
015	you know what	
016	I think I gave you (chuckle)	
017		(class members chuckle)
018	did you have this one Brent	
019	or J.B.	
020	yes	
021	oops	
022	I need to set this	
023	oh this is a totally different	
024		AR: said to PB with a smile
025		Poor Patricia
026	why don't you change the book number	
027	here too	
028	OK	
029	they laid it near the mast	
030	what's the mast	
031		many students respond simultaneously
032	the upright spar for the sail	
033	[reading] next to that noble corpse they	
034	heaped up treasures	
035	jeweled helmets	
036	hooked swords	
037	and coats of mail	
038	what's mail	

rules of classroom practices are part of a classroom's intertextual substance. An additional element of intertextual substance are the rules for differentiated forms of social organization to achieve particular instructional goals (Green & Wallat, 1981). Configurations of interactants organized and patterned in time and space to fulfill a purpose have been theorized as interactional spaces by Heras (1993) who studied how the range of interactional spaces and relationships among spaces provide different patterns of classroom discourse demands and opportunities for interacting with social and academic content. Heras illustrates how in each classroom interactional space "a dimension of common knowledge (Edwards & Mercer, 1987) was constructed that then became a resource for students in the next subcycle or event within the overall cycle of activity" (p. 282).

In English Literature nine configuration types of interactional spaces were constructed over the first 30 days and were reinvoked in recurrent cycles of activity throughout the term (see Table 16).

Particular interactional spaces were invoked for particular instructional events within cycles of activity. (Refer to Table 5 in Chapter VI for Charts of Daily Classroom Activity: Literate Events and Interactional Spaces for the First 30 Days of the Course.) Within English Literature's Beowulf Essay Cycle of activity, the events and their interactional spaces occurred chronologically (see Table 17).

Table 16

Types of Interactional Spaces

T-G	Teacher interacts with whole class as a group. Discourse occurs on the public floor of the classroom. T initiates and directs interaction.
T-St	Teacher and single student interact in side conversation not in public space, though it may be overheard by others. Interaction can be either student or teacher initiated and directed.
T-St(s)-G	Teacher and single student or group of students interact on public floor of the classroom as though the student represented all students. Teacher initiated and directed.
St(s) -T-G	Student or students interact with teacher on public floor of classroom. Student initiates; teacher directs.
T-Sts	Teacher and a subgroup of students interact off the public floor of the classroom, though it may be overheard by others. Can be either student or teacher initiated and directed.
St- St	Student interacts with another student off the public floor. Once initiated, direction can be interchangeable.
St-Sts	Student interacts with subgroup of students off the public floor. Student initiates (sometimes at the request of another) and directs.
St-G	Student interacts with whole class on public floor of classroom. Student initiates (sometimes at teacher's request) and directs.
Sts-G	Two or more students in a subgroup interact with whole class. Students initiate (usually at teacher request) and direct.

Table 17

Beowulf Essay Cycle Space Chronology

Class overview	T-G
Beowulf essay topic	T-G
Beowulf essay expectations	T-G
Beowulf topic presentations	St-G T-G
Conventions of written text	T-G
Reading of Beowulf essay drafts	St-St T-St
Editorial advice sheets	T-G
Peer editing of Beowulf final drafts	St-St T-St
Beowulf essays submitted	T-St St-St
Beowulf essays returned	T-G
Beowulf essay revisions submitted	T-G St-St T-St
Beowulf essays returned	T-St

Teacher initiated and directed talk with the whole class was the most frequent interactional space for this cycle of activity as it was for all 14 cycles. However, this analytical frame of interactional spaces does not reveal the diverse interplay of interactions that occurred within teacher to group spaces. During the teacher's explanation of his expectations for the essay, students initiated questions, the teacher conversed with individual students when addressing their questions, and students engaged in side talk exchanges. Nevertheless, this type of analysis of interactional spaces during the Beowulf cycle reveals the sanctioned spaces available for interactions to occur, thus shaping the opportunities for particular social contexts to be invoked and influence the texts that students may construct. In this case most of intertextual and intercontextual knowledge construction occurred in public whole class spaces initiated and directed by the teacher. To illustrate how whole group interactions shaped literacy practices, Chapter X presents analyses of selected whole class discourse interactions across the first 21 days.

The Activity Sequence of Beowulf Essay
Expectation Construction

Since essay writing occurred outside of the classroom, classroom interactive space was used for negotiating the expectations of the writing. Interactions about the thinking and writing involved in the composing of the essay occurred in other settings with class members, family members, and friends. In the classroom, the teacher and students negotiated how students

should be independently proceeding and how the teacher should evaluate their progress.

1. During the essay topic talk, the teacher explained what he "is interested" in students "doing on this paper." He explained how they can approach thinking about writing and organizing the paper as they continue reading the Beowulf text.

2. For the essay expectations event, he made an explicit intertextual link. He connected the way the class is reading the Beowulf text to the way students will write their Beowulf essays "drawing from the text so the paper is really grounded in text as [they] frame their argument."

3. For the Beowulf topic presentation event, one by one all the students presented their essay topics, derived from a homework free write to the class for teacher and peer comment. (See Appendix C for Kora's freewrite for the Beowulf essay.) The teacher initiated the practice of questioning students about their topics which other students continued. In answering the questions, student writers examined and articulated their essay topics and positioned their approaches with those of their classmates. As the presentation and questioning moved from student to student, the questions asked were shaped by the previous interactions about related topics, and student overhearers constructed and reconstructed their topics in light of their classmates' interrogations and the implicit expectations for a "good" topic that emerged.

4. During his presentation of the conventions of written text, the teacher read through and elaborated on a handout containing the rules for using and

punctuating embedded and unembedded quotations. He led the students in practicing proper punctuation.

5. Before students read and responded to their partner's essay draft during the reading of the Beowulf essay drafts event, the teacher modeled the activity. He read a volunteered student paper, critically commenting as he moved from sentence to sentence. After the students had read each other's papers, he read and commented upon two student papers from a previous years he had selected for their effectiveness.

6. The teacher explained the editorial advice worksheet—its origination and purpose before students used the sheet to peer edit their partner's final draft of their Beowulf essay.

7. When students submitted their essays to the teacher, they made last minute requests for information about correctness. One student inquired about the use of white-out to erase errors. The teacher announced to the class that he did not find neat correction of any sort offensive.

8. Before returning student essays with his comments, the teacher reminded students of the story he had told previously while explaining his expectations for their writing. The story was about a previous student, a dancer, who had complained because her teacher had not critiqued her performance. In reminding students of the story, he reinvoked his expectations for their reading of his comments on their papers.

9. When students resubmitted their revised papers, the teacher explained how he would read them. When he returned them for the last time, he made no public comment.

A chronological narrative such as the preceding one makes visible the instructional purpose from the teacher's point of view of the events of the Beowulf essay cycle. By observing the intertextual links and the interactional spaces which shaped the kinds of knowledge students could construct, the cycle of activity can been seen as a classroom sequentially constructed web of expectations for writing the essay. One of the academic rules of classroom practice for English Literature is "you do most of the activity outside of the classroom (e.g., writing or reading texts), so you need to know what is expected and acquire helpful support." (The next section of this chapter provides a detailed analysis of the social and academic rules guiding literate practices like writing.)

Cycles of Activity and Intercontextuality

Another dimension of the relationship between textuality and interactional spaces needs elaboration. Floriani (1993) coined the term "Intercontextuality" to stand for an interactive dimension linked to but different from intertextuality and interactional spaces. "Intertextuality is a resource that members use to build ties between texts in ways that are socially significant. Intercontextuality is a related but separate process that serves particular purposes for members when negotiating meaning and constructing texts of everyday

[classroom] life" (p. 259). By making intercontextual links to previous classroom contexts for activity, students understand ways they are to engage in the current task. They invoke former contexts in which they constructed viable texts.

When, during the interactional space configuration Student to Student, Elena and Loren partnered to respond to each other's Canterbury Tales essay draft, they reinvoked the social and task dimensions of the context they had constructed when they formerly partnered in the reading of their Beowulf papers. The discourse text they constructed in the current interaction was shaped and influenced by the social situation they had previously built, and by roles and relationships they had shared within other social contexts during other activity. Sitting next to each other in neighboring desks, they had engaged in topical classroom side talk since the first day of the course. In addition, they had discussed their participation in the course in their walks each day from the English Literature classroom to their next class. Therefore, when Loren commented on the thesis of Elena's essay the kind of comment he made and the way she was able to take up the comment was influenced by the social relationship established over numerous interactions in other contexts.

In an interview Elena reported:

> . . .then my friend Lor . . . said . . .'well you know you can't really draw that conclusion cause there's not really any evidence to it.' And I started thinking about it, and true there really isn't and I can't jump to those kinds of conclusions. So by getting out, an outside idea, it made me go a step farther and say okay, now wait, there's no conclusion so why are there no conclusions, you know? So that was helpful. I would probably, I would be stuck if I hadn't had that, you know.

Elena and the other students in English Literature participated in recurrent activities within related cycles of activity composed of repeated instructional events invoking intertextual and intercontextual relationships. As each cycle and set of events was invoked, new texts and contexts were constructed to serve new but related purposes. With each invocation the opportunity to intertextually and intercontextually link was available permitting old knowledge to be extended and new knowledge to be built.

Cycles of Activity and Academic Literate Processes

On the 156th day of instruction when students were listening to the teacher read and criticize a student's essay about the class text, A Passage to India, followed by a practice test on punctuation and a discussion of the class trip to see the play Evita, they were in the final repetition of three types of cycles of activity: reading a literary text, writing an essay about the literary text, and taking a class trip to see a play (see Table 18). They had evolved an ideology about reading literature, about writing essays about literature, and about seeing live drama. At the center of that ideology was the class motto, which served as a point of reference for a way of thinking and related sets of academic and social practices the teacher and students called "making-a-case."

The GATE English Literature ideology about reading literature and writing about it, like its ideology about all its academic activity, emerged from the sequential occurrence of meaningful relationships that evolved from the

Table 18

Day 156 - Event Map

DAY 156

EVITA FIELD TRIP	Time	
	001	Class talk about the play they saw

PASSAGE TO INDIA ESSAY		
	002	T asks Sts for draft to respond to publicly—all decline
	004	T reads paper of absent St and comments, asking for suggestions
	010	T stamps paper
	011	T polls Sts to see if they have papers & delays planned paper sharing until tomorrow

PUNCTUATION TEST		
	012	Sts take test on kinds of punctuation necessary for their essays & T stamps drafts
	018	T tells Sts answers are on page and they check their answers
	025	T demonstrates quotation punctuation on overhead
	029	Sts question punctuation and T answers

EVITA		
	037	T invites talk about Evita and tells his view of it
	040	T asks Sts their view of main character
	043	T requests St view of another character
	046	Discussion of historical and cultural context of play

intertextual and intercontextual web of meanings the class constructed over time.
When routinized cycles of activity of various lengths occurred over the course
of classroom instruction, some cycles served as subcycles of activity within
other larger cycles. Other cycles were consecutive or concurrent. Their
placement in time and space and their frequency constrained and afforded
opportunities for particular kinds of interactions to occur. Strategic placement of
cycles of activity in proximal temporal and spatial relationships--when they were
interactionally recognized and signaled as meaningful by members of a
classroom-- promoted particular kinds of opportunities for students' knowledge
construction. For example, the quiz cycle of activity in conjunction with the
various reading and writing cycles of activities (Beowulf and The Canterbury
Tales) promoted interrelated opportunities to for academic literate practice and
knowledge-building.

Progressions over time of interrelated cycles of activity, their
instructional events and the interactions that characterize them served as a
procedural and epistemological web of understandings for constructing
particular social and academic literacies. Although characteristic practices and
the rules guiding them were available in the initial events of the process, over
time, with interactive invocation and extension, the academic ways of thinking
and practices and the academic and social rules that characterize them were
reinforced and extended until they were established as academic literacies by
classroom members.

A teacher makes thousands of decisions about which activity cycle to include and where and when to activate it. The teacher of English literature deliberately patterned his cycles of activity and made explicit to his students the purpose and the relationship between them. This intentional design and articulation is observable in the quiz cycle, designed by the teacher to serve the purpose of reinforcing and articulating the process that begins with reading a class text and ends with each students' completion of an essay making-a-case for their particular reading of the text (see Figure 3).

Quizzes about class texts were first talked about by the teacher during the class overview on the first day; on the second and third days, he spent considerable time explaining their purpose and procedure. Over the course of 30 days, the quiz and discussion event occurred seven times in the classroom, for extended periods of time. They were strategically placed between text reading events (individual and class) and essay writing events about the text.

The Quiz Event as a Telling Case

The quiz cycle of activity, because of its multidimensional relationship to other activity in time, space, intertextuality and intercontextuality, is a cycle, a subcycle and an event. It is a cycle of activity in the way it extends recursively over time through out the course. Students and teacher share a common understanding of when to have a quiz and the events that comprise the cycle: writing the quiz and discussing student answers. It is a subcycle in its relationship to the larger cycle of activity (organized around a literary text) in

```
 1                            Class overview
                             _____
 2    Quizzes intro
      _____
 3                                              Reading theory & quizzes intro
                                                _____
 4    Beowulf quiz & discussion
      _____
 5
 6        Beowulf quiz
          _____
 7    Beowulf quiz & discussion
      _____
 8
 9
10
11
12
13
14
15
16    Canterbury Tales quiz & discussion
      _____
17
18        Canterbury Tales quiz & discussion
          _____
19
20
21
22
23        Canterbury Tales quiz & discussion
          _____
24
25
26    Canterbury Tales quiz & discussion
      _____
27
28            C.T. essay topic, quiz & discussion
              _____
29
30
```

Figure 3. Quiz Cycle.

which it is embedded. It was a subcycle as part of the Beowulf reading and writing cycle (as was the Riddle cycle). It is also a classroom event--a tied sequence of interactional units and phases, bounded and occurring at a purposeful point in the time and the space of the classroom. More important for its intertextual and intercontextual implications, is the quiz cycle's crossing of each major reading and writing cycle. In so doing, the quiz cycle is a "superordinate" cycle of activity.

Triangulation of the common understanding of the quiz event occurred on the 26th day of instruction. The teacher, suffering from the flu, lost his voice and the researcher assumed the role of teacher and conducted the quiz and discussion with the class. Without having read the subject matter--the textual passages--I was able to facilitate the quiz and discussion by adopting the discourse method of the regular teacher. Students' common understanding of the quiz process enabled them to enact the cycle of activity with an acculturated substitute teacher.

The Quiz Event

The quiz writing subevent was comprised of the teacher passing out sheets of recycled paper while conversing with students; the teacher reading the three quiz questions while students wrote their answers; students passing their paper into the teacher for evaluation and grading (A student from one of the teacher's other classes was trained to be the quiz evaluator and grader); a

teacher-led discussion about the questions and answers and related textual readings.

The three quiz questions were in keeping with the reading practice being established by the class. They called for recall of events in the story and student interpretations. As is observable in the following questions from the second quiz of the Beowulf cycle, the questions reinvoked the ways of thinking called for in the class motto and in making-a-case: Is "anything odd" happening? (#2) And, why (#1) and how (#3) "might" two textual events "be important"?:

1. Describe the Finn episode briefly. Why might it be important to the narrative?

2. Explain the role Hrunting plays in Beowulf's battle with Grendel's mother. Anything odd about Hrunting?

3. What is the story regarding Thrith, and how might it be important?

By including the words "important" (twice) and "odd," the questions echoed the class motto: "If anything is odd or inappropriate or confusing or boring it's probably important." The quiz, as an act of accountability for which students are graded, was a powerful means of linking the motto to reading practice. From this link, while writing the quiz, students were instantiating an understanding about what counts as reading. Reading is not only observing the information available in a text; it is also thinking something about that information. Read not only to understand what is going on in the story, but also for importance, and locate that importance by either looking for oddity or making the ordinary extraordinary.

By linking importance to specific textual references, the quiz also instantiates "making-a-case," a way of thinking associated with reading and with writing the essay. It forwards the proposition that generalizations or conclusions one makes about texts must be related to textual specifics. Reading the class text for the purpose of writing about it means students first recall or make extraordinary occurrences in the text; then they are to infer how they might be important. The order of the requests in the question echoes the inductive process through which students determine the topics and theses for their essays: Locate oddly resonant places in the text and ponder how they relate in significant ways to the rest of the text.

As they engaged in quiz writing, English Literature students were practicing ways of thinking that were part of a process of learning to read, write and speak in academically literate ways consistent with classroom reading and essay writing events.

A NonGATE Student's Quiz Artifacts

Kora, one of the nonGATE students, began her quiz writing experience by earning two F's for her responses. None of her answers to the second Beowulf quiz questions were judged acceptable:

1. The Finn episode is the story of a king named Finn who married the sister of another king. But King Finn was bad and one day unexpectedly he picked up a sword and killed his brother-in-law. There was fight and Finn won but he lost his son and the dead king lost people

too. A relative of the dead king took his throne and wanted revenge for the murder of his kings men. One day when the time was right he picked up a sword and killed Finn and his men. Taking his wife captive, happily and took treasure too. It was important because Unther killed one of his kinsmen also. But he was respected. I think he's going to kill Hrothgar.

2. I don't know the answer to this question so instead I'll give you some fashion tip. #1 never where black sock with white shoes. Major color clash there Mr. McEachen. Basically that's all. Just remember my tip and you'll go far in life.

3. I could never forget good old Thrith. And I didn't forget it because I didn't read it. I tried really I did but it was 11:00 pm and my eyes started to kind of drift shut. I couldn't help it.

In writing the second quiz answers, while serving the social relationship she has built with her teacher, Kora demonstrated she was in the early stages of defining and solving the problems she had encountered in reading the class text. She had a beginner's engagement with the cognitive process and social practices of reading as expected in this classroom. Kora's answers indicated that she had not read all of the text assigned for homework reading. She had read the Finn

episode, but not far enough to have read about Beowulf's battle with Grendel's mother or about Thrith.

In answering the first question, she briefly described the Finn episode as requested. However, her speculation as to the importance of the episode to the narrative was judged by the evaluator as unclear. Due to its lack of clarity, the evaluator determined Kora's assertion was not important to the narrative. Kora either did not know how the episode might be important to the narrative, or was not able to adequately communicate the importance in writing.

Kora's answer to the second question--a fashion tip to the teacher who was wearing dark socks with white shoes the day of the quiz--in its content and register indicates she assumed she was having a dialogue with him. She expected him to read her answer, not yet realizing that it would only be read by the student T.A. The playful tone of her advice and its critical assessment of her teacher's choice of socks suggests she believed the teacher was open to such playful chiding. (Evidence is available in the data of the regularity of good natured teasing interchanges between the teacher and the class and with individual students.)

Kora's quiz answer is a communication to the teacher that invokes and reinforces their roles and the relationship she believes she has with him. The last line telling him that if he remembers her tip he'll go far in life is ironic. In fact, in an interview Kora had proclaimed her high regard for her teacher whom she already considers to have "gone far in life" as an excellent teacher. Her confident use of this ironic advice is predicated on her belief that he is a

successful teacher, and the assumption that he shares that belief. It acknowledges and affirms his role of trusted teacher and her role as respectful student.

Kora's third answer enlarged the dimensions of her student role. She began with a flip comment about the text tied to her previous comic response, and then she abruptly reversed the tone to an earnest confession: She had not read the text. The answer shifted to a report of her reading activity--She fell asleep while trying to finish her reading--and ended with an excuse as though asking to be forgiven: "I tried really I did . . . I couldn't help it." Kora's report of her reading indicates that she while she knew what was expected, and was trying to meet expectations, she recognized she had not yet done so. Her earnest report to her teacher communicated the role of committed, hard-working student; she wanted to inform him of the efforts she was making to meet his expectations for reading in the classroom. Kora' second quiz artifact is a record of her experience in the process of becoming a reader in the English Literature classroom, and the social dimensions of her student role and the relationship with the teacher that are part of that evolution.

Kora submitted a blank sheet for her third quiz, but by the fourth one she had completed her readings of the text and understood how to read and what to write. At the bottom of the quiz in a note to the researcher she wrote: "I wrote in my learning log. I wrote four and a half pages front and back. It helped. I actually wrote something down on a quiz." Kora not only wrote something, she wrote something that met the expanded expectations for quiz writing the teacher

had provided with his current set of questions. She wrote specific allusions to the text and made a case for a conclusion, receiving an A- grade for her efforts.

Question 1   Describe the Wife of Bath and identify any qualities that might make her seem modern.

Answer 1 (received an OK rating)

The woman from bath was slightly deaf and had five husbands who died. Her figure was normal she wore a flowering mantle to hide her large hips. She was modern in the fact that she married men and then she threw them away. She was learned and [sic]

Question 2   Contrast the Parson, the Friar and the Monk.

Answer 2 (received a plus rating)

The monk was more like a rich nobleman than a religious leader. He loved to hunt, he dressed in fancy, expensive clothes. The Friar was mellow, but he flirted with pretty girls. He was only in the religious business for the money. He was sort of a swindler. The Parson was the only really religious one, he did it to help people and he hardly ever took money. He was a clerk.

The monk, the Friar, and the parson were more like the nobleman, the swindler and the priest.

Question 3   Make a case for one pilgrim being the most evil.

Answer 3 (received a plus rating)

> I think that the Friar is the most evil of the pilgrims. He
> is in a holy profession and instead of using the trust he is
> given to help people he uses it to swindle money out of
> poor people. He hears confessions, and gives gifts and
> the like only because he expects payment. He is a
> crooked clergyman if I ever saw one.

By the fourth quiz, Kora has learned how to read all the assigned text and to make log notes on her readings that were useful for the quizzes. She no longer wrote ironic messages to her teacher. Her answers were written in the assertive tone of exposition, and contained textual details that supported the point she was making. Her third answer made a case for her thesis that the Friar is the most evil of the pilgrims. Though the case is brief, it contained the elements expected for case making. She stated her thesis in the first line; elaborated on it in the second; and provided textual references as evidence in the third. Her fourth and final line reasserts her thesis.

A GATE Student's Quiz Artifacts

Rowena was one of five GATE students who, from the beginning, earned A's on nearly all the reading quizzes, demonstrating an understanding of the performance the tests were meant to display. The first quiz asked the following questions about the students' first independent reading of Beowulf:

1. Describe Unferth's role in the poem and tell why it is important.

2. What are some of Beowulf's unusual requests, and why are they important?

3. How does the poet associate Grendel with evil?

Rowena provided the following answers:

1. Unferth is Hrothgar's courtier, son of Ecglab. Anitially [sic], he seems to be clever and quick-witted. Later, however, he seems to be crass and judgmental of Beowulf's valor. He introduces the story of his failed swimming contest with Brecca, trying to make Beowulf look incapable of power and strength, which would be required of anyone who planned to overtake Grendel. Though Unferth appears to demean Beowulf, he actually does the reverse; Beowulf is able to vividly recount the tale of his slayings of the sea monsters. This story reinforces his glory and strength.

2. Beowulf requests that he may sleep with his Geates in Herot alone. He does not want bloodshed, yet he is prepared if it is a result of his undertaking. When he approaches Grendel, he uses no armor, no sword. He only uses his own strength. Beowulf is grateful to the king for his remedy of the quarrel between his father killing Hathlaf and is willing to fight--jewels or no jewels.

3. Grendel is said to be a descendent of Cain; we are told he is demonic, an underworld inhabitor. He dwells in sluge [sic] dreaming of his next

feast of flesh. We know he has demolished the King's men in Herot, by gnashing his jaws, "hot" setthing jaws. Sounds devilish, evil. We fear this monster.

After only one instructional lesson on the kind of reading expected in this classroom, Rowena is able to demonstrate full competence. Such performance suggests that she entered the classroom having already learned how to perform that kind of reading literacy practice. The record of her performances throughout the course indicate that she performed at A level on nearly all of the graded assignments (at B on a few) as well as performing well during classroom discussions.

By the second quiz, she and 11 of her GATE classmates earned an A on the quiz, as did 1 of the nonGATE students. The other 6 GATE students earned B's and a C. The GATE and nonGATE score range can be seen to overlap. Some of the GATE students, though showing competence (e.g., B and C grades), did not exhibit fully controlled performance in the kind of reading they were being asked to do. Eight of the 10 nonGATE students were already exhibiting capable understanding of what was expected (e.g., A-, B, and C grades). (See Table 19.)

Student Views of Quiz Discussions

In the first 30 days of class, eight quizzes were given, with seven followed by class discussions of the questions and answers. The quiz and discussion cycle of activity were repeated throughout the entire course and

Table 19

Range of Grade Scores on Second Reading Quiz

GATE	B A A- B B A- C A A B A- A- A A- A A A-
nonGATE	B D C B C B F A- C B

became an expected connective link between the students' individual readings of

the class text, the whole class constructed readings and the individual student

writing of essays that ensued.

In her interview at the end of the course, GATE student Rowena

reported that she had found the course useful and had learned a great deal. In

the survey she completed for this study at the end of the course, she reported the

following:

Question 1:   Who is the one person who helped you the most in this

class and why?

Answer 1:   Joetta on the vocabulary and skit and Mr. McEachen on

the papers.

Question 2:   What will you take with you from this class that you

value most ?

Answer 2:   Mr. McEachen's fairness. It is something that I am not

used to. He always gives the benefit of the doubt and

believes in my ability. That makes me want to try even
more.

Question 3:   What role did you play in this class and what metaphor
would you use to describe it?

Answer 3:   I think that I am one of the main speakers in every
discussion. I think that with BJ, BE, EI, BH, and JM, I
am pretty comfortable with voicing my opinion and ideas.
A painter--I like to smear things around, don't like to stay
in the lines--but I always stick with my projects and try to
find depth in them--and sometimes make things too
muddy.

Question 4:   If you could choose a metaphor that describes this class
what would it be?

Answer 4:   A tree that has some healthy leaves and some more
undistinguishable [sic] ones, but on the whole everyone
is linked to everyone in some way--usually through
discussion.

Rowena's first answer indicates that she found the way the teacher
managed the writing of papers very helpful. In her answer to the second
question, she tells us she found in her relationship with the teacher, what she
labels as his "fairness," the latitude as well as the encouragement to perform
well. In her next response she describes herself as comfortable in the class, in

that she could "smear" her ideas around and feel supported by her classmates as well as by the teacher. Next, she describes the class as a tree--a living metaphor, representing growth and diversity. She labels some of the leaves as "healthier" probably referring to the students who like herself were more adept performers. Others she calls "more undistinguishable" in reference to those who infrequently spoke out on the floor of the classroom or whose work was less often distinguished for its quality. Her last clause is most telling. She believes as a member of this classroom that, "on the whole everyone is linked to everyone in some way--usually through discussion." As a GATE member who distinguishes more able from less able performance, she still assumes that those performances are related, and that they are related through the classroom's whole group discussions.

On the same survey, Mary, a nonGATE student, revealed how she thought about the classroom's positive learning culture:,

Question 1: Who is the one person who helped you the most in this class and why?

Answer 1: Loretta (GATE) and Enid (nonGATE). Loretta always explained stuff I didn't get and she's more organized than me so she definitely helped with deadlines. Enid was very interesting to listen to and the ideas she has plus her train of thought.

Question 2: What will you take with you from this class that you

value most ?

Answer 2: I value most from this class the great animated

discussions we had. It taught me how to develop my

opinions and ideas about something. Also many of the

ideas during discussions were very sophisticated so it

showed me how far you can reach, no limit to your age.

The general competitive atmosphere in the class.

Question 3: What role did you play in this class and what metaphor

would you use to describe it?

Answer 3: I was kind of a silent observer. I didn't participate in all

the discussions but I learned a lot !! I was a cloud. I

kind of hung out and observed while I sucked up and

gathered all of the wisdom this class had to offer, just like

the cloud sucks up the raindrops and gathers them.

Question 5: What have you come to consider as learning in English

that you expect to find difficult to do in other English

classes you will take?

Answer 5: The teacher's attitude, the students' attitudes, and the

"air" of thinking literary problems through together. The

excitement in everyone for learning and thinking. The

people don't worry about grades but learning—which is different.

Mary's responses indicate a perspective similar in its positive regard for the class as a helpful learning culture, in which whole group discussion played a central role as the context as well as in serving as the medium for learning. In addition, both students felt their ideas had room to be heard and to develop, even though the ways in which they thought they did so were different. Mary, as observer, "sucked up" hers, while Rowena, as participant, "smeared" hers around.

In-Class Timed Writing About a Reading of Chaucer's Canterbury Tales

In order to explore how the "making-a-case" literacy was being applied to the construction of other, more challenging, written literacy practices by both nonGATE and GATE students, the following section presents analyses of two samples of student in-class writing. Written in 20 minutes on the 21st day of class after being given the previous evening to consider the prompt and prepare a response, the papers were judged by the members of the class to be the "most effective" writing on that occasion about a particular reading of their common text. The Canterbury Tales. The pieces were chosen by all the students after they had read and rated each anonymous student paper in a classroom practice called read-around groups.

Written by GATE students, Jaimey and Lee, the two "most effective" papers present different kinds of textual readings in response to the prompt: Discuss The Prioress's Tale to talk about Chaucer's point of view as it may reflect his view about antisemitism. After the two "chosen" papers, I present a paper written by nonGATE student Kora which was one of the many GATE and nonGATE student papers not selected for acknowledgment. A comparison between the first two papers is meant to illustrate that students with already high performance found the culture of the classroom encouraging and challenging for intellectual and literate development. In addition, analysis of the third paper establishes that students for whom the academic literate practices were new could perform within what was expected as a capable range.

Jaimey's effective paper:

In "The Prioress's Tale," I believe that Chaucer is mocking anti-semitism. He is satirizing it, making his view one of negativity towards anti-semantics [sic]. Anti-semitism refers to prejudice against Jews. Early Christianity held Jews responsible for the crucifixion of Christ. and accuse [sic] Jewish people of being self-claimed "chosen" people. During the time in the Middle Ages when anti-semitism was rampant throughout Europe, Jews were forced to live in Ghettos which were walled communities, in which, upon leaving, Jews were forced to wear a badge that identified them as Jewish. A Ghetto is where the "The Prioress's Tale" is set.

Chaucer satirizes the whole idea of "The Ghettos" from the very beginning of the tale. He writes "And through this Ghetto one may walk or ride/For it was free and open, either side (p.183)." This is ironic, for he says the [sic] the Ghetto is free and open, yet the Jews are more or less confined there. The "either side" is meant to sound like a sort of after thought, for he adds a comma which indicates a slight pause.

The little boy of the tale represents how Chaucer views the devout Christian and anti-semantic [sic] of the time. The boy says "Though they should scold me when I cannot say/ My primer, though they beat me thrice an hour,/I'll learn it in her honor, to my power." Here, Chaucer mocks Christianity by having the little boy say that even though he won't know his school work, and will receive quite a beating, he will still learn his prayer to Mother Mary. This, I think, is meant to be sarcastic.

Chaucer has the tale being told from a Christian point of view, yet the Christian view is one that he is satirizing. He writes "...This cursed Jew grabbed him and held him, slit/ His little throat and cast him in a pit." Chaucer doesn't actually believe that this is what the Jews would do. By extreme overexaggeration, Chaucer is poking fun at how the Christian people view Jews. He exaggerates to the point where it's almost funny. A little boy gets his throat slit for merely singing a song? Yet, he doesn't die for he is such a pure Christian that Christ believed he

has the right to live. This story plot is obviously full of satire, overexaggeration, and the mocking of anti-semitism.

Lee's effective paper:

In "The Prioress's Tale," by Chaucer, the author is expressing his anti-semitic views through a tale told by a character, the Prioress (or Nun). Although there is no physical evidence saying that the views told by the nun are linked to those of Chaucer, it is my opinion that when an author creates a character that the character is similar to the author in action, trait, or belief. By expressing The Prioress' negative views of Jews Chaucer is indirectly linking himself to the anti-semitic viewpoint.

By linking the Jews to Satan and to evil-doings, Chaucer is expressing a naieve [sic] sp? understanding of the Jewish faith. thus linking his anti-semitism with ignorance. He proclaims the Jews as evil when it is said "First of our Foes, the Serpent Satan shook/Those Jewish hearts that are his waspish rest..." (p.190)

By disglorifying [sic] the Jews, the author is putting blame on the Jews for the death of Jesus Christ. He creates a parallel between this young boy walking through an area populated with Jews while he sings a song proclaiming the glory of the mother of God, and Jesus walking through Israel proclaiming the glory of God. Both the Jews of the neighborhood and the Jews of Israel find somebody to eliminate this alien. A murderer is hired to kill the boy while Pontius Pilate, although he sees no reason to. is persuaded to kill Jesus Christ. Both Jesus and

the child remain living after death. They remain to continue proclaiming the word of God that cannot be silenced by death alone. "By natural law I should, and long ago/ Have died. But Christ. whose glory you may find/In books wills it be also kept in mind." (p.192)

Also, the tale proclaims the child as a martyr dying for his noble cause. The boy had no other cause than to praise the glory of the Virgin Mary. "This jewel of martyrdom..." (p.191) Jesus, too, was a martyr who died for the sins of the people.

In conclusion, Chaucer's viewpoint of anti-semitism is vividly expressed in "The Prioress's Tale" by showing his beliefs through the tale told by the character.

The papers took opposite points of view in response to the question of whether or not Chaucer can be inferred as being anti-semitic from reading his Prioress's Tale. Yet, what is evident are the similarities between the two papers. They reveal a high level of control over argument, textual information, and mechanics defined as appropriate in this class for this genre of writing, considering they are first drafts written under time pressure. Both papers begin by stating the author's opinion or thesis followed by points supported with evidence taken directly from the text. Evidence is provided in the form of direct quotations (including page numbers) as well as references to textual features, and each point and its evidence is organized into a paragraph. A final restatement of the thesis is provided at the end. Both papers bring relevant,

outside information to the cases they build, and their tone, eye for detail, and focused cogency are persuasive, as is their personable tone.

A sample paper from among those that were not acknowledged as most effective displays many of the same features, but to lesser degree or with less facility in execution. The paper that follows provides a thesis based on personal opinion. The thesis is followed by a paragraph containing a point and evidence. Direct quotation (and page numbering) is used, though the quotation does not serve the point well in providing evidence. Of the three points made, only one is backed with evidence, albeit weakly. The other two points stand alone as assertions. The author's personable voice is slightly too personal, and her case needs building with more well reasoned and detailed evidence applied from the text.

Kora's unacknowledged, but capable paper:

In "The Prioress's Tale" Chaucer is showing a view of anti-semitism. But is this view Chaucer's own view or is he satirizing anti-semitism? I think that the view of the prioress is not the view of Chaucer, he is using the prioress's anti-semitism to satirize the whole practice of anti-semitism.

This view is not Chaucer's because the hero of the story, the little boy, is put in a light where the reader sees him as a young devout Christian, but also as a green, unknowing, rather uninformed child. He [sic] a flowery child,

"He was so keen/To know it that

he went upon his knees/ Begging the

boy to explain if he please" (p.189)

I think that this child had some mental problems, what kind of a child

decides to memorize a song in latin, just for fun? I think the child ends

up looking rather silly throughout the story.

Although Chaucer's character, the Prioress refers to the Jews as

dirty and hateful to Christ and his company, she also make [sic] the

Christians sound rather silly and dumb.

This paper reveals a writer who is struggling to exercise and control a

particular way of writing tied to a way of thinking and reading for which she has

some understanding. She clearly knows "that" she should be reading, writing,

and thinking in the way she has taken up, but she has yet to know how to

perform it with the control she needs.

Kora's paper affords a view of her in the process of constructing the

academic literacies she needs to learn. As 1 of 10 students in the 27-member

class who was not a GATE student, and 1 of 2 students who had not previously

taken a GATE English class, Kora expressed considerable anxiety about how

well she would be able to do in the class during my interview with her in the

first weeks of school. Nevertheless, she completed the full two semesters of the

course feeling self-assured and capable as a GATE English student. The record

of her performance over the course of the year reveals a student who in the early

stages failed to understand how to perform as expected on the complex academic

processes entailing reading and writing about literature. However, she did succeed in completing all of the assignments. In the English Literature classroom the completion of appropriate instructional artifacts counted in the grading scale, and credit was given for the completion of in progress artifacts. Redundant cycles of academic activity, like quiz writing and timed writing, providing repeated learning opportunities and a compatible system of accountability and grading gave Kora time to grow as a student as she attempted each iteration of academic practices.

Summary

In this chapter, a key cycle of activity--the quiz cycle--was described to explore how it served as a sequentially constructed web of expectations for reading a class text and writing an essay. The sequencing of intertextual and intercontextual events, their frequency, and their placement in time and space were seen to afford particular opportunities for certain kinds of interactions to occur. The quiz cycle was described in ways that made visible how, in conjunction with reading and writing cycles of activity, it provided interrelated opportunities for knowledge to be built and literacy to be practiced. As GATE and nonGATE students engaged in the construction of the repeated quiz cycles, they were seen to build proficiency in the academic literacies of GATE English Literature. By exercising, over time, the procedural and epistemological web of understandings characterized by the quiz cycle's instructional events and interactions, the students became literate actors in this classroom culture.

CHAPTER IX

ROUTINIZED PATTERNS OF SEQUENCED PRACTICES: RULES FOR SOCIAL PARTICIPATION AND ACADEMIC ENGAGEMENT

Introduction

My analyses in this ninth chapter makes visible a sequence of routinized intertextual academic practices that occur throughout 11 of the 14 cycles of academic activity in GATE English Literature. An initial analysis describes the five parts of the chronological sequence using the ballad cycle of activity as a telling case. I follow this analysis with a comparison of GATE and nonGATE ballads to show the range of capable performance. The rules for social participation and academic engagement which the students followed during classroom activity to construct their ballads emerge from my semantic analyses of telling segments of classroom discourse during the ballad cycle.

This section purposefully moves away from the cycles of activity in which the making-a-case literacy practices were enacted. In choosing another cycle of activity from which to pull telling events and telling artifacts for analysis, I attempt to show how the classroom's procedures for engaging in practices were patterned across cycles of activity. By presenting the rules for social engagement and academic participation in operation during sequenced patterns of ballad cycle activity, I explore more fully the classrooms intertextual links as routinized patterning.

Practices and Rules

For the purposes of this level of analysis of the literate practices in GATE English Literature, I am defining two categories of practices that occur in classrooms. These are (a) self-contained practices that stand alone and recur throughout the course, reappearing as needed; and (b) sets of practices that cohere in semantically tied sequences.

Self-Contained Practices

Self-contained practices in English Literature--like book sign out, presenting the agenda, and taking attendance--while meaningfully part of the ongoing flow of classroom activity, are not semantically linked to the instructional events that immediately precede them or come after. Consequently, they can and do occur at any point during instructional classroom time. In English Literature these events and others of comparable stature may be thought of as recurrent isolated practices that are woven throughout the course and support more complex cycles of activity containing sets of literate practices.

These self-contained practices, like homework, extra credit, and telephone, come with their own rules for social conventions and academically literate procedures. For example, the telephone is actually two speaker telephones on separate lines the teacher installed for classroom use. On the first day of class he spells out the conditions and occasions for student use. The preferred usage is by ill students who call in to participate in class when they

cannot attend school. When a telephone is not being used in this manner, it is available for students to receive calls from parents or to phone home.

By making the telephone available to students in this classroom, the teacher implicitly adds to and reinforces the repertoire of rules for good studenting students collect throughout their classroom sojourns. In this classroom the teacher values responsibility, participation, and attendance highly along with parental support and involvement. The rules may be spelled out as follows:

- do what you can to come to class
- when you are too ill to attend in person, participate by phone
- always be available to your parents
- your parents are part of your school experience

In addition, the social rules for when and how to use the phone as commonly taken up and reported by students are:

- you can always call in when you are sick, but call before the bell rings to start class
- have your parents call you during the passing periods unless it is an emergency
- you can ask to use the phone to call home anytime before or after class, or if class is in session if it's an emergency
- make the conversation brief
- speak softly

The procedural academic literacies for problem identification and solving associated with the telephones have to do with establishing that you are sick and with determining what counts as an emergency. If you phone in, your first words need to be a description of your symptoms to establish you are ill. If you want to phone out, you first need to articulate the reason for the call and why it must be made now. Calls to alert parents not to pick you up after school, to ask them to bring the homework assignment you forgot, or to let them know the starting time for today's game has been changed. All count for immediate phone access.

A Set of Semantically Sequenced Practices

In addition to self-contained instructional practices, sets of instructional practices in patterned clusters or sequences, with accompanying implicit rules, can be isolated and described. When similar sequential patterns of practices are reinvoked over and over, they can be considered indicators of recurrently reinstantiated rules for engaging in discourse and through discourse participating in what counts as academic activity.

In English Literature, a set of practices, a five-part sequence of interconnected learning actions, recurs throughout 11 of the 14 cycles of academic activity during the first 30 days of instruction. The redundancy and consistency of this ritualized sequence of academic practices provides students with multiple opportunities to deduce the rules for academic participation, to engage productively and to build their capacity for doing academic work. The

sequence progresses in the general order that follows. However, within cycles there is great variation in the time and order of the phases. Phases may be brief in one cycle and afforded considerable time in another as well as shift positions or repeat. The following sequential model is an analytical construction, but based on data to construct a "typical" sequence, that does not reflect the lived, day-to-day talked into being enactment of the sequence. It is presented to provide an analytical frame for describing the telling case that follows.

1. Explaining:

   - The teacher frames the activity by locating it in relation to something of value the class has already done or will be doing.

   - The teacher describes the format and procedure of the activity.

   - The teacher explains the purpose of the activity.

   - The teacher provides his expectations for performance of the activity.

2. Modeling:

   - The teacher provides a range of artifacts to serve as telling cases.

   - Class members co-construct readings of the artifacts to deduce meaningful traits, qualities, and patterns to guide the creation of their own artifacts.

3. Practicing:

   - The teacher leads the students through the practice of some aspect of the academic project they are working on.

4. Stamping:

- The teacher date stamps benchmark artifacts of the activity process and records them for credit.

5. Presenting:

- Students present artifacts of their activity to the class.

This chronological pattern of practices occurs over the course of several days. and is interspersed with instructional activities from other cycles.

The Ballad Cycle of Activity as a Telling Case

I have selected one of the 11 cycles of activity in which the explaining, modeling. practicing, stamping presenting sequence occurs to serve as a telling case. (A telling case allows previously invisible theoretical relationships to be made visible.) Of the cycles which did not incorporate the making-a-case literacy. only two involved prose writing related to the texts students were reading: the riddle cycle and the ballad cycle. I chose the ballad cycle because more class time was devoted to interaction than during the riddle cycle.

The ballad sequence began on Day 12--a Friday--when the teacher told the students their next project would be the writing of a medieval ballad (they had just submitted their Beowulf papers). The first question asked by a student was "When is it due?" The teacher replied, "next Wednesday." He passed out copies of the ballads Bonnie Barbara Allen and Get Up and Bar the Door and told the class he would model the ballad rhythm and then talk about it. In this cycle, the teacher begins with modeling and explains afterward.

Modeling

He read the first stanza, stopping to ask students if they knew the meaning of particular words, explaining when they didn't. He accentuated the rhythm, and inquired frequently, "What's happened?" In response to his first inquiry, students called out answers and explained to each other. When the teacher called the class back to a group, the following interchange ensued.

T   Is there a modern equivalent to this?

Sts   Close the door
        Lock close the door
        Pass the remote

T   Could you get me the remote, the husband says to the wife

St   Get it yourself

T   I'll be hanged if I will pass you the remote, right
        Is this a familiar subject?

Next the teacher told the class "I'd like us to generate a list of at least 13 ways this poem is different from another poem we've read recently." The students understood he was referring to Beowulf. Students called out ways the ballad was different. The teacher enlarged on their noticed difference in rhythm and rhyme scheme. He used students' names to instruct them in iambs.

After telling an elaborate story about how a student ballad came to be written, he read it to the class. He repeated the practice of establishing the real life context that inspired the poem before reading another student ballad.

Next, the teacher read Bonnie Barbara Allen, stopping frequently to ask students the meaning of passages. Students answered. The teacher humorously

related the events of the ballad to <u>Romeo and Juliet</u>, then read another student ballad.

Explaining

The following Monday, after announcing they will practice ballad writing today and their ballads were due on Wednesday, the teacher explained the personal value of writing occasional verse. He said he wanted them to see what they were doing as relevant.

> T   I just want to say
> your essay writing skills I hope have obvious value for you in
> terms of your other English classes and just being literate people
> but I don't want you to underestimate the pleasure that writing
> poetry can bring to you
> I can't tell you how many times I've written poems for friends
> who have retired
> relatives
> just events
> family events
> I probably write four or five poems over the course of a year
> Ten stanza poems
> not long ones
> and there really is a pleasure you can derive from being able to
> come up with some occasional verse
> so I hope you will enjoy this and see it as relevant

The teacher read another student ballad about writing and rewriting—a send up of the class' writing practices. He told a story about another student who was so furious about her paper she burned it, followed by reading another student ballad. Students inquired about length, and whether their ballads had to be typed.

Practicing

The teacher called upon the class to write a ballad with him on the overhead projector. When he asked for a volunteer subject, a student called out another student's name. As the teacher wrote her name, he informed the class he had written a ballad that weekend. He described how he had first made a list of what to include. Then he called for information about the student subject of the day's ballad. Students called out information which the teacher listed. He began writing the first line of the first stanza interactively with the students. In the process of naming the poetic foot of the subject's name, the teacher and then a student invoked previously constructed knowledge about poetic scansion.

T   first of all we've got this name marika

St   that's not my name
         yeah that's my name

T   what is the rhythm of Marika

All students say it with accented rhythm

T   will that fit into an iambic line

Sts   yeah

T   very nicely
         what if her name were Adelaide

St   dactyl

T   if we had
         yeah Adelaide's a dactyl.
         yes dinosaur Adelaide right it's a dactyl
         now if you have a name that's a dactyl or an anapest
         now troche names are fine because you can just put that in the
         line

but dactyl and anapest you'll have to go with a little irregularity
it's
just going to have an extra beat
but Marika's perfect

After co-constructing a stanza about Marika that begins the story of how she acquired a speeding ticket, the teacher asked students to write a stanza of their own ballad. He said he wanted them to identify the problems they encountered so they could work them through with assistance. As students tried ballad writing, the teacher noticed many of them had problems with rhythm. He redemonstrated how to select and arrange words with particular numbers of syllables to achieve proper scansion, and how to achieve appropriate rhyme scheme. While some students were working on other school work, like vocabulary worksheets, the teacher helped students with their ballad scansion.

Stamping

On Wednesday, the teacher date stamped the completed ballads students placed on their desks. In what he referred to as a "rare change in deadline," the teacher explained why he would give students more time to work on their ballads. The teacher's changed deadline had arisen from his stamping interactions with the students. As he conversed with them while stamping their ballads, he realized many were still not sure about how to write them.

Presenting

The teacher called for those who had ballads to read them. One at a time, students went to the front of the room, sat on the teacher's stool and read their ballads to the class. The class reacted with laughter when appropriate and applause.

Students read their ballads on three more occasions over the next week. The next day, before the teacher called for students to read their ballads, he informed them about parents at the open house reporting how they were helping their son learn ballad rhythm by having him sing it. He had been inspired by the event to write a ballad in song rhythm. He read his ballad to the class, then asked those who had written ballads with the appropriate rhythm to read theirs, and those who had not to continue working. He assured the class all students would receive full credit when they finished. A student read her ballad to loud applause, and the teacher pointed out its effective elements. Two other students read after announcing they preferred not to read after such good ballads. Each read an effective ballad in proper form. What had been planned as a purely presentational event, during which students read their ballads, became a modeling event as well, in order to maximize opportunities for students who continued to experience difficulties with the writing task to take it up successfully. Later in the week, when the remaining students read their ballads; they were all in proper rhythm and rhyme scheme.

A NonGATE Student's Ballad Cycle Artifact as a Telling Case

Writing the ballad, beginning as it did on the 12th day of instruction, came after a number of attempts to write about and in a literary form and genre using the sequence of instructional practices of explaining, modeling, practicing, stamping, and presenting. By the time Kora read her ballad she had some experience of the rules for academic and social participation; and, though still insecure and limited in her academic understandings of what counted as academic work, she was able to fully participate and produce academic artifacts. Her ballad, reproduced below, was one of the shortest and least sophisticated in its literary qualities in the class, but still deserving of full credit:

> There was a lass with bright red hair,
> And folks thought she was weird.
> She danced and wore a golden hat
> And people always cheered.
>
> Sir Joey came to town one day
> A riding on a cow
> Nicole, our lass with bright red hair
> Looked up and said "Oh Wow!"
>
> Sir Joey and the Fair Nicole
> Became quite a match
> The fair Nicole was struck by love
> She thought him quite a catch
>
> But little could Nicole have guessed
> Sir Joey was not true
> The fair Nicole [in time] found out,
> And she became quite blue.
>
> Sir Joey and the fair Nicole
> Have parted their two ways
> Many months have passed since then
> The fair Nicole now plays

One day Sir Joey came back to town
He tried to flirt with Nick
But she would have none of this
And she kicked him in the ... head.

The teacher wrote "Good! A little terse. . ." on the top of her paper in response and gave her full credit for her artifact. What Kora had written demonstrated she had effectively participated in the construction of a ballad with the qualities identified as necessary to the form and genre. Even her "naughty" ending was in keeping with class discussions about the ribald subject matter and references in medieval verse.

Another nonGATE student, Elena, who had taken a GATE English class the year before produced a longer ballad, whose occasional rocky meter (and punctuation) was down-played by the teacher and her classmates in appreciation of how well its topical wit suited the occasion (an element of ballad writing ranked highly by the class):

Upon one Tuesday, the air so warm,
    The day so bright and gay
The students did not care to work,
    For they would rather play.

"But alas," they cried "we cannot play
    To class we have to go
For Sir McEachen would not be pleased
    If we were not to show."

But Maiden Elena smiled broadly,
    For she had had a thought.
"McEachen will not be in today
    So we will not get caught.

At home is he, and sorry too.
    Alas, he has a task.,
To read our essays one by one
    It will not go that fast.

There is a pool that is so cool,
    This place is not well known,
And though it is so far from
    here,
It is right by my home."

The students grinned and nodded
    slyly,
    For they also agreed
That on a day so fine and warm,
    School they would not need.

But Sir McEachen did not need,
    To spend all day inside.
He finished his papers by mid day,
    And thought to take a drive.

"I know a place that is so cool,
    A place that few will know,
For though I should arrive at class,
    My face I will not show."

As McEachen hiked the trail
    He could not think of school,
His thoughts were focused only
    On the pool so cool.

"Hark," he whispered,
    "what do I hear, are those people
    near?
For though I thought my pool was
    private,
Voices are what I fear."

He ducked behind a bush and watched
    The group appear
He smiled as they passed,
    The story was quite clear.

"I cannot punish them," he thought
    "For I too should not be hear [sic],
But how embarrassed they would be
    If I began to jeer!"

So on the day to follow,
    To class the kids did go,
Feeling clever and relieved
    For Sir McEachen did not know.

And Sir McEachen never told
    Of what he saw that day,
For he knew that if he spoke,
    He too must take the blame.

To provide a sample of a GATE student's performance as a ballad writer at the end of this cycle of activity, I have selected Rosemary's, because she was one of the GATE students who maintained nearly all A's throughout the term, was a dominant voice in class discussions, and whose papers were frequently selected by classmates as the best performance. Next to the plus marked by the teacher on her paper, he wrote "Great tetrameter lines!" to acknowledge how well she had managed the metric form.

Love Story

Protector of a regal house,
Stood tall a wall of ancient brick.
He lived through fire, wind, and storm,
Transcending time, white mortar thick.

A bachelor, this wall stood free
Through lonely night and arid day.
And though he sought companionship,
He feared the games that love could play.

But then one January dawn,
A vine was planted in the soil.
A stranger in a foreign land,
Around the trellis she did coil.

This wooden frame upon the brick
Secured in place the virgin vine.
She'd later melt his stone facade
With budding beauty so sublime.

In Spring she sprouted gold and green,
And drank up Monday mornings light,
She slowly stretched her starlike hands
And tickled him with much delight.

By summer's eve, they had embraced,
Beginning the season as one;
He drove off bugs who'd pierce her leaves.
She shielded her man from the sun.

The vine curled up and withered dry;
She could not take late August heat.
And so he fed her dewdrop dreams—
For stone this proved no easy feat.

October was a festival month
With smells of nutmeg in the air.
Reborn again, the plant took shape
And climbed the wall with branching hair.

The man of brick was so in love;
He boasted of his lady's crown.
It circled him with tenderness
Of Autumn's song: red, gold, and brown.

Approaching was the month of Christ,
When chilling were the winds of night.
The wall much spoiled by his mate
Alone could not brave winter's bite.

The wall, he could not bear to see
His wife, a gray and shriveled frame.
He called to her, "Vine, cling to me!"
His heart he could no longer tame.

One year past, he weeped about
The dormant love of woman dear.
Cement and brick came crashing down;
He could not last, though Spring was near.

One of the students who chose a tragic narrative for her ballad,

Rosemary reported that writing the ballad was "not all that easy, but not

difficult. It just took time to work out all the rhymes and the beats."

Rules for Academic Engagement and Social Participation

Kora's, Elena's, and Rosemary's performances raise the question: What

rules for academic engagement and social participation had they been enacting,

constructing, and reconstructing during the cycle of activity that produced their

competent ballads?

Each phase of the Explaining, Modeling, Practicing, Stamping, and

Presenting sequence of academically literate actions at first presented, then, with

successive applications, reinforced rules for social and academic participation.

In bringing these actions and their implicit rules to the public floor of the

classroom, the teacher initiated opportunities for students to interact and

construct the instructional activities in the learning cycle. By interacting,

students took up in ways meaningful to them the various stages of the

instructional sequence. Part of the meaningfulness of the activity resulted from

students making intertextual and intercontextual links with prior activities as they

took up the practices. Students practiced the rules for social and academic

engagement in this sequence of practices within a meaningful context of prior

experience and implicated future experience. Their recurrent practice of these

rules in various iterations built their capacity for understanding and engaging in

later academically literate activity.

1. Explaining

- The teacher frames the activity by locating it in relation to something the class has already done or will be doing that is valued.

- The teacher describes the format and procedure of the activity.

- The teacher explains the purpose of the activity.

- The teacher provides his expectations for performance of the activity.

The teacher introduced the ballad activity by saying the following as he passed

out copies of two ballads translated from Middle English.

T	I have some modern English I suppose you could call them translations or versions or translations of some ballads that were actually said shared aloud in the Middle Ages.
St	are these due wednesday?
T	yeah this is due Wednesday that's why I'm telling you before the weekend in case you want to get a little jump on it there's nothing due Monday let's take a look at Get up and bar the Door now there is a ballad rhythm that I am going to be teaching you demonstrating modeling. these are translations of older English Middle English probably. so the rhythm because of efforts to remain faithful to the translations the rhythms are a little rough and I'm going to talk to you about making smoother rhythm because these are translations and yours will be originals so get up and bar the door

This interaction segment is only a small piece of more extended explaining conversations that initiate instructional activity. The Explaining portion of the action sequence gives students the opportunity during class to negotiate their understanding and involvement in the activity. During this negotiation, expectations for how and why this activity should be done are established as are expectations for teaching and studenting. Students come to expect they will be told how this particular activity relates to what they have done or will do in the class. They also expect to understand why the teacher thinks they should bother to do it, and how he expects it to be done. In this category of the action sequence, the teacher and students are positioning the activity in relation to other practices in the course, and in so doing they have the opportunity to position themselves in relation to it. They can relate textual and contextual information from prior academic cycles and practices. They can project the amount of time they will have to complete the activity and how they will organize it. They can infer the teacher's intent and grading standards for performance.

The retrieval and application of earlier textual and contextual knowledge allows them to position themselves in relation to the activity in terms of their understanding of it and the difficulties they expect to experience. In addition, they can position themselves in relation to their personal schedule for the time allotted for the activity's completion. And, by understanding the teacher's standards for performance, they can position themselves as to how much work they will need to put into this activity to produce an effective product. By

having these positioning opportunities, students can make choices about what to do and how and when to do it.

By examining the classroom discourse, some of the social and academic rules implicit in the Explaining sequence can be identified (see Table 20).

2. Modeling

- The teacher provides a range of artifacts to serve as telling cases.

- Class members co-construct readings of the artifacts to deduce meaningful traits, qualities, and patterns to guide the creation of their own artifacts.

In this second stage of the sequence of actions, class members were presented with a range of models of the artifact they were expected to complete. The cases were read and discussed in particular ways. The classroom discourse centered around discerning what information was available in the models to forward student writing of their own pieces. By forwarding particular types of conversations of published models and student models, the teacher and students constructed ties between the literary texts they had studied, the ones they were currently reading. and those they would write to extend that study.

After a reading of "Get Up and Bar the Door," the teacher and students co-constructed a list of differences between Beowulf and the ballad. The following is an excerpt from that interaction.

Table 20

<u>**Explaining (Social and Academic) Rules**</u>

<u>SOCIAL</u>	<u>ACADEMIC</u>
The teacher sets the guidelines for time, format, and performance standards; students inquire to clarify expectations. Students may display confusion or lack of understanding until they turn in their artifact. Students are expected to question the teacher for additional information. Students are expected to collaborate in the process of learning about and enacting the instructional activities. Parent(s) and other family members are expected to assist students with homework.	Everything you think and do relates to something else we've done or will do in the class. You will have many chances in this class to deal with problems you will encounter. You can begin an activity without completely understanding what to do or how to do it and learn as you go. The activity will culminate in a product with a particular form. The activity will proceed according to a plan that plays out over a number of days. You do most of the activity outside of class so you need to learn to what is expected and acquire helpful support. You need to find some purpose and meaning for doing an activity you would not ordinarily choose to do. You need to find a way of negotiating your purposes and expectations for the activity with the teacher's.

St1   it's funny

T   well there's humor isn't there

St2   the language

T   of course they both are translations
        but the translators made an effort to emulate the level of language
        would you say this is a higher or lower level of language.

Sts   lower

T   it's more common everyday
        yes

St3   it seems like it's more civilized
        there's more about life you can really see.

St4   more modern

St3   yeah it's more modern

T   it's very believable isn't it.
        it's a domestic scene

St3   yeah it's not about religion

T   no
        no Christ imagery.

(Sts laugh because most of them wrote essays about the Christ imagery
in Beowulf).

St3   (teasing) the husband could be Christ

T   (playing along) well ok there's a bar on the door

In writing their original versions of the literary forms, the questions

students formulated to address the problems they defined for themselves in

performing the activity provided opportunities to develop greater knowledge of

the genre and form, and to tie it to topics of interest and to experiences from their

own lives. In relating the stories that inspired previous student-written ballads,

the teacher promoted ways of thinking about making links between personal situations and the ballad activity. When he directed the students in reading and analyzing "Get Up and Bar the Door" and "Bonnie Barbara Allen," he focused their attention on the subjects and the meanings as well as on the rhythm and form. In an earlier conversation, the teacher had been explicit in telling students he wanted them to enjoy ballad writing by seeing it as relevant to occasions meaningful to them. The teacher also constructed the ties and extended the models by telling the stories of who wrote the model ballads and how they came to be written. Literary verse, as well as student and teacher written verse, was presented as arising out of meaningful, real life, everyday situations. On one occasion, the teacher told about the boy who was scorned by his prom date—also a class member—and who consequently wrote the ballad to achieve his revenge. A student commented that the teacher knew more about students' love lives than any other teacher.

By using artifacts written by students from previous years, the teacher made textual and contextual links across time. This historical relationship allowed current students to orient themselves within the studenting practices and academic expectations of prior years. They came to see themselves as members not only of this classroom and of their classroom's ways of doing things, but also as members of a historical progression of GATE English students.

Rules for social conventions and academic procedures implicit in the practice of modeling are shown in Table 21.

Table 21

<u>Modeling (Social and Academic) Rules</u>

<u>SOCIAL</u>	<u>ACADEMIC</u>
Students ask questions if they do not understand.	Ballads should look and sound a particular way.
Students volunteer as collaborative participants in whole class constructions of an activity.	Ballads should tell stories, be inspired by a situation, and be written for an occasion.
Students are expected to be self revealing or to reveal personal information about others to a certain extent.	You must follow the formal patterns illustrated by the models, but make yours original.
The teacher can and may do the activities along with the students.	Subjects and situations from your own life are preferred.
	The problem is figuring out what in the model is to be imitated and what is nonessential.

3. Practicing

- The teacher leads the students through the practice of some aspect of the academic project they are working on.

The Practicing segment of the sequence interactively constructed a class artifact. This practice served as an additional type of modeling. It differed from the modeling stage in that in practicing students were given two opportunities to actively engage in the construction of an artifact. First they participated with the teacher in building the first stanza of a ballad about a class member. Then they began writing their own. These two occasions provided opportunities for rehearsing the activity they would complete outside of the classroom, and for interactively constructing the what and the how of the activity.

In the following interactional segment, a student has asked the teacher for help revising the rhythm of the draft of his ballad while a student who also needs assistance looks on. They are sounding out the rhythm of individual words to fit on an eight syllable line while forwarding the narrative. The student begins to see the nature of his problem: he has been writing the story and then going back to turn it into ballad form. He realizes he needs to think in terms of rhythmically appropriate words as he writes the story.

T	perhaps is an iambic word isn't it
St	yeah
	able is a trochaic word isn't it?
St	yeah
T	so it would be better

St   I wasn't really thinking of the sound as I wrote it

T   exactly and that makes it harder
it's easier if you write it while you are thinking of the rhythm

St   yeah

T   because then it sort of flows off your pen and pretty close to
being right in the first place

St   but I couldn't think of any words though that make the story go
and sound right.

T   you have to really keep your mind open and try different words
think of key concepts

St2   so instead of saying hunger at the end you say and hunger was

Numerous social conventions and academic procedures for identifying

and solving problems govern practicing (see Table 22).

4. Stamping

- The teacher date stamps benchmark artifacts of the activity process and
records them for credit.

In English Literature, students prepared their projects and wrote their

essays and poems, including their ballads, outside of the classroom. Every

artifact they produced, whether an artifact of work in progress or a finished

product, was date stamped by the teacher on the day the student presented it in

class. During the practice of stamping, the teacher moved from student to

student, stamping and interacting with each one. Talk between the teacher and

the student may have included a report on the activity process, a question related

to the artifact, or a topic from another class activity.

Table 22

Practicing (Social and Academic) Rules

SOCIAL	ACADEMIC
Students contribute to whole class collaborations with the teacher. Students may work alone. Students may ask for help from the teacher and from classmates. Students should help classmates. Students are privy to all instructional conversations. Students do not have to do the activity in class if they understand what to do for homework.	Try out your idea and form on the teacher to be sure it fits his expectations. Have the teacher and classmates assist and respond to your work. Make sure you have sufficient information and understanding to do the activity at home. What helps a classmate to understand will most likely help you.

The stamping activity established deadlines for artifact completion and benchmarks for complex, attenuated academic processes. The discourse interactions coexistent with the physical act of stamping the papers permitted opportunities for various kinds of closure: reporting, questioning, confirming, affirming. In addition, those students who did not provide artifacts to be stamped were given opportunities to explain why they had not completed the artifact, to solve problems preventing their completion, and to recommit to the activity. The interactions were a source of information for the teacher who could adjust his instructional plan on the basis of what he learned about the students' progress. The following interactional segments occurred before the teacher announced the change in the ballad artifact deadline.

St1	it's a ballad but it's not written in that you know
T	yeah
St1	I couldn't. I couldn't make it that way
T	you sort of develop an ear for it
St1	I don't know Billie read it and she thought it was good but
T	yeah
St2	I couldn't do it I wasn't here Friday and I really didn't understand this Shall I use my panic button
T	Well

(The teacher finished stamping the remaining student ballads)

T   ladies and gentlemen
      I want to do something I don't normally do on this ballad
      because I was gone yesterday
      and because I have found that even though probably all of you
      have written poems before
      some of you always saw it as such a mystery
      to make rhythm seem to take any kind of a shape that sounded
      right you'd be counting syllables
      but not with regard to the natural rhythm of the words
      and so you'd have a line that had eight syllables for the tetrameter
      line
      you know it should be eight syllables if it's perfect
      but it just didn't sound like tetrameter
      and I wasn't here yesterday to kind of work more on it
      we did write a ballad together
      I've been trying to help you.
      but for some of us it just takes a little longer to get it
      and so if you got a stamp
      or didn't
      but you have one tomorrow that is sort of in the ballad rhythm
      I'll count it
      so you won't have to use the panic button
      I know for those of you that stayed up until three in the morning
      you are thinking oh boy
      but I assure you I don't do this much because of that reason
      I don't want people making sacrifices to get the work done in
      here
      and not have it matter
      but I know some of you really wanted to get this ballad written
      and really struggled with the rhythm

Some rules made visible through the discourse during stamping are shown in

Table 23.

Table 23

Stamping (Social and Academic) Rules

SOCIAL	ACADEMIC

Students should volunteer an explanation for not completing their work.
 	
Students should request assistance and negotiate a time to meet.
 	
Students should negotiate a new deadline date.
 	
Students should turn in completed artifacts as soon as possible after the original deadline.
 	
Students should not miss too many deadlines.
 	
If their artifacts are completed, students should downplay its quality; if it is incomplete, they should play up what is completed so far.
	Reasons for not completing the work:
	    a failure to understand an aspect of the assignment;
	    the activity is difficult and requires additional time and help;
	    a sporting or academic event or family emergency;
	    displeasure with the present quality of your product.
	
	Deadlines are not rigid;
	
	It's better to meet deadlines; if you miss deadlines you cannot participate as fully in classroom activity, you get behind, and your grade suffers.
	
	A new artifact project is assigned after the due date, giving you twice as much to work on.

5. Presenting

- Students present artifacts of their activity to the class.

In the Presenting stage of the instructional sequence, students presented the culmination of their efforts to the class. In the ballad cycle, students read their ballads to the class on three occasions after the original deadline as they finished writing them. They sat on the teacher's stool in the front of the class while the teacher sat in their seat. The class applauded the presentations and in most cases the teacher and a few students pointed out effective elements in the artifact.

In presenting their work publicly, students received the recognition of their classmates and affirmation for their efforts. Class members, in hearing all of the ballads were given another opportunity to reconstruct their knowledge of ballad as a literary form, rhetorical genre and academic activity. They could also position their ballad in relation to the ballads of their classmates. In so doing, they positioned the product of their studenting, and by extension their way of studenting, within the group that is their class. Presenting allowed students to assess where they stood in relation to their fellow students in their capacity to engage in academic activity. This experience enhanced their understanding of and confidence in their ability to perform academically in the role of student.

The discourse of Presenting made visible the rules for social interaction and academic procedures (see Table 24).

Table 24

Presenting (Social and Academic) Rules

SOCIAL	ACADEMIC
It is all right for students to volunteer or to be selected.	Poetry is meant to be read aloud to an audience.
Students sit on the stool only while reading.	Ballads should be entertaining.
Students read their own work.	They are especially entertaining when the subject is known to the audience.
Students should act humble.	
Students should just read, not talk about how or what they did.	The way it is read changes the affect of an artifact.
Students should make only positive comments about a classmate's artifact.	

Conclusion

During the first 30 days of instruction, the Explaining, Modeling, Practicing, Stamping, Presenting sequence occurred during the cycles of events for vocabulary, quizzes, riddles, Beowulf reading, PSAT, student projects, Beowulf essay, ballads, The Canterbury Tales essay, trips, and tales. The sequence was absent, though individual practices may have been present, during procedural events, the timed writing on a Canterbury tale, and while reading The Canterbury Tales. The nature of the practices in the procedural cycle and their recurrence as uniquely bounded events, makes them unsuited to the set of activity in the explaining, modeling, practicing, stamping, presenting sequence. The reading of The Canterbury Tales followed the same procedure as had been previously invoked for the reading of Beowulf, which may be thought of as the model and rehearsal for the reading practices expected of students for The Canterbury Tales. Viewed by the class as a quiz-like event, the timed writing was the only case in which students were left to infer the rules for performance of a chain of academic events. Thus, within the first 30 days of class, the sequenced pattern of practices came to be a commonly held and expected way of doing GATE English Literature.

Summary

The analyses in this chapter built upon the intertextual and intercontextual analyses of a single cycle of activity presented in the previous chapter (Chapter VIII). By showing patterns across cycles of activity, this chapter provided a

detailed view of the patterned ways of doing English engaged in by the members of this classroom. These social and academic patterns contributed substantially to defining the practices of GATE English Literature literacy, or the "how" of literate performance. In describing the social and academic rules for practice as they played out over repeated patterns of activity, this chapter made visible the norms and expectations for performance in this learning culture.

CHAPTER X

BUILDING IN THE MOMENT AND OVER TIME: THE CONSTRUCTION OF CAPABLE LITERATE PERFORMANCE

Introduction

In this final findings chapter, I perform the most micro level of analysis. I present telling cases of whole group readings of the class literary text to explore how the making-a-case literacy members of the class capably exhibited in multiple performance genres was constructed. I perform a particular analysis to examine the effective performance of a group of students in making-a-case for a reading of a text on the floor of the classroom. My analysis of what the students were able to construct moment-by-moment on Day 21 is followed by analyses of a sequence of telling discourse segments selected from the days leading up to the segment. Through a close analysis of moment-to-moment social and academic dimensions of interaction segments on Days 1, 2, 4, 7 (4 interaction segments), 16 (4 interaction segments), and 18, I make visible how capable literate performance was talked into being.

Over Time Construction of "Making-a-Case"

Academic literacies are built over time. As previously conceptualized in Chapter II, academic literacies are also particular to situated contexts, are defined by often inexplicit rules, and are based upon assumptions about authority, legitimacy, and power (Street, 1996). This section uses selected segments of

classroom discourse to closely describe how, over time, the interrelated social and academic dimensions of what counts as reading—as they relate to the particular literacy of academic reading-writing-speaking called "making-a-case"— are constructed in the English literature classroom. Analysis of the discourse reveals dimensions that are epistemological (e.g., what counts as knowledge, who controls knowledge, and when and how; who has the right to speak, and in what way(s) as well as ontological (e.g., what and when is a reading, and which student roles count on which occasions).

In this section, findings are presented of analyses of classroom discussions in which reading was the topic. Although reading was the topic in many other classroom events and interactional spaces, the ones sampled for this chapter are limited to occasions when the teacher and students were interacting on the public floor of the classroom as a "class." Whole group interactional configurations were selected purposefully to make visible the interactional relationships between individual members and group. This choice of discourse sampling is necessary to address the question: How in what they say and do together do teacher and students shape opportunities for individual students to engage in academic literacy practices?

I selected 13 segments of whole group classroom discourse from among the daily events of classroom activity as telling cases. They were selected from occasions when readings of the class's common literary text were constructed. The segments occurred across 7 days: 1, 2, 4, 7, 16, 18, and 21 (see Table 25).

Table 25

Events and Interactional Spaces of Daily Classroom Activity for Days 1, 2, 4, 7, 16, 18, and 21

Day 1

Syll	Rec	Num Cord	Bee	Rh card	Jrnl	Com ers	Class overview	BEOWULF Inferences	Names studied BEOWULF Inferences	names recited	car ds
T-O	R-O	T-St St-S	Si-S T-St	T-O St-S	T-O T-St	T-St R-St	T-O 12	T-O 16	St-St 7	T-O 3	T-St
	2	6		5							

Day 2

Att	QUIZZES	extra credit	Ag	BEOWULF homework discussion		RIDDLES analyzed	
T-O 3	T-O 3	T-O 5	T-O	T-O T-St(s)-O 30		T-O T-St(s)-O 13	

Day 4

MW	BEOWULF quiz & discussion I	BEOWULF homework writing explained	RIDDLES read aloud I	
T-St St-S	T-O T-St(s)-O 23	T-O 7	St-O 22	

Day 7

BEOWULF quiz & discussion II	BEOWULF easy expectations	VOCABULARY homework
T-O T-St St-St T-St-O 45	T-O T-St(s)-O 6	St(s)-T-O 5

Day 16

T-St St-S	CANTERBURY TALES quiz and discussion I		h.w.
T-O	T-St St-St	T-St(s)-O St(s)-T-O 52	T-O

DAY 18

	CANTERBURY TALES quiz and discussion 11	H.W
T-Q	T-St	
	T-Si(s)-Q T-Q Si(s)-T-Q	T-Q

3   41

DAY 21

Voc ab	P3A T	Ag/ hw	mar	CANTERBURY TALES "So What" timed writing & reading aloud of papers	BALLADS read aloud IV	H.W	CANTERBURY TALES discussion 11
T-Q	St-T	T-Q	T-Q	T-Si(s)-Q Si(s)-T-Q Si-Q T-Q	Si-Q	T-Q	T-Si(s)-Q

25   15   4   6

Table 26 displays in approximate chronological scale the events and interactional spaces of daily classroom activity for each of these days.

The discourse event on the 21st day was selected as the final event, and as the point of convergence for the earlier events, because it was the first occasion of students entering the floor of the classroom to initiate "making-a-case" for their own reading of the class's common literary text without teacher prompting. I interpret this action on the part of students as an indication that they could enact and, therefore, had learned what counted in this classroom as making-a-case for a reading.

The findings from the segment of discourse on Day 21 are presented first to establish the kinds of social and academic practices that had become common to the classroom. Then analyses of segments from Days 1, 2, 4, 7, 16, and 18 (respectively) are presented (see Table 26) next to reveal aspects of practice under construction in the moment to moment interactions that preceded Day 21.

Day 21: Making-a-Case: Students Correct a Classmate's Reading of Text

The following example of making-a-case was selected because it marked an evolution in practice in the classroom; that is, a development in who took up the roles and responsibilities for making-a-case for whom. Until this moment, the teacher had on most occasions directed this practice by using leading questions, redirecting student responses, and thereby, structuring the direction of the discussion. On Day 21, students "took up" the case-maker role held by

Table 26

Sampled Whole Group Interactions About Reading a Literary Text

DAY 1	FIRST READING INSTRUCTION LESSON (Beowulf Inferences event)
DAY 2	CO-CONSTRUCTING GROUP MEANING OF HOMEWORK READING (Beowulf homework discussion event)
DAY 4	TEACHER AND STUDENTS ANSWER QUIZ QUESTIONS (Beowulf Quiz and Discussion event)
DAY 7	TEACHER ACCEPTS STUDENT INFERENCES (Beowulf Quiz and Discussion event)
	TEACHER REQUESTS "SO WHAT" RESPONSE (Beowulf Quiz and Discussion event)
	TEACHER AFFIRMS STUDENT QUESTION WITHOUT TAKING IT UP (Beowulf Quiz and Discussion event)
DAY 16	TEACHER AFFIRMS STUDENT QUESTION AND TAKES IT UP (Canterbury Tales Quiz and Discussion event)
	A STUDENT CHALLENGES THE TEACHER'S READING (Canterbury Tales Quiz and Discussion event)
	CLASS RESPONDS TO STUDENT'S DISPLAY OF MISSING CULTURAL KNOWLEDGE (Canterbury Tales Quiz and Discussion event)
	TEACHER REDIRECTS STUDENT QUESTION TO GROUP AND REQUESTS STUDENT KNOWLEDGE (Canterbury Tales Quiz and Discussion event)

DAY 18   TEACHER BRINGS STUDENTS' QUESTION TO
                GROUP (Canterbury Tales Quiz and Discussion event)

DAY 21   STUDENTS CORRECT A CLASSMATE'S READING
                OF TEXT (Canterbury Tales "so what" timed writing
                event)

the teacher to teach another student in the class. They took the initiative to publicly challenge a fellow student's hypothesis about Chaucer's "Prioress's Tale." At this point, the teacher handed over (Edwards & Mercer, 1987) the right to make-a-case to students to teach each other, while reserving his right to facilitate or ask guiding questions.

I begin the presentation of this evolution by describing the historical context of the observed instance of making-a-case (Day 21) that allowed me to see the students' actions in challenging their peers as academically and socially appropriate. First, I present a summary of the event on this day to provide a local context for the moment-to-moment interactions that constituted this instance of making-a-case.

On Day 15, the teacher initiated a cycle of activity (a linked set of events across days with a common theme) that focused on the reading of a rhyming translation in modern English of Chaucer's Canterbury Tales. The cycle continued for 17 days (until the 32nd day of instruction), including the day of the current discussion (Day 21). In the period of time preceding the "making-a-case" segment presented below, the teacher asked the question: How do we know when an author is giving us his point of view if it is not stated explicitly? In asking this question, the teacher invoked a series of prior discussions about the ways in which Chaucer's "Prioress's Tale" can be said to express implicitly Chaucer's views about antisemitism. Three days earlier (Day 18), the class had been talking about rhyme scheme as a way of showing what was going on in a text. On the previous day (Day 20), the students had engaged in a timed writing

event which required them to make-a-case about whether the "Prioress' Tale" showed Chaucer to be antisemitic.

As the present discussion developed, student BE responded to the question about ways of knowing an author's position if it is not explicitly expressed by pointing out a possible textual signal of authorial intent in a rhyme scheme change. BE had found what he thought were nonrhyming lines that he stated (in an interview) were the basis for his hypothesis. In response to BE's hypothesis, the teacher retrieved an interlinear text version of the "Prioress's Tale" and gave it to BE. He briefly explained it was another kind of textual translation, this one a word-for-word translation that was non rhyming. He then returned to the group discussion while BE looked through the text. In handing over the second text to BE, the teacher had handed over the task of determining if the rhyme scheme change that BE had identified signaled the author's point of view.

The student's interpretation of the rhyme scheme change as important met one of the class criteria (as embodied in the class motto) for something that was important to notice in analyzing a text. To BE, the change in rhyme scheme seemed "odd and inappropriate." In bringing this observation forward, BE displayed knowledge of this way of reading linked to an academic literacy practice and set the stage for the challenge that ensued.

In the meantime, students, both traditional and nonGATE, on the other side of the room, had been examining the "Prioress' Tale" in light of BE's observation. These students, in informal small group conversations, determined

the lines did rhyme. As the following transcript segment shows, a range of GATE (LL, BE, RJ, and BE) and nonGATE (EL, AR and others) students made a case for why BE's hypothesis—that the lines did not rhyme—was incorrect (see Table 27).

This sequence of interactions is telling because it contains two occasions when students took it upon themselves to construct meaningful understanding by making-a-case:

1. After presenting his hypothesis to the class, BE looked for potential evidence in an interlinear text given to him by the teacher (line 039 through the beginning of the next segment at line 133).

2. Students acted on their own to test BE's hypothesis and delivered their findings to the teacher and to the rest of the class (lines 046-059).

In these instances, the teacher stepped back from the role that he had assumed previously and took up the role of confirming and affirming student offerings of evidence.

As indicated in these chains of interaction, the students did not defer to the teacher's knowledge and expect to be told. Nor as they asserted their view to their fellow students did they claim dominance by aligning with the authority of the teacher. They could have maintained they were right because the teacher said so. Instead, they built the authority of their counter claim by referring to specific lines in the text (lines 053-059).

Through these actions, the students initiated a process of creating a counter case to BE's claim that engaged the teacher in a discussion while BE

Table 27

Day 21 - Students Correct a Classmate's Reading of Text

	Making a Case	TEACHER	STUDENT(S)
001 002			EL: are you saying that there aren't any references in the other tales
003 004 005 006 007 008		vague ones nothing quite like this though unfortunately that would be helpful yes	 (BE's hand is raised)
009 010 011	BE initiates his claim		BE: uhm, well, in the Prioress' Tale there are uhm I found some lines that just don't rhyme at all
012 013 014		oh, that's interesting (picks up book) let's now it could be modern	
015	BE reasserts his claim		BE: they don't fit in at all
016 017	The teacher asks for evidence	ok what page	
018 019	St supplies evidence		BE: erh page 192 the second and first part (Sts leaf through books to find page 192)
020 021		now what would be interesting of course we have a translation here	(Sts are looking at page 192)
022 023			BE: the first period the first period
024 025 026		but uhm (goes to the book shelf and retrieves a book) and of	(AR turns around and talks to BE. BE replies.)
027 028 029 030		ok now this is a Chaucer a Canterbury Tales that is an interlinear translation have you ever heard of such a thing?	(Sts look up at book T is holding)
031 032 033			RF: no LR: nope JG: no

		(opens book and holds up for Sts to see)	
034		it's every line *(points to lines)*	
035		it's every line	
036		in first middle English	
037		and then in modern English	
038		so why don't we see if we can find	
		(he gives the book to BE and says to him)	
039	Teacher	this has the Prioress' Tale	
040	hands over	it doesn't have all of the tales	
041	task of	but it does have the Prioress'	
	making a	Tale	
042	case to BE	see if you can find it in the middle English	
		(says in public voice for class to hear)	
043	Teacher	because wouldn't it be possible	
	restates and	that	
044	validates	*(returns to stool)* Chaucer could	
	BE's	be drawing our attention to	
	hypothesis	something	
045	and claim	by having the rhyme be a little off?	
046	St makes		LL: but it rhymes
047	counter claim		it rhymes in English
048		what *(looks at LL)*	
049	St reasserts		LL: but it does rhyme in
	claim		English
050	Teacher	uh huh *(picks up text and reads)*	
051	requests	let's look at the rhyme scheme	
	students	too	
052	reconsider	uh huh	
	evidence		
	Sts supply		*(Sts, some who are non-GATE, around LL look at text as they talk to each other)*
	evidence		
	from text		
053			it has a different rhyme scheme
054			it's 1 2 3
055			no but down at the bottom it says
056			it's like that for the
057		can we *(looks at whole group)*	
	Another		*(St notices teacher is on a different page)*
	student		
058	provides		no 190 has it even
059	more		the whole tale has a different
	evidence		rhyme scheme

060	T recognizes Sts version of text	yeah *(to LL group)*	
061	reading as evidence,	*(looks at whole group)* now is this the same rhyme scheme	
062	continuing to probe evidence	we found in the Knight's Tale	
063			RF: no
064 065 066 067 068 069 070 071		no it is not there are other tales that have this rhyme scheme this is called rhyme royal . it's a standard form rhyme royal and what is the what is it? *(sees JM saying the rhyme scheme and points to her)*	*(Sts look up from their books to T)*

continued to search the interlinear text for evidence for his own claim. As

indicated, the students used a range of strategies that were consonant with the

practice of making-a-case:

1. They made a claim that was attached to a hypothesis, or rather an

alternative hypothesis to BE's.

2. Their counter claim was based on evidence from the text from prior

and current readings.

3. They began gathering evidence for the counter claim.

Their interactions also showed that they did not reject the teacher's

contributions, nor did their cases rely upon them. In fact, they made their case

to the teacher believing they could convince him using the strategies they did.

Their actions indicated that the strategies of making-a-case were not new but

were resources available to them in this classroom.

What ensues following this segment is a jointly constructed "mini-

lesson" that interrupts, yet provides background for, the challenge to BE's

claim. To avoid breaking the sequence of case-making actions students

undertook with BE, which would diverge from what can be made visible in the

interaction, I have omitted this section of the transcript. The pedagogy enacted

during this segment will be addressed later on in analysis of another interactional

segment. Previous analysis showed that in this excised segment the teacher

opened space for the students to take up the role of knowledgeable other

(Vygotsky, 1978) instead of providing the information directly, thus shifting the

source of authority to them. (In the analysis of a segment of discourse on Day

16. I will show how the role of knowledgeable other was constructed in a previous classroom whole group interaction.) I resume the interactions at the point at which BE re-enters the public space of the group (line 129) (see Table 28).

Shortly before the transcript in the second table picks up the classroom talk, BE interrupted the discussion on rhyme royal to tell the teacher that the corresponding lines in the interlinear text were "a lot different." This act accomplished several things:

1. It served to interrupt the activity that the remainder of the group had engaged in while BE searched for evidence in the interlinear text.

2. It served as a signal to the class that BE would not be able to understand the rhyme scheme variation without further assistance.

Additionally, the teacher's and groups' actions of re-orienting to BE showed that they acknowledged his right to reclaim the floor and to present the evidence of his case, thus confirming the rhyme royal discussion as an intersecting, overlapping event with BE's turn at making-a-case.

FR's question "which line" (line 130) interrupted the teacher and initiated the explicit resumption of the case by bringing the class's attention back to the lines in the text that originated BE's hypothesis. Through a repeat of the request "which line" (line 131), a second student, LR, reinvoked the claim of the floor to begin building a case for BE. The teacher handed the floor to BE by saying "which line were you referring to on page 192 "(line 132), thus authorizing continuance of his case. In lines 133-135, BE identified the lines to

Table 28

Day 21 - Students Correct a Classmate's Reading of Text (Cont.)

	Making a Case	TEACHER	STUDENT(S)
129		*(asking BE)* the modern doesn't even try to rhyme	
130 131	St returns class to BE's claim		FR: which line *(referring to class text)* LR: which line
132	T authorizes return to claim	*(looks at class text)* which line were you referring to on 192	
133 134 135	St reasserts evidence for claim		*(BE looks at class text)* BE: uhh 192 the second and the first three sentences *(Sts look at page 192)*
136 137	T examines evidence	*(reads aloud from class text)* still laid this innocent child upon his bier	
138	St provides evidence for counterclaim		RJ: its bier dear
139 140	T confirms counter evidence	well bier rhymes with dear said and spread are pretty close	
141 142 143 144 145 146 147	St provides more counter evidence and reasserts counter claim		LL: said and spread it goes it goes the same it goes throughout throughout the thing it goes abab bcc throughout the whole thing
148	St refutes claim		BE: no it doesn't
149 150 151 152 153	St asserts counter claim Sts provide counter evidence from text		LL: yes it does Sts around LL: spill still head spread doesn't it abab
154 155	T confirms counter evidence	spread head spill still that's pretty regular for this rhyme royal	

156	St reasserts claim		LL: yes 'cause abab
157 158	St recognizes the counter claim version		BE: head to spread doesn't it (*shakes his head and smiles at St in back row*)
159 160	T reconfirms Sts version	said spread and head rhyme as far as i can tell	
161 162	St accepts the counter version with reservation		BE: it does but the other words
163 164	T affirms counter version	I don't know I think it's pretty close	
165 166 167 168 169	Sts provide more evidence from text for their version	(*looks at the Sts around LL*)	Sts around LL: it does the same thing throughout the whole tale and on the one right next to it and on the other page the whole tale has it that's the only rhyme that goes throughout the whole thing
170 171 172	T confirms the Sts evidence	yes, over and over and over right (*to BE*) I don't see anything different personally	
173 174 175	St accepts counter version		BE: (*smiling*) yeah that's the only one I noticed I just knew it was different
176 177 178 179 180 181 182 183		oh oh I see and now you see they're all like that so that was useful wasn't it? alright Ermina wait (*holds palm forward*) (*to Sts to his right*) I want to hear from you guys more I haven't called on anyone over here yet	(*EL's hand is raised*) (*Sts talk among themselves*)

be examined: "uhh 192 the second and the first three sentences." At this point, the teacher took back the floor and entered the building of the case by reading the first sentence that BE identified: "still laid this innocent child upon his bier" (lines 136-137).

In these first lines (130-137), the roles and relationships of the participants were visible. The students re-assumed the role of initiator, and the teacher followed the students' actions as a more knowledgeable partner. In an interview with the class following this observed event, members (teacher and students) indicated that their purpose was to construct a reading of the lines with BE so that he shared the same interpretation of the rhyme scheme that the class had constructed while he was searching the interlinear text. One way to view the chain of interactions in the two transcripts is to see BE, in the role of initiator, providing the problematic hypothesis that led to joint construction of a classroom thinking activity.

In line 138, another student interrupted the teacher before he could read all three lines to point out the first piece of evidence--that bier rhymes with dear: "it's bier dear" (138). The teacher confirmed the evidence: "well bier rhymes with dear" (139). Then, holding on to the floor, the teacher offered more evidence with "said and spread are pretty close" (140). In lines 141-147, LL confirmed and then elaborated the teacher's evidence by saying "said and spread" (141), thus making the first point of the counter argument explicitly. She asserted that the rhyming pattern provided by the evidentiary lines went through out the entire text in the scheme abab bcc: "it goes it goes the same it

goes through out through out the thing it goes abab bcc through out the whole thing" (142-147).

However, analysis of BE's actions in response to the information provided by the teacher and his peers showed that the evidence provided so far was not enough to convince him. He interrupted LL to deny her assertion: "no it doesn't" (148). LL reasserted her claim: "yes/ it does" (149-150). GATE and nonGATE students sitting around LL jumped in to offer evidence to BE— "spill still/ head spread doesn't it/ abab" (151-153), and the teacher confirmed their evidence, naming the rhyme scheme LL provided as rhyme royal: "that's pretty regular for this rhyme royal" (155).

If we now consider the existence of the two intersecting events discussed previously, what becomes evident is that although the class had engaged with and come to consensus on the rhyme royal pattern, BE had not attended to that discussion while reading the interlinear text. Thus, in taking up the opportunity to locate evidence for his claim, he had, in essence, declined one opportunity to take up another. This sequence of interactions and the juxtaposition of the individual's (BE) and groups' (teacher and other students) actions showed that BE was engaged in a different event from that of the group, an activity that took his attention away from the group constructed opportunity.

Further analysis of the interactions showed that the claim-counter claim pattern did not continue beyond one additional student's presentation of evidence of the rhyme royal pattern. In line 156, LL interrupted the teacher to

explain to BE that rhyme royal is the abab bcc pattern and that, therefore, she is right: "yes 'cause abab" (156).

The patterns of evidence that accompanied the counter claims by students when combined with the affirming actions of the teacher for such evidence can be viewed as providing opportunities for BE (as well as other members of the class) to "hear" and "see" the information about rhyme royal that occurred while he was engaged in reading the interlinear text. His previous actions showed that he did not have this "piece of knowledge," a fact confirmed in a post event interview. In allowing BE and the other students to take the initiative to make their cases, the teacher helped them to construct opportunities for learning about, or extending their knowledge of, rhyme royal (knowing that) and their strategies for constructing an reasoned argument (knowing how).

In lines following 157, BE's actions confirm this interpretation when he indicated that he had a new understanding of the lines. BE interrupted LL's explanation to consider the previous evidence confirmed by the teacher (158). After he began to question the evidence with "doesn't it" (158), his nonverbal actions—smiling and shaking of his head side-to-side as he looked at FR and the students around him—indicated that he saw the rhyme scheme they were pointing out. The teacher confirmed the rhyming lines as evidence of rhyme royal—"said spread and head rhyme/ as far as I can tell" (159-160)— and BE signaled he now understood with "it does" (161).

Even though he indicated understanding that the lines rhyme, BE's next actions show that he did not abandon his argument. Rather, in lines 161-162,

he reopened the claim by saying "but the other words" (162). The teacher responded by reading the text, but declined to offer an authoritative reading when requested. He said, "I don't know/ I think it's pretty close" (163-164). GATE and nonGATE students around LL (the female GATE student who had led much of the case-making argument) interrupted the teacher again to press the case with the authority of their argument using textual evidence: "it does the same thing"; "throughout the whole tale"; "and on the one right next to it and on the other page"; "the whole tale has it"; "that's the only rhyme that goes/ throughout the whole thing" (165-169). Again, the teacher confirmed their argument with "yes over and over and over right" (170-171).

This time BE accepted the authority of the students' case--"yeah" [smiling] (173)--and conceded "that's the only one [line] I noticed/ I just knew it was different" (174-175) to explain his former reading of the text. The teacher acknowledged BE's understanding by stating what he thought BE had learned: "and now you see they are all like that" (178), and validated the interactions and the knowledge constructed through them by saying "so that was useful wasn't it" (179). The teacher's action also told students that their point-counter point strategies served the academic goals of the curriculum and fit the class motto.

This interactional segment provides a view of epistemological and ontological negotiations between teacher and students and student and students. The analysis reveals moments when teacher controls who can know and what can be known, and others in which he hands that power over to students. Those students then take up that power and use it to create a case for a reading. In

doing so they confirm social protocols and establish the reading, as well as the academic practice and the way of thinking it embodies. Also evident is how the teacher provides opportunities for students to give particular voices that carry academic authority, which they use to legitimate their own student roles and to validate their capability and authority.

Day 1: Class Overview; The Teacher Presents His Expectations

This section describes the interactional conditions preceding the first occasion of whole group reading instruction following distribution of Beowulf, the class literary text. During Class Overview event, visible in Table 25, the teacher explicitly explained his expectations for what would be read, how such readings would be conducted, and what they would accomplish. In the telling, the teacher was, in Wittgenstein's (1953) analogy of the chess board, making his opening salvo in establishing how he expected the classroom's literate activity would be conducted. He made his opening moves and explained his interpretation of what he meant by those moves. Students were quiet and appeared to be listening, though few questions were asked. In giving his explanations, the teacher was also beginning to define his role and responsibilities, and the parameters of his authority. He was beginning to lay out what he thought counted as reading and writing, and as being an effective student in this classroom (Lin, 1993). A particular ideology about these topics was put forward, as was his view of his role and the students' role in engaging in the practice of the academic literacies defined as meaningful by this ideology.

The teacher told students his goals--they would learn to love English literature and improve their reading ability. He explained he would help them to become confident readers of difficult texts, and he asked students to promise they would not use "reading water wings" to help them stay afloat in the deep end. He asked students to raise their hands and take a pledge to not use Cliff Notes, which most of them did. He told them "It is ok to be smart and have crazy and creative ideas . . . No mocking in here; it will be a safe place to be intelligent."

After telling students he will help them prepare for the SAT exam, using practice tests, he explained in detail the first writing assignment, a multidrafted essay on Beowulf, listing the skills students would practice. He listed all the other kinds of writing the students would practice, explaining how they were related to the kind of performance he expected. For example, learning log and reading log entries could be used on reading quizzes as well as for essays. Before giving the year's reading schedule, an extensive list of texts, he explained what would happen if students copied from classmates' logs, what he regarded as cheating. "I will try to be vigilant enough to create a climate where cheating is not easy," he said. However, if cheating did occur, he would give that student triple F's and hold a parent conference. He explained the "panic buttons" students might use to forego an assignment or a quiz deadline when they were not prepared, as an example of ways he tries to create that climate. Students question him extensively about how many panic buttons they would get and how they might be used. The teacher stated there was "lots of flexibility

within the structure" of the syllabus, but if something was written on the syllabus, students could count on it happening that day. He almost never delayed deadlines.

As the teacher spoke, students read along on the copy of the class description (Appendix D) and calendar (Appendix E) the teacher referred to as the syllabus. Although the class was English Literature/GATE, he had given students the syllabus (description and calendar) for the nonGATE section of the class he also teaches (Appendix F), which he told me was identical. In addition, he had provided a list of class policies regarding due dates of assignments, tests, and quizzes and extra credit which he also explained (Appendix G). The sheet containing the class policies was titled English Literature/GATE and Advanced Placement English. The message was clearly sent that students in his classes, whether nonGATE, GATE, or Advanced Placement can expect the same policies; and in English Literature, the same curriculum.

Having installed two speaker phones in his classroom at his own expense, the teacher explained their purpose. Since the class is "mostly a discussion class," students who were absent were at a disadvantage. The phones gave students the opportunity to phone in and engage in the classroom activity when they could not be physically present. (Refer to previous detailed explanation of phone activity in Chapter IX.) Finally, before ending the class overview and beginning the reading lesson, the teacher asked for a student volunteer to be his T.A. Among other responsibilities, the T.A. would be trained to grade the reading quizzes, the reading of which provided helpful ideas

for enriching the student's own learning and performance. He told students his

T.A.'s rarely earned less than an A. (A volunteer from his A.P. class became

his T.A. for this term.)

In making the kinds of statements he did about the class, the teacher was

establishing initial expectations from his position as teacher and authority for

what counted as meaningful activity in the classroom. Presence counted, as did

timeliness. Deadline flexibility was permitted, but only within a predetermined,

limited range which was signaled by a formal gesture (i.e., use of the "panic

button"). Illness was not an excuse for absence. Collaboration was not

permitted on quizzes, and remained to be further defined. So far, the teacher'

role had been explicitly conceptualized by the teacher as setter of goals, procurer

of texts, planner of time and activity structure, manager of classroom climate,

keeper of the grades, and disciplinarian. And, expectations for social and

academic performance were consistent across classrooms, whether GATE,

nonGATE, or Advanced Placement.

Day 1: First Reading Instruction Lesson

In the Class Overview, the teacher did nearly all of the talking. On only

a few occasions did students ask questions of the teacher about the information

they were receiving. The teacher's discourse continued to dominate his

interactions with the class during the next classroom event—a reading lesson

using the common text Beowulf. The transcript that follows (Table 29)

provides a rendering of the interaction segment which occurred between the

Table 29

Day 1 - First Reading Instruction Lesson

	TEACHER	STUDENT(S)
001	I seldom have an aide who does not	
002	get an A	
003	OK	
004	now	
005	uhhm	
006	we are	
007	in this first semester	
008	of English Lit	
009	we are going to be reading a lot of	
010	verse	
011	a lot of verse	
012	practically everything we read	
013	will be in verse	
014	in fact	
015	in fact all the literature	
016	only material about the literature	
017	will not be in verse	
018	and a few speeches in Hamlet	
019	that are in prose	
020	but essentially first semester	
021	English Lit	
022	is poetry	
023	I know that	(chuckles)
024	just	
025	makes your heart melt with warmth	
026	and good feeling	
027	and	
028	for some of you I'm sure it does	
029	you like poetry	
030	poetry is wonderful	
031	it's incredibly powerful compressed	
032	language	
033	but you are going to get really good	
034	at reading poetry this semester	*All open books and look for page*
035	you'll have a lot of practice	*24.*
036	and I would like us to open up our	
	Beowulf books	
037	to page twenty-four	

	TEACHER	STUDENT(S)
038	OK	
039	we are going to do something here	
040	first of all together	
041	and then I am going to get you into	
042	groups of three	
043	and	
044	ask you to make some inferences	
045	what's an inference	
046		AE: a conclusion drawn from
047		something
048	yes	
049	well put	
050	it's a conclusion drawn from	
051	something that you've read or seen	
052	given this information from reading	
053	whatever	
054	these are conclusions	
056	that might reasonably be drawn	
057	ok	
058	we have	
059	a twenty-three hundred line poem	
060	here	
061	got a major poem here	
062	oh no thirty	
063	thirty-one and eighty	
064	thirty-one eighty two line poem	
065	uhm	
066	and	
067	on page twenty-four	
068	just jumping in	
069	its not even to section one yet	
070	sort of back ground	
071	but	
072	there are some descriptions here	
073	from which	
074	we can make some pretty interesting	
075	inferences about the people	
076	who are written about in this poem	
077	so	
078	let me read just a little bit of it to you	
079	starting the second line down	
080	so young men build the future	
081	wisely openhanded in peace	
082	protected in war	
083	so warriors earn their fame	
084	and wealth	
085	is shaped with the sword	
086	hmm	

	TEACHER	STUDENT(S)
087	if we were	
088	going to attempt to infer some	
089	values	
090	some cultural values	
091	of these people	
092	what might be some that we could	
093	infer from that sentence	JM: that you
094		that you are a good person
095		if you are brave
096	bravery	
097		xxxx (an unintelligible chorus of
098		simultaneous responses)
099	and what	
100		XX: soldiers are looked upon as
101	yes	heroes
102	the soldiers are the heroes of this	
103	culture	
104	you	
105	maybe	
106	already said that	
107	right	
108	that's true	
109		(JP raises hand)
110	yes	
111		JP: there's something wrong with
112		my book
113		it's not right
114		there's something xxxx
115	you're having trouble making these	
116	inferences	
117		JP: yeah
118	gets new book and gives to JP	
119	just change the page number	
120	the book	
121	alright	
122	anything else	
123	what does it mean	
124	wisely open-handed in peace	
125	protected in war	
126	what is that expression open-	
127	handed	
128		RJ: exposed
129		turns open palm toward ceiling
130	openhanded could be exposed	
131		XX: willing
132	willing	
133		XX: giving
134	giving	

	TEACHER	STUDENT(S)
135	what does it mean	
136	the opposite of open-handed	
137	might be tight-fisted	
138	if someone's tight-fisted	
139	what does that mean	
140		XX: they're cruel
141	cruel	XX: anger
142		XXXX
143	what does tight mean	
144		XX: stingy
145	stingy	
146	well it means stingy	
147	tight-fisted	
148	don't be so tight-fisted	
149	give a little	
150	right	
151	that's an ideom in our language	
152	tight-fisted means stingy	
153	ok	
154	so if tight-fisted means stingy	
155	what might open-handed mean	
156		XX: giving
157	giving	XX: generous
158	generous	XXXX
159	ok	
160	so young men built the future	
161	wisely open-handed in peace	
162	how is this generosity looked upon	
163	wisely open-handed in peace	
164	seems	
165		AE: positive
166	positive	
167	protected in war	
168	how could they be protected in war	
169	if they are wisely open-handed in	
170	peace	
171		XXXX
172		BE: if they have a strong army
173	and if you are friendly with each	
174	other	
175	they come to your help	
176	maybe	

	TEACHER	STUDENT(S)
177		BE: If they have a strong army
178		they have a strong military position
179		so that they are protected from
180		from
181		people striking back at them
182		so they can afford to xxxx peace
183	right	
184	a position of strength	
185		BE: yeah
186	right	
187	so warriors earn their fame	
188	and wealth is shaped with a sword	
189	so if you want to be a hero in this	
190	culture	
191	do you write music	
192		a chorus of no's
193	no (chuckle)	
194	you swing a sword very well and	
195	very bravely	
196		XX: does that mean also that they
197		plundered
198	this is a plundering bunch	
199	that's true	
200	so they were	
201	they were loyal to one another	
202	but to the neighboring group	
203	they were hell on wheels	(chuckles)
204	they were not friendly	
205	(chuckle)	
206	on chariots	
207	they didn't use chariots	
208	ok	
209	now	
210	I'd like you to get in groups of three	
211	and just	
212	you can use a learning log for this	
213	just a page in the learning log	
214	to write down other cultural values	
215	that can be inferred from the rest of	
	this page	
216	working all the way down	
217	ok	
218	so	
219	you can just get your own groups of	
220	three	
221	three or four would be ok	
222	two are ok even	

teacher's request for a T.A and student grouped collaborative readings of the introduction to Beowulf (see Beowulf Inferences event).

The teacher began by continuing in the manner he had already established in the class overview. He told students that they would be reading "a lot of verse" (009-011) this term. In so doing, he provided a frame which was a point of reference to make meaningful and purposeful the lesson that ensued. Since students would be reading lots of verse, they needed to know how he expected them to read it. He reinvoked his previously stated goals that they would learn to love literature—"poetry is wonderful/ it's incredibly powerful compressed language" (030-032)—and they would become proficient at reading it— "but you are going to get really good at reading poetry this semester/ you'll have a lot of practice" (033-035). The teacher restated his goals after making a facetious allusion to what he supposed were some students' dislike of poetry. "I know that/ just/ makes your heart melt with warmth and good feeling" (023-026). That his comment was met with chuckles from a third of the class may be interpreted as acknowledgment of the teacher's accurate assessment. The chuckles also imply a willingness on the part of the students to take up the teacher's goal of learning to love poetry, and some skepticism that it would be reached. Later interviews with students confirmed this interpretation. Further evidence of student agreement was given when they all opened their texts to the page indicated by the teacher at his request.

In stating "you'll have a lot of practice" (035), the teacher was not only referring to the lists of readings in store for the students. The ethnographic

intertextual and intercontextual analysis of the classroom activity indicates that the activities in which students engaged provided thematically, procedurally and strategically interrelated occasions when their poetry reading practices were reconstructed and reinforced. They did have "a lot of practice" in terms of the amount of total class time proportionally spent on reading.

The teacher told the students "WE are going to do something here/ first of all together/ and then I am going to get you into/ groups of three/ and/ ask you to make some inferences" (039-044). Previously he had stated "I would like US to open our Beowulf books/ to page twenty-four" (036-037). And, before that, he had said, "WE are going to be reading a lot of/ verse" (009-010). The teacher's use of the plural pronoun indicated he included himself with the students in the endeavor of reading, which had now been given another name-- making inferences. He also indicated that he expected them to learn from him how to read in a particular way that they will then be able to do together in small groups. Reading in this classroom was a collaborative activity, no matter what the interactional space. And within that collaborative activity, from the teacher's role as goal setter, he would be laying out with some specificity what counted as reading, what he expected students to take up.

So far the teacher's talk can be interpreted as a set up, a frame, for what will come next. The next bit of talk on his part is the first action in the reading lesson. He asked a question of the students: "what's an inference" (045). Student AE called out an immediate response. No hand was raised; no turn-taking protocol was enacted. The teacher confirmed and affirmed the answer

with "yes/ well put" (048-049). He accepted and, in accepting, affirmed the social procedure of entering the interactional space on the floor of the classroom without requesting permission. This represented the first student voicing during an instructional lesson and showed that when the teacher asks a question, students may enter the floor of the classroom to voice an answer without being granted approval. Then he restated the student's answer with an elaboration.

This question and answer interactional pattern between teacher and student has been identified by Mehan (1985) and others as a generic interactional pattern of classroom instructional discourse and named elicitation sequences. These elicitation sequences occur during instructional phases (organized around topics) which are part of classroom events that occur during the "stream of the school day." Mehan describes the structure of the elicitation sequences as the sequential linkage of I (initiation act), R (reply act), and E (evaluation act). These three are linked in two adjacency pairs wherein the first pair I-R becomes the first element of the second pair [I-R]-E, such that E is an evaluation of the initiation and reply pairing.

All 16 remaining interactions between teacher and students in this segment fit the profile of IRE elicitation sequences in only a general sense. In each interactional case, the teacher can be observed adjusting his response to the situated context of the moment , what Goffman (1974) and Tannen (1993) conceptualize as the mutually, tacitly understood frame of the interactants. In some interactions, the teacher's evaluation act is coupled with an act of elaboration when he wants to add more information to the student's answer.

For example, after AE's single message unit response ("a conclusion drawn from something"), the teacher stated his evaluative assessment of the response ("yes well put") and restated with elaboration: "it's a conclusion drawn from something that you've read or seen/ given this information from reading/ whatever/ these are conclusions that might reasonably be drawn" (050-056).

In other IRE sequences, the teacher's evaluation act is terse. An example of this is seen in the next interaction. After reading a portion of text he asked another question which initiated another sequence: "if we were going to attempt to infer some values/ some cultural values of these people/ what might be some that we could infer from that sentence" (087-093). Student JM responded with "that you/ that you are a good person/ if you are brave" (093-095). The teacher confirmed with only one word "bravery" (096), providing time and space for other students to jump onto the floor to voice their answers. Since they all talked at once and were unintelligible, the teacher asked "and what" requesting a coherent response. A single student voice responded: "soldiers are looked upon a/ heroes" (100-101).

In this interaction, much was accomplished. The students established that many of them can and will answer the kinds of questions the teacher was asking, implying that they understand the concept of inference the teacher was asking them to practice, and how to address the concept (Ryle, 1949). In addition, the teacher and students conducted their first negotiation for floor space. Procedural rules for participation were enacted: Though they did not have to raise their hands, students should not call out answers all at once. When

they do, the teacher will request a single voice, with the understanding that others may have the same answer or other equally satisfactory responses to his question ("you/ may be/ already said that" [101-106]).

The next interaction serves as a confirmation of this interpretation of participation rules. A student with a book missing the pages under discussion interrupted the lesson by raising his hand. (Refer to Chapter VIII for a complete description of this interaction.) The message was clear. If we are inferring/reading together, we don't need to ask permission to voice our reading. Students need to ask permission to voice an interruption of whatever practice the teacher has designated as the activity of the class. On this first day of instruction, reading was the first literate activity to be given the teacher's authority, the first practice to be negotiated for social participation, and the first ideological concept to be presented for student engagement.

Another version of the IRE sequence followed. After giving the student another book, the teacher read a specific word in the text and asked its meaning ("what is that expression open-handed" [126]). In quick succession students responded with single word answers which the teacher repeated before asking the meaning of its antonym "tight-fisted." Again students provided quick single word responses which the teacher confirmed. In this instance, the teacher's questions and responses were intended to ascertain that the meanings of the terms were available to all students in the room. Having ascertained that they were, the teacher could ask a comprehension question based on an

understanding of the terms in the context of the text: "how could they be protected in war/ if they are wisely open-handed in/ peace" (168-170).

The next series of interactions represent an even greater deviation from the IRE pattern, reflecting how what may at first appear to be a generic pattern of initiations and responses is actually a moment by moment series of discourse acts in response to what interactants believe is the context (Floriani, 1993). The response the student gave ("positive" [165]) to the teacher's question ("how is this generosity looked upon" [162]) elicited a question after what appears to be by now the teacher's typical confirming response--restatement of the student's answer ("positive" [166]). The teacher reread the phrase from the text ("protected in war" [167]) and asked "how could they be protected in war/ if they are wisely open-handed in peace" (168-169). The teacher's action signaled that he was not satisfied with the student's answer of "positive." He wanted to probe for further interpretations.

The teacher's manner of probing, without signaling dissatisfaction with the student's interpretation, was the first occasion of a patterned practice that continued throughout the class. Not once did the teacher explicitly tell a student his or her reading was incorrect. Every reading was acknowledged. As in this case, when the teacher wanted to explore the interpretation further or elicit other interpretations, he asked clarifying or probing questions. On Day 21, when students challenged their classmates reading of the text, the teacher gave them a wide berth to do so. Since the first day he had established that he would not directly deny or confront a student's textual reading. Instead, it was understood

by the class that he would provide opportunities for students to re-examine their interpretations.

In the next interaction between the teacher and student BE (who is the student who asked the question that initiated the chain of interactions on Day 21), another interactive profile was constructed. The teacher probed for more elaboration of "positive." BE responded "if they have a strong army" (172) to which the teacher added his own interpretation "and if you are friendly with each/ other/ they come to your help" (173-175). He also added "maybe" (176) which had the affect of keeping the interpretation open for more or different versions. BE jumped in to enlarge upon his initial answer which the teacher interrupted—"if they have a strong army/ they have a strong military position/ so that they are protected from/ from/ people striking back at them/ so they can afford to xxxx peace" (177-182). Even though BE's interpretation differed from his, the teacher confirmed it with "right/ a position of strength" (183-184).

In this discourse action, the teacher was subordinating the dominant authority of his reading to student BE's reading. The teacher had intended for students to read what could be inferred about the young men in Beowulf's culture from the reference to them as "open-handed in peace." His reading focused on his interpretation of the young men's generosity as a way of building good relations among them. However, he did not offer that reading as definitive (e.g., "maybe"). When BE focused his interpretation on another portion of text, the phrase "protected in war," the teacher encouraged him to build his

interpretation by confirming it twice ("right/ a position of strength/ right" [183-186]).

That the teacher gave the student's interpretation primacy signals meaningful aspects of the ideology, power relationships, and social reading practices in this classroom as already under construction on the first day. Reading as an ideological construct is not only inferential, it is interpretive, and it is interpretive at the point of word. The life world of the text is interpretable through understanding word meanings. In order to read in this classroom, students need to examine meanings of texts by examining the role of words within the context of text in providing understandings of the cultures and characters in the text.

In terms of authority of interpretations, when students made a reading on the basis of word meanings, if they were understanding the correct usage of the word within the sentence, then their interpretation of the significance of the word in understanding the world of the text was to be honored. The teacher honored BE's reading by giving it his authoritative confirmation ("right"). In so doing, he sent a message to all of the students in the classroom that their interpretations count as much as his if they follow the same strategy for obtaining them.

In addition, students in this first lesson constructed with their teacher the social patterns and rules for whole group participation in a reading. The reading lesson was initiated by reading from the common text and focusing on the meanings of particular words in the text. Everyone read along and participated as silent or active interactants. Students were able to interact in response to

teacher questions, to ask their own questions, to provide answers, or to elaborate on answers. In addition, though the activity was conducted with a prevailing serious tone, there were occasions for "light" moments. (A second occasion for students to chuckle occurred toward the end of the sequence when the teacher referred to Beowulf's compatriots as "hell on wheels.".

By the end of this brief reading lesson, students had engaged with their teacher in doing a kind of reading practice that they would practice repeatedly and consistently throughout their year-long course. Thus, the range of acceptable social and academic reading acts had already been introduced.

Day 2: The Second Occasion of Whole Class Reading Instruction

At the end of the first day of instruction, after the teacher's reading lesson about inference, students met in small groups of three or four to collaboratively read more of the Beowulf text. For that evening's homework they were to continue their reading of an assigned portion, making entries in their reading logs, in preparation for a quiz and whole class discussion of the reading on the second day.

The discourse segment analyzed next is taken from the second day's reading discussion. The slice of conversation occurred after students had taken their quiz and discussed their answers (refer to Table 25). This section makes visible how, in and through the discourse pattern already established on the first day, two additional dimensions of reading are constructed which are the first

two steps in making-a-case about a reading: (a) close reading of text to form and test a hypothesis, and (b) determining what counts as the amount and kind of information necessary and sufficient to test a hypothesis and to form a thesis from it (see Table 30).

The teacher initiated the discussion with a reading of lines of text (002-008), reinforcing the practice established the day before. He did so to give the class members an opportunity to recall the readings of those lines they had already made "maybe if I just kind of read lines we can kind of remember some of the things we thought of" (006-008). After reading two lines, the teacher asked "what could we say now" (016). He was asking students to make inferences in the manner he established with them the day before. Student BE responded appropriately as did other students (017-018) which showed their understanding of expectations for the reading process. The reading discourse pattern had been invoked and successfully put into play.

When next the teacher asked "what religion does that sound like" (025), he began constructing another dimension, this one directly related to "making-a-case." He was requesting students make a hypothesis about the significance of lines of text, which is the first step in making-a-case, and which at this point he had not explicitly discussed. Students responded with the answer the teacher had hoped for "Christianity" (026-027). When the teacher confirmed their response, a student challenged with information he had read in the Beowulf introduction "but it said in the introduction/ that it could have originally been a pagan/ tale" (029-031). First, the teacher acknowledged the possibility of the

Table 30

Day 2 - Second Reading Instruction - Co-constructing Group
Meaning of Homework Reading

	TEACHER	STUDENT(S)
001	well	
002	let's uhm	
003	think about some of these things	
004	that we came up with from the	
005	from page 24	
006	maybe if I just kind of read	
007	lines	
008	we can kind of remember some of the things we thought of	
009	why don't we	
010	start on line 26	
011	I think we've talked about the first part	
012	already	
013	so we're on page 24 line 26	
014	when his time was come the old king died	
015	still strong but called to the lord's hands	
016	what could we say now	
017		BE: died in battle or
018		[4 or five students talk at once]
019	old	
020		BE: yeah
021		it was good that religion
022	the	lord
023	yeah	
024	into the lord's hands	
025	what religion does that sound like	
026		XX1: christianity
027		XX2: christianity
028	it sounds like christianity	
029		RJ: but it said in the introduction
030		that it could originally have been a pagan
031		tale
032		and XXXX
033	it	
034	and its possible	
035	that a christian	
036	monk	
037	may have	
038	added	
039	fixed it	
040	made it right	
041	(chuckle)	

	TEACHER	STUDENT(S)
042	instead of such a pagan story	
043	that's possible	
044	though that actually is not widely believed	
045	now	
046	but	
047	his comrades carried him down to the shore	
048	bore him as their leader had asked	
048	their lord and companion	
050	while words could move on his tongue	
051	who had requested these obsequies	
052		*[responses by 5 or 6 students]*
053	he did	
054	what are obsequies	
		[responses by 5 or 6 students]
055		
056	burial ceremonies	
057		*[students talk among themselves]*
	he had said what he wanted to have done to	
058	his body	
059	to carry him down to the shore	
060	does that sound Christian	
061		*(no response)*
062	sounds pretty seafaring to be Christian	
063	Shild's reign had been long	
063	who's Shild	
065		XX1: the king
066		XX2: the king
067		XX3: the king
068	this dead king	
069	he had ruled them well	
	there in the harbor was a ring proud	
070	fighting ship	
071	its timber icy	
072	waiting	
073	and there they brought the beloved body	
074	of their ring-giving lord	
075	and laid him near the mast	
		BE: *interrupts the T's reading aloud of text*
076		what do they mean by ring-giving
077	what	
078	ring-giving	
079	ring-giving	
080	actually they did give rings	
081	but it	
082	really is a metaphor for treasure-giving	
083	generous	
084	sharing	

TEACHER	STUDENT(S)
085	BE: what about ring-prowed
086 ring prowed	
087 ring prowed	
088 uhm	
089 the prow of the boat is the front of it	
090	BE: yeah
091 must of had rings on it somehow	
092 just for pulling it or something	
093 I don't know	
094 yes	
095	PB: Mr. McEachen
096	my book isn't
097	I can't follow
098 oh	
099 you know what	
100 I think I gave you (chuckle)	
101	(class members chuckle)
102 did you have this one Brian	
103 or J.J.	
104 yes	
105 oops	
106 I need to set this	
107 oh this is a totally different	
	AR: said to PB with a smile
108	Poor Patricia
109 why don't you change the book number	
110 here too	
111 OK	
112 they laid it near the mast	
113 what's the mast	
	(many students respond simultaneously)
114 the upright spar for the sail	
115 next to that noble corpse they heaped up	
116 treasures	
117 jeweled helmets	
118 hooked swords	
119 and coats of mail	
120 what's mail	

	TEACHER	STUDENT(S)
		(many students respond simultaneously)
121	it's interlocking	
122	rings of	
123	metal	
124	that	
125	you know	
	[he reads]	
126	armor carried from the ends of the earth	
127	no ship had ever sailed so brightly fitted	
128	no king sent forth	
129	more deeply mourned	
130	still sounding Christian	
131		XX: no
132		XX: no
133		XX: no
134	I don't remember where in the Bible it says	
135	when someone dies	
136	tie them to the mast	
137	not tie them	
138	but set them by the mast	
139	and heap the ship with treasure	
140	I don't think that's	
141	in there	
142	where might that tradition come from	
143		JB: from XXXX
144	these are seafaring peoples	
145	aren't they	
146	*[he reads]* forced to set him adrift	
147	floating as far as the tide might run	
148	they refused to give him less than	
149	from their hoards of gold	
150	than those who'd shipped him away	
151	an orphan and a beggar	
152	to cross the waves alone	
153	now we didn't read the very first part	
154	but it mentions that he came to Denmark	
155	an orphan	
156	completely without resources	
157	he had been abandoned by his own people	
158	and he became their king	

	TEACHER	STUDENT(S)
159	so what's another	
160	why would that be mentioned	
161		*(several students answer simultaneously)*
162	he's going back by himself	
163	but is he going back the way he came to them	
164		*(several students answer simultaneously)*
165		BE: No
166	no	
167		AE: with riches
168		XX: XXXX
169	right	
170	right	
171	and what's another	
172	we didn't mention	
173	I didn't read	
174	with you that first part	
175	but where he comes to them as an orphan	
176	and becomes their king	
177	what's that	
178		XX: XXXX
179	it's upward mobility	
180	totally upward social mobility (chuckle)	
181	it's the poor guy makes good	
182	well	
183	were their probably a million other things	
184	about this person's life	
185	that were not reported in these few lines of	
186	verse	
187	it's interesting what they have selected to share	
188		BE and others: yeah
189	these were important facets of his life	
190	ok	
191	and what are we getting from the author too they refused to give him less from their	
192	hoards of gold	
193	than those who shipped him away	
194	an orphan and a beggar to cross the waves alone	
195	what does that tell us about these people	
196		BE: they were prideful *[others answer]*
197	they were what	
198		BE: very pride
199		they had a lot of pride

	TEACHER	STUDENTS(S)
200	they had a lot of pride and their ability to	
201	send him off with this treasure	
202	it was a	
203	it was honoring themselves	
204	that they could do this for their king	
205	what else	
206		AE: shows that they were loyal to their king
207		they had respect for him too
208	uhuh yeah	
209		AE: they were rich 'cause
210	right	
211	yeah, he's dead get rid of him	
212		AE: they were rich
213	not like that at all	
214	they are honoring him in his death	
215		AE: they were rich 'cause
216		they could afford to leave all this on the
217		boat
218	right	and just XXXX
219	they can afford to	
220	just cast off all this treasure	
221	right	
222	so yeah	
223	says a lot	
224	doesn't it	
225	just that one line	
226	high up over his head they flew his shining banner	
227	then sadly let the water pull at the ship	
228	watched it slowly sliding to	
229	where neither rulers	
230	nor heroes	
231	nor anyone can say	
232	whose hands	
233	open	
234	to take that motionless cargo	
235	now what would they probably have done to the ship	
236	as they send it	
237	floating off	
238	out of the harbor	
239	they would have scuttled in	BE: sunk it
240	probably have the bilge	
241	bung hole	BE: they would've sunk it
242	out	

	TEACHER	STUDENT(S)
244	so that as it's going out it's filling with	
245	water	
246	and	
247	would settle down into the deep	
248	now would it be still	
249	prey to	
250	pirates and	
251	grave robbers	
252		BE: not really
253		there in the water
254	not if it's 100 feet below even	
255	'cause these do not have diving	
256	bells	
257	do they	
258		(multiple no's and chuckles)
259	I mean	
260	if it's down there it's gone	
261	and it's cold water up there too	
262	no one is going to go diving for that ship	
263	so it's just preserved	
264	so that's interesting	
265	is that Christian	
266		RJ: no
267		I think it's celtic
268		because
269		uhm they believed that they go
270		and it's kinda like a ship ride
271		to the other world
272	uhum	and it's like
273		uhm
274		in that celtic XXXX for them XXXX
		(members of class laugh)
275		RJ: I'm serious
276	yeah	they go to the islands
277		and learn things about their lives
278		and themselves
279	very good	
280	and these are people who	
281	they are anglo-saxons	

student's point by giving a historical interpretation--that the text was manipulated by a monk, then he dismissed this view by invoking academic authority, "though that actually is not widely believed/ now" (044-045). The teacher then returned to the text.

The affect of these discourse moves on the part of the teacher was to send the message that seemingly authoritative interpretations from outside the text were not reliable; nor were they to count as authoritative interpretation of the text itself in this classroom. In and through his discourse actions, he was beginning to build the classroom understanding that they as readers they would construct their own authority for textual readings. He read on, asking students questions to elicit their comprehension of the events in the story: "who had requested these obsequies" (051); "what are obsequies" (054), until he asked them to draw a conclusion "does that sound Christian" (060). When he received no response from students, he gave his own answer: "sounds pretty seafaring to be Christian" (062). Having established a first possible reading of the text as reflecting a Christian culture, the teacher next recited specific lines of text that evoked a reading of a pagan culture. After reciting the lines he asked "still sounding Christian" (130), which he followed with "I don't remember where in the Bible it says/ when someone dies/ tie them to the mast/ not tie them/ but set them by the mast/ and heap them with treasure/ I don't think that's/ in there" (134-141).

He asked students to consider an alternative interpretation "where might that tradition come from" (142). A student mumbled a response that was too

quiet for the teacher to hear. The teacher recited more text, he referred to earlier textual references to the character they have not read about together and questioned why such mention is made as it is. He continued to recite and question, directing students to think about the cultural habits and values of the characters, ending with "is that Christian" (265). RJ answered immediately with "no/ I think its Celtic" (266-267) and explained why. Some of RJ's classmates laughed at his answer, suggesting they did not believe it was plausible or that RJ was serious. RJ responded quickly with "I'm serious/ they go to the islands/ and learn things about their lives/ and themselves" (275-278). The teacher immediately confirmed and affirmed RJ's response with "very good/ and these are people who/ they are Anglo-Saxons" (279-281).

When RJ made his interpretation from the textual readings in response to the teacher's question, he constructed the next step in making-a-case. He formulated a point or a thesis based on textual evidence. The teacher in his discourse method had provided the interactional opportunity for RJ to take this action. And in taking the action, in standing by it, and in having the action authoritatively confirmed by the teacher, the teacher and RJ had given the whole class the opportunity to observe that this is how one comes to form a thesis about one's reading of text.

Day 4: Teacher and Students Answer Quiz Questions

On the fourth day of the course, after a quiz on the homework reading, the teacher initiated a discussion of the three quiz questions. The section of

dialogue analyzed below reveals how through the heuristic effect of one quiz question and the way the teacher and students took up a discussion of answers to the question, another dimension of reading and of making-a-case was instantiated--making-a-case is a process of reasoning from evidence. The analysis also reveals how a nonGATE student AM's inappropriate reading of the question and subsequent inaccurate answer was not explicitly challenged. Instead, the teacher and several GATE students constructed more appropriate responses that served as models for how the reading was to be done (see Table 31).

The quiz question called for students to infer a character's role in the culture from the way he is written about in the text. The teacher gave the quiz question "so what was Ufrith's role" (004) and student AM (a nonGATE student) queried the question with "what was it" (005). The teacher repeated the question "what was it" (006) to which AM responded "oh about a guy who told the story about things that he planned" (007-010), as though the question were a different one. Despite AM's checking of the question, she appeared to have a different understanding of what the question was asking for. She answered as though the question were asking her to summarize what the text was saying about the character. The teacher overlapped the end of the student's response with "he stands against" (010), at which point JM (a GATE student) and another student jumped in with an answer more aligned with the question as to the character's role (011-015). Unidentified student XX completed JM's answer indicating each had been formulating a similar or related response. This pattern

Table 31

<u>Day 4 - Teacher and Students Answering Quiz Questions</u>

	TEACHER	STUDENT(S)
001	alright	
002	lets	
003	lets talk about some of these things	
004	so what was Unfirth's role	
005		AM: what was it
006	what was it	
007		AM: oh
008		about a guy who told the story
009		about
010	he stands against	things that he planned
011		
012		JM: he kind of questions Beowulf
013		Beowulf's
014		XX: power
015		JM: power
016	he does	power and bravery
017	he questions	
018	that's right	
019	yes	
020	and in fact Brecca won the swimming event right	
021		
022	but that's what Unfrith said	XX: yeah but then Beowulf
023		
024		BE: it was also to show
025		that
026		uh
027		people were jealous of Beowulf and
028		and his power
029		and he was questioning more
030		Beowulf's wisdom
031	yes though Brecca did say that uh	not his power
032	that Beowulf was defeated	
033	I mean Unfrith said that Brecca beat	
034	Beowulf	
035		BE: yeah
036		yeah
037	but that's true	
038	your other points are excellent right	
039		
040	it makes him	
041	doesn't it make him more real	
		yeah

	TEACHER	STUDENT(S)
042	that this very powerful	
043	and it makes the story more believable	
044	that there would be these jealous southern warriors	
045	who just couldn't believe Beowulf could be	
046	as good as he seems	
047	he seems	
048		*(BE has his hand raised)*
049	yes	
050		BE: also uh
051		it makes it more believable
052		when he launches into the tale of the giant sea dragon
053	yes	
054	it also gives Beowulf an opportunity to say	
055	what really happened	AM: yeah
056	so	
057	and its not as if he's only bragging	
058	he's rebutting	
059	an accusation really	
060	a denial of his power	
061	so it	
062	it has a very powerful dramatic affect	
063	doesn't it	
064	let's us see more about Beowulf	
065	get more of a rich sense of character development	
066	both of the other Danes	
067	you know	
068	Unfrith just being one	
069	had the same character	
070	alright	
071	anything else	
072	these are all good things	
073	Ann	*(AR smiles and shakes her head)*
074	just basically that sums it up	
075	ok	
076	alright	
077	that's fine that's basically it	
078	What are some of Beowulf's unusual requests	

of not challenging inappropriate interpretation of what was being asked for, or an inappropriate response was repeated throughout the course. Also repeated was the immediate follow up with one that did serve the expectations of the reading and making-a-case process. The teacher and GATE classmates do not explicitly correct the nonGATE student's inappropriate interpretation. Instead, they respond by modeling an appropriate answer.

In keeping with the discourse rules, no one challenged AM's inappropriate interpretation of the question. Students offered another response which was appropriate, the teacher confirmed the answer ("he does/ he questions/ that's right yes [016-019]), and he took it up with an elaborative link to an evidentiary textual reference--"and in fact Brecca won the swimming event right" (020). Student BE (also a GATE student) elaborated upon the teacher's response: "it was also to show/ that /uh/ people were jealous of Beowulf and and his power/ and he was questioning more/ Beowulf's wisdom/ not his power" (025-029). The teacher accepted BE's interpretation with a "yes though," a yes . . . but response structure. By doing so, he acknowledged BE's reading as viable and challenged it at the same time with a textual reference (031-034). BE acknowledged the teacher's point with "yeah/ yeah (035-036). Other analyses of classroom interactions indicate that in this classroom the practice of dual acknowledgment and challenge was a common response to interpretations by all students. In the beginning weeks of the class, GATE students' answers were challenged more often than nonGATE student interpretations, but this pattern equalized after a few months as the nonGATE students increasingly were

more appropriate in their take up of practices. Interpretations no matter who gave them or how original or interesting were held as challengeable and expected to be challenged as a way of building richer interpretations.

This pattern is evident in the next interaction in this sequence. After affirming BE's points as excellent, the teacher built on the apparent contradiction in the interpretations by pointing out that such contradictions in character make Beowulf seem more real and the story more believable, again tying the interpretations back to the text to build another interpretation. As the teacher built his argument, BE raised his hand to interrupt. The teacher called on him. BE added another piece of textual evidence to the thesis the teacher had made: "also uh/ it makes it more believable/ when he launches into the tale of the giant sea dragon" (050-052) in keeping with the teacher's shift in focus from the original question (the role of the character) to the way the lead character is drawn in the text. The teacher responded with a confirmation and another interpretation built upon his and BE's combined interpretations ("yes/ it also gives Beowulf an opportunity to say/ what really happened" [053-055]), to which student AM responded "yeah" (055). AM's response suggests she had been following the logic of the case the teacher and BE had been making. Her response further suggests that she had the opportunity to follow the evidentiary reasoning process of making-a-case.

The teacher and BE had been giving points they interpreted from text and using those points and other textual references to link to related points. In one sense, the discussion quickly wandered from the original intent which was to

answer the quiz question. In another sense, the discourse has stayed very much on course if the objective was to provide all students (as immediate participants or as participant observers) in the class with the opportunity to build readings for the text using the making-a-case process. Regardless of the stated objective, this interactional segment is typical of the discussions following the reading quizzes in that answering the questions became an opportunity to practice making-a-case for readings.

Four Interactions on Day 7: Reversals in Discourse Patterns as Students Talk More and Teacher Talks Less

By the seventh day of the course, noticeable changes were occurring in interactional patterns on the floor of the classroom. The teacher talked less and students talked more. This section presents analyses of three brief segments of discourse from the seventh day to show the nature of these discourse changes. In the first discourse segment, the students made extensive inferences which the teacher briefly acknowledged; in the second, at the teacher's request, students provided extensive "so what" responses; and, in the third, the teacher called for a student's question, confirmed it's validity, but did not take it up.

As in the previous analysis, the discourse segments occurred during a post reading quiz. In the post quiz discussions on Day 4, the students talked more than they had on the first and second days of classroom interaction, although the teacher still talked more often and for longer periods than the students. A pattern of increasing student discourse engagement was visible over

the first 7 days, and this pattern was sustained during quiz discussions throughout the remainder of the course.

Day 7: Teacher Accepts Student Inferences

In the first segment (see Table 32) as students answered the quiz question, the teacher responded to a student's answer by restating it and asking a question that called for an extension of the point the student was making: "he takes on the guilt himself/ what would be another way of saying that" (001-002). Over the next five interactions, the teacher made only brief responses that served to acknowledge students' contributions and to reinforce his role as conversational gatekeeper. When student RS says "well he had to do that/ it was the will of God that he needs to go/ everyone else was the enemy except for him" (005-007), the teacher responded with the brief "uhuhm" (008). He responded to confirm and affirm RS's expansion of the reading but made no attempt to restate, elaborate, or to build on it as was his pattern in the first 2 days of instruction. In the Interactional space the teacher left open, student JM jumped to give her reading: "I was thinking maybe he thought that/ maybe God created the dragon to challenge him/ and therefore/ maybe he also foresaw that because the dragon was coming that he wouldn't be able to deal with the dragon/ but/ he saw the decline of the xxxx glory/ that it would happen" (009-018). Whereas RS's answer had been assertive and declarative in its claim, JM's response was more tentative, a report of her "thinking," with three qualifying "may be's." RS could be said to have asserted a claim, while JM was offering a

Table 32

Day 7 - Teacher Accepts Student Inferences

	TEACHER	STUDENT(S)
001	he takes on this guilt himself	
002	what would be another way of saying that	
003	just uh	
004	possibly	
005		RS: well he had to do that
006		it was the will of God that he needs to go
007		everyone else was the enemy except for him
008	uhuhm	
009		JM: I was thinking maybe he thought that
010		maybe God created the dragon to challenge
011	another test	him
012		and therefore
013		maybe he also foresaw that because the dragon was coming
014	uhuhm	that he wouldn't be able to deal with the
015	uhuhm	dragon
016		but
017		he saw the decline of the xxxx glory
018	ok Larry	that it would happen
019	and then Bert	*(LM and BE have hands raised)*
020		
021		
022		LM: as a king you are responsible for what
023		your
024		uhm
025		the people in your country do
026	right	
027		and uh they like
028		they go attack another country then
029	the buck stops here kind of thing	
030		yeah
031	uhum	
032	ok Bert	
033		BE: I thought it was
034		it was punishment for something he had
035	uhum	done
036		
037	uhum	that God was visiting on his people
		(JB has raised her hand)
038	Jerry	
039		JB: was there anything that Jesus Christ
040		did that that could be thought as though he had sinned

possible hypothesis that was not quite yet a claim. The teacher acknowledged her contribution with "another test" (011) and two of the same "uhuhm's" (014–015). This interaction makes evident that in this classroom one can offer formative thinking, ideas that are still in the making, that haven't yet been fully formed into claims the student is ready to argue for with evidence. Both are aspects of the making-a-case practice students were building. Before a claim can be asserted, it needs to be shaped and tested, as JM was doing and as the teacher's discourse style had previously encouraged and was now reinforcing.

Next, when LM and BE presented their responses to the teacher's question, they were greeted with similar confirming responses from him. LM read the character's guilt by referring to his role as king and his actions—"as a king you are responsible for what/ your/ uhm/ the people in your country do/ and uh they like/ they go attack another country then" (022-025). The teacher jumped in to present the thought he believed LM was making "the buck stops here kind of thing" (029). To which LM said "yeah" (030). BE added, "I thought it was/ it was punishment for something he had done/ that god was visiting on his people" (033-035). Again the teacher responded with "uhuhm" (037) leaving the space open again for a student to take.

JB stepped into the interactional space with a question "was there anything that Jesus Christ did/ that could be thought as though he had sinned" (039-040). JB's question showed she was making a connection to the previous discussions about whether Beowulf is a Christ figure and Beowulf is a Christian text. She was relating the students' current readings of the text—regarding

Beowulf's guilt arising from failed leadership responsibility or as divine
punishment to the earlier questions about his role as an Anglo-Saxon Christ
figure. She requested information from the teacher about Jesus Christ's actions
that might parallel Beowulf's. JB had taken up an action previously performed
by the teacher and in so doing has had a similar affect in shaping the discourse
as the teacher and so may be said at this moment to have assumed the role of
teacher. She asked a question that put the teacher into the role of student. He
was expected to provide information that was being requested by the student as
teacher, to further enrich the discussion so that it could move forward in the
direction of the new focus JB had invoked.

In this segment on the seventh day, we can observe the teacher and
students reversing previous interactional roles and discourse patterns. The
teacher, in offering less information, provided more space for students to do so;
in his brief, positive responses he built expectation for students to provide the
information and to maintain the case-making structure of the discourse; and
through these actions and the resulting interactional structures that were built, he
can be said to be handing over the role of teacher which was taken up by
students.

Day 7: Teacher Requests "So What" Responses

As ascertained through ethnographic analysis and through interviews of
the teacher and students, fundamental to "making-a-case" for a reading in this
classroom was what the teacher called "so what" thinking. (Refer to Chapter

VII for previous discussion of making-a-case relationship with "so what" thinking.) In an explanation of the kind of writing he expected from the students made during a previous event, the teacher explained what he meant by "so what" thinking. Students were always to be thinking about significance or asking themselves "so what?" about something they read or an interpretation they made of a reading of the text. The first quiz question on Day 7 included the teacher's explicit request to consider "so what": "Contrast the narrator's account for who's responsible for the rampaging with Beowulf's account, and so what?" Therefore, students were being asked once again, in a different situated context, to include "so what" thinking in their reading and writing in this classroom. In this next segment, taken from the discussion that followed the quiz, we can observe the teacher and students talking "so what" thinking into being in a particular way (see Table 33).

The teacher initiated with "we have a serious dragon on our hands/ well/ so/ so what about all that/ there is this contract/ are we supposed to make something of it/ is it random" (001-007). JJ attempted a "so what" answer: "Well/ he like takes it upon himself/ like/ to go and conquer the dragon because he's/ filled with guilt/ but/ he like/ that is was his fault/ that he tries to do it all by himself/ that's/ that's why he does that" (009-019). Given the teacher's criteria for a "so what" response, JJ made one, as is confirmed by the teacher's response "so he does/ yeah (021-022). Students JM and AE asked for and were granted permission to give their "so what" answers. Their actions and the teacher's subsequent confirmations of their answers confirm what had come to

Table 33

Day 7 - Teacher Requests "So What" Responses

	TEACHER	STUDENT(S)
001	we have a serious dragon on our hands	
002	well	
003	so	
004	so what about all that	(JJ raises his hand)
005	there is this contract	
006	are we supposed to make something of it	
007	is it random	
008	JJ	
009		well
010		he like takes it upon himself
011		like
012		to go and conquer the dragon because he's
013		filled with guilt
014		but
015		he like
016		that it was his fault
017		that he tries to do it all by himself
018		that's
019		that's why he does that
020		(JM and RS raise their hands)
021	so he does	
022	yeah	
023	ok	
024	Joetta	
025	and then Rhonda	
026		JM: he's like the leader
027		so I mean
028		I think he kind of sees that he's the king
029		he
030		he's governed all the people
031		he sees it as his responsibility if there's a
032		problem
033		to go and solve it
034		not to put blame on someone else
035		because that's not going to get anything
036		solved or anything
037	no	
038		AE: well it seems kind of wierd
039		that he's
040		that it's
041		it's not his fault that the dragon came out
042		and burned everybody's town
043		but but
044		he takes it on himself
045	yeah	

	TEACHER	STUDENT(S)
046		JM: yeah but being the king he takes on
047		he takes on his people's mistakes
048	right	
049	so that's	
050	you know	
051	these are all really interesting points	
052	and and	
053	as I had mentioned before	
054	the poet does	
055	make it clear from the outset	
056	that there is a very believable	
057	understandable sequence of events that	
058	brought out that dragon	
059	that had nothing to do with Beowulf	LL: he's obligated
060	so	
061		he's obligated
062	pardon	
063		it's almost like
064		if I went over and
065		and poked Angela
066		and Angela sort of went crazy and killed
067		everybody
068		I mean even if it was my
069	yeah	
070	I would still as the teacher	
071	be responsible	
072		you'd still have to stop it even
073		I mean even if it was my fault and
074		everybody was crazy
075	that's right	
076	so let's not awaken the sleeping dragon	
077	(chuckle)	(laughter)
078	Rhonda	
079	what were you going to say	
080		RS: oh that
081		I mean
082		are we supposed to think that Beowulf
083		like he has a deeper understanding of
		everything

be understood as the way reading is done in this classroom: there is no single answer to questions calling for interpretations.

During the next set of interactions (053-076), GATE student LL took up the role of teacher and provided an real world analogy in the manner already established by the teacher during previous sessions of whole group classroom discourse. LL said "he's obligated" (059 & 061) as a succinct way of summarizing an interpretive "so what" about Beowulf's actions. When the teacher probed with "pardon" (062), LL explained by comparing the situation instigating Beowulf's actions with hypothetical classroom events—"it's almost like/ if I went over and/ and poked Angela/ and Angela sort of went crazy and killed/ everybody/ I mean even if it was my" (063-068). The teacher signaled he understood the point she was making through her comparison by saying "yeah/ I would still as the teacher/ be responsible" (069-071). LL's response illustrates she agreed with the way he was understanding her analogy: "you'd still have to stop even/ I mean even if it was my fault and/ everybody was crazy" (072-074). In a follow-up interview, LL explained that even as she was articulating the analogy to support her point, she was also testing her point to see if she was accurate in interpreting what the teacher meant by a "so what" response. LL's analogic response makes visible two of the functions of such responses. They teach by modeling socially appropriate and academically competent response; and they test for appropriateness the continually emerging expectations for what counts as appropriate and competent performance.

This Day 7 segment also demonstrates how, even though they could take up the role of teacher themselves, the students looked to the teacher to establish final authority over their interpretations. The teacher was observed taking up that role in lines 051-059). He confirmed and affirmed the students' interpretations with "these are all really interesting points/ and as I mentioned before/ the poet does/ make it clear from the outset/ that there is a very believable/ understandable sequence of events that/ brought out that dragon/ that had nothing to do with Beowulf." In speaking as he did, the teacher was also linking student interpretations to his own which added authority. However, by adding his authority, the teacher did not mean to detract from students experience of the efficacy of their interpretations. They were not expected to mirror the teacher's interpretations. Rather, this sequence sends the message that in this classroom students were expected to make their own interpretations based on close readings of textual information, and their interpretations were to be negotiated with the teacher's interpretations as a co-reader. By casting himself as a co-reader, albeit a more practiced and sophisticated one, subject to the same rules for readings as the students, the teacher offered his readings as standards to which students may aspire while engaging with them through discourse to participate with them in achieving the expectations for performance to which he held them and himself. This analysis of the reading culture will be readdressed from a different perspective through the analysis of another discourse segment on Day 16 when a student challenged the teacher's reading.

Day 7: The Teacher Affirms a Student's Question Without Taking It Up

In this discourse segment, which occurred on the same day immediately after the previous section, the teacher called upon a student to bring her question to the floor of the classroom. What is telling about this segment is the strong affirmation of the role of student questions as valuable in and of themselves, without attachment to answers. An answer when it follows a question, assumes focal identity and gives the question an auxiliary role (Polanyi, 1958). In so doing, an answer eclipses a question's significance, relegating it to secondary status, from which it is perceived as subservient to the primacy of an answer, and thus less worthy of attention. This teacher distinguished the status of questions by addressing them separately from answers and in so doing validated their primacy for engaging in "so what" thinking and in making-a-case for that counted as reading in this classroom (see Table 34).

In the classroom side talk that had occurred as the teacher was responding to LL's analogy, RS had begun to ask a question of another student. The teacher had overheard RS and asked her to repeat it: "Rhonda what were you going to say" (001). His question served two functions: (a) It acknowledged that what Rhonda had been doing was appropriate even though not originally addressed to the whole class, and (b) it brought Rhonda's question to the floor of the classroom for public consideration. RS asked "are we supposed to think somehow that/ Beowulf/ like he has a deeper understanding of/ everything" (002-005). RS's question was possible because

Table 34

Day 7 - Teacher Affirms Student Question Without Taking It Up

	TEACHER	STUDENT(S)
001	Rhonda what were you going to say	
002		RS: are we supposed to think somehow that
003		Beowulf
004		like he has a deeper understanding of
005		everything
006	maybe	
007	that's an interesting point isn't it	
008		RS: because eveyone else
009		you know all the common people
010		might have thought that it was you know
011		slaves that did it
012		but are we supposed to think that maybe
013		he has deeper understanding
014	pretty good	
015	pretty good thinking	
016	just to raise the question	
017	shows some pretty good thinking there	
018	had you thought about that question	
019	Rosemary	
020	I hadn't really	
021		RJ: not really
022	no	
023	hmm	
024	Matt what about you	
025		MS: I hadn't thought about that one either
026	(T & Sts giggle)	
027		
028	seriously	
029	it shows	
030	it suggests a greater depth of consciousness	
031	here	
032	that I think might be	
033	supported by other parts of the poem	
034	that's very interesting	
035		BE: so he might have
036		taken the stance
037		that if the dragon hadn't come out then
038		it would have come out later
039		if it came out later he wouldn't have been
040		there to handle it
041		and somebody else might have been there to handle it
042		who wouldn't have been able to handle it
043	yeah	

it was built upon the previous interpretations of Beowulf's character and the "so what" interpretations of his actions the teacher and students had talked into existence. The teacher responded to RS's question by not answering it himself, and not redirecting it to the class for student answers. In saying "maybe" (006) "that's an interesting point isn't it" (007), he held back the answer and focused the groups' attention on the question itself. Encouraged to continue by the affirmation, RS added a rationale for the thinking underlying her question, which, in keeping with what counts in the class, was textually based: "because everyone else/ you know all the common people/ might have thought that it was you know/ slaves that did it/ but are we supposed to think that maybe he has deeper understanding" (008-013). The teacher responded with another affirmation: "pretty good/ pretty good thinking/ just to raise the question/ shows some pretty good thinking there" (014-017). His response identified the question as an artifact of "pretty good thinking," thus conceptualizing that good questions come from "good thinking." Saying "just to raise the question/ shows some pretty good thinking there" served to validate the student's thinking as a model of effective thinking/interpreting/reading to which the other students might aspire. His response also confirmed that raising a good, thoughtful question was sufficient to signal a significant intellectual and academic accomplishment in this classroom.

He corroborated these messages when next he said "had you thought about that question/ Rosemary/ I hadn't really" (018-020). He gave the reading a powerful compliment when he confessed that he, the more sophisticated

reader, had not thought of that question. He was also doing something more when he questioned GATE student RJ about whether she had thought of that question. She responded "not really" (021). As a GATE student, she did not come up with that question or one similar. The interaction had the affect of sending the message that a GATE student identity does not translate automatically into having intellectual power and facility. Since interview and survey data indicates that students are very aware of their GATE of nonGATE status, this is a powerful message telling them how the teacher views student capability and institutional labels.

The teacher had made his point and then he undercut the possible competitive edge of his question by lightening his tone when he asked another student who was not GATE "no/ hmm/ Matt what about you" (022-024). Matt played along with a similar facetious tone "I hadn't thought about that one either" (025). The teacher and students giggled. A significant point about capability and performance had been made, but lightly, to imply that this common understanding of a student eclipsing the teacher and other students was to be accepted as ordinary and as available to all students.

To be certain that the second lighter message did not cancel out his first message regarding the quality of the student's question, the teacher said "seriously/ it shows/ it suggests a greater depth of consciousness/ here/ that I think might be/ supported by other parts of the poem/ that's very interesting" (028-034). The teacher had built upon his original confirmation by referring to a criteria for good reading that had already been established—textual support for

theses. Student BE supported the teacher's confirmation and added to it with an interpretation of the character's behavior to indicate he had the kind of understanding student RS was questioning: "so he might have/ taken the stance/ that if the dragon hadn't come out then/ it would have come out later/ if it came out later he wouldn't have been there to handle it/ and somebody else might have been there to handle it who wouldn't have been able to handle it" (035-042). In the teacher's and BE's treatment of RS's question, they transformed it into a "hypothesis," arising from the type of question that is a worthy heuristic for initiating the pursuit of a thesis from which to make a case.

Day 16: The Teacher Affirms and Takes Up a Student's Question

In this next segment of discourse, the teacher is again observed affirming and taking up a student's question. This time, the teacher reasked the question to the whole group whose members responded with answers he confirmed but indicated were incomplete. This section makes visible how student answers to questions about reading were constructed as necessary steps in constructing making-a-case thinking, and should be considered as stepping stones in a continual process of questioning and answering to build understanding and logic (see Table 35).

Student PB asked the question "how did he know" (001), to which the teacher replied with confirmation and affirmation "yeah/ well that's a good question" (002-003) before redirecting the question to the class "how DOES the

Table 35

<u>**Day 16 - Teacher Affirms and Takes Up Student's Questions**</u>

	TEACHER	STUDENT(S)
001		PB: how did he know
002	yeah	
003	well that's a good question	
004	how does the narrator know all this	
005	information	
006		(multiple student responses)
007		XX: he made it up
008		BE: he wrote it
009		XX: he made it up
010		BE: he wrote it
011	it's almost omniscient isn't it	
012		LL: isn't he writing it though
013		as though he's one of the pilgrims
014		(multiple student responses)
015		XX: he is
016		PB: like no one knew
017		MR: he's making observations
018	I think mostly it's observations	
019	but there are times when he does seem to	
020	get into the person's head	
021		PB: he knows too much
023	yes he knows too much	
024	sometimes	
025	ok	
026	Angela	

narrator know all this information" (004-005). In redirecting the question, he was reconnecting it to answer and using it as a subsidiary pointer to other, related ideas. Students picked up the direction and called out simultaneously "he made it; he wrote it; he made it up; he wrote it" (007-010). The teacher in keeping with his practice, made a brief response "it's almost omniscient isn't it" (011). In so doing, the teacher confirmed the students' responses and elaborated upon them "it's almost omniscient." By adding "isn't it" he turned his elaboration into a question for the group to consider. Four student answers (LL, XX, PB, MR) were audible among the din of multiple student responses. The teacher responded to MR's more audible answer ("he's making observations" [017]) to confirm and elaborate with the "yes . . . but," confirmation/challenge construction. "I think mostly it's observations/ but there are times when he does seem to/ get into the person's head" (018-020). PB jumped in to confirm and elaborate with "he knows too much" (021). The teacher confirmed and restated PB's addition "yes he knows too much" (023), then added on the qualifier "sometimes" (024). Again, the teacher confirmed and challenged. The answer was right, but there was more to it than was expressed in that answer. He did not end the interaction by providing a definitive answer, but rather moved on to call on another student who changed the direction of the discussion.

In this chain of interaction, the teacher as discourse gatekeeper and authoritative reader was constructing with students his and their roles in asking questions and in providing answers about text. Students should be askers and

answerers of each other's questions about text. Though he would confirm their answers, ask questions, and add information, he would not provide definitive answers; in fact, answers would often occur in the form of questions. The expectations for reading visibly under construction in this segment are that students should regard their classmates' answers as well as their questions about text as worthy of serious attention, and as potential questions for further analysis and thinking. This message is now available to be linked to the making-a-case thinking that is under group construction. Theses, having emerged from hypotheses, remain open to question as do the successive points that are made to construct a reasoned argument for them. An answer once given is never complete; and so, a point once made is never closed; the discussants simply move on.

Day 16: A Student Challenges the Teacher's Reading

As I have shown in previous analyses of discourse segments, the teacher's role is constructed to make him the ultimate authority about textual readings; he expects he will always hold that authority and students look to him to exercise it. However, this authority is mediated by his assumption of other dimensions of his role. He also acts as a co-reader who, given the way readings are defined in this classroom as being under continual construction, does not provide final definitive readings. Instead, a responsibility of his role is to question in order to keep readings open. In addition, he hands over his role of

teacher to students who take it up to engage in making-a-case practices and to assume authority for their voicings of readings.

In this section, analysis of a discourse segment on Day 16 shows how students exercise the power for their own readings that the teacher has handed over during previous interactions. They challenged the teacher's reading of the text (see Table 36). The challenge began with the teacher asking a textual question: "who is this person" (001). BE and PB responded respectively with "their guide" (002) and "their narrator" (003). The teacher then confirmed, renamed the character, and elaborated: "well/ he's their host/ he's the host/he is joined by these/ he's in the tavern and/ these twenty-nine pilgrims come/ and/ he then sort of is the moderator/ through this whole/ he goes with them/ on this pilgrimage" (004-014). RJ questioned the teacher's reading with "isn't there another host who is the/ actual host" (015). The teacher answered with a qualified negative: "I don't think so" (016), to which multiple student voices were heard challenging his answer (017). The teacher responded by twice reasserting his answer "well he's the host/ he's the host" (018-019).

Rather than provide textual evidence to support his reading, the teacher relied upon his authority to empower his point. However, the students who had come to understand how one is to make a case for a reading in the classroom and how their interpretations have authority if they can be supported with textual evidence, challenged the teacher's reading. JM began by asking the teacher "would he describe himself as/ as a striking man with bright eyes" (020-021), to identify the location in the text of the host the teacher is referring to. The teacher

Table 36

Day 16 - Students Challenge the Teacher's Reading

	TEACHER	STUDENT(S)
001	so who is this person	
002		BE: their guide
003		PB: their narrator
004	well	
005	he's their host	
006	he's the host	
007	he is joined by these	
008	he's in the tavern and	
009	these twenty-nine pilgrims come	
010	and	
011	he then sort of is the moderator	
012	through this whole	
013	he goes with them	
014	on this pilgrimage	
015		RJ: isn't there another host who is the actual host
016	I don't think so	
017		(multiple student voices respond)
018	well he's the host	
019	he's the host	
020		JM: would he describe himself as
021		as a striking man with bright eyes
022	it says	
023		RS: yeah and then he says I'm not very xxxx or something
024	oh wait where does it say that	
025		RS: near the end
026		PB: the very last person
027		well it would because
028		on page thirty-four it says [she reads]
029		there was a xxxx also known and they were
030		calling him xxxx
031	yes right	

	TEACHER	STUDENT(S)
032		PB: and then he says
033		(she reads) riding and xxxx finally myself
034		and he doesn't include the host there
035		but when he's telling each one he says our host
036	ohhhhh	now wait
037		after that
038		he gives like a little thing about each person
039		it says right here
040		[she reads] and then he says our host
041	where does he say our host	
042		(multiple student voices give page numbers)
043		BE: page forty-one
044		XX: our host
045		JM: [reading] he was a very striking man our host
046		MS: yeah forty-one
047		XX: forty-one
048		JM: marshall in a hall
049	oh uhh	
050		BE: look at forty-one
051	ok he's ok	
052	alright	
053		PB: but he's
054		isn't he talking about himself
055		it says right there
056		it says on page thirty-four
057		it says
058	yeah I know	
059	I think there's a host at the Tabbard Inn	
060	and then he is the host	
061	but that is not the person who goes with	
062	them on the trip	
063		(multiple student answers)
064	does he go	
065		
066	well it does say the words of the host	
067	in between a couple of tales	
068	it says the words of the host	
069	to	
070	you know a character	
071		
072	well hmmmm	
073		(students talk among themselves)
074	well	
075		XX: maybe it's a mouse
076		XX: maybe it's one of the horses
077	it might be a horse named host	
078		yeah (laughing)

	TEACHER	STUDENT(S)
079	ok no he went too	
080	so the	
081	the first person narrator is not the host	
082	that's true	
083		(*students talk among themselves*)
084		BE: wow you've been reading this for
085		years
086		and you never even xxxx
087	I haven't honestly thought about this for a	
088	while	
089	well	
090	you know	
091	you know	
092	uhm maybe it is Chaucer's voice	
093	because	
094	uhm	
095	after the Clerk's Tale there's Chaucer's	
096	envoy to the Clerk's Tale	
097	there's the tale of Sir Topaz who says it's	
098	Chaucer's tale	
099	so maybe that's	
100	maybe it is Chaucer's voice	
101	I hadn't thought about that	
102	alright	
103	well what	
104	we talked about the knight	
105	we talked about the son	
106	we talked about the yeoman	
107	uhm	
108	let's look at the nun	
109	the Prioress	

had been reading the text and began to address JM and the class by saying "it says" (022). However, he was cut off by RS who had recollected from her previous reading of the text another reference to support RJ's reading. She referred to the recollected section "yeah and then he says I'm not very xxxx or something" (023). The teacher handed over the role of teacher to RS and her classmates when he next asked "oh wait where does it say that" (024). RS looked for the section of text for him and the rest of the class whose body language suggests they were following the argument and referring to their texts to find the section. RS guided the search with "near the end" (025). PB found the reference and jumped in to elaborate, adding another textual reference: "the very last person/ well it would because/ on page thirty-four it says/ [she reads] there was a xxxx also known and they were calling him xxxx" (026-030). The teacher found the place in the text and encouraged the contribution with "yes right" (031). At this point in the sequence of interactions, the whole class of students was engaged in the attempt to make a case to the teacher to prove the hypothesis the students held in common that there are two hosts in this text, not a single host as he had read. The teacher was following their case building in the role of engaged student.

PB added more textual evidence when she said "and then he says [she reads] riding and xxxx finally myself/ and he doesn't include the host there/ but when he's telling each one he says our host" (032-035). When the teacher, who had been reading along in the text, said "ohhhhh" (036) he signaled that he had come to an understanding. However, PB was not willing to relinquish her voice

and her public space on the floor. She said "now wait" (036) and kept her authoritative position. From it, she gave more textual evidence "after that he gives like a little thing about each person/ it says right here/ [she reads] and then he says our host" (037-040). The teacher acknowledged her position and asked for the exact location in the text of her evidence ("where does he say our host" [041]). Multiple student voices answer the teacher's question. Four louder voices are audible on the tape (042-048).

The teacher found the reference and read it. He acknowledged as he read "ok he's ok/ all right" (051-052). PB continued to question the teacher to forward her claim "but he's/ isn't he talking about himself/ it says right there/ it says on page thirty-four/ it says" (053-057). The teacher jumped in as she was speaking to confirm that her claim had merit given the textual evidence. He articulated the claim the students had been making—that there is more than one host—by identifying who the two hosts were: "Yeah I know/ I think there's a host at the Tabbard Inn/ and then he is the host/ but that is not the person who goes with/ them on the trip" (058-062). He followed up his articulation with a question, as much to himself as to the students: "does he go" (064). His question served to rechallenge the reading which now he and the students were making. Multiple student voices responded (063). The teacher answered his own question as he skimmed through the text "well it does say the words of the host/ in between a couple of tales/ it says the words of the host/ t/ you know a character" (066-070). He followed his answer and continued pursuit of textual

evidence with a "well hmmm well" (072-074) as students talked among themselves.

By this point in the conversation, the teacher had stepped down from his gate keeping role on the floor of the classroom to look for further evidence to either confirm or challenge the claim he had temporarily come to accept given the evidence students had provided. His act was both a temporary, but limited confirmation of the students' success in making their case and a challenge to its authority. He had not quite let go and admitted they had succeeded in providing a more convincing reading. He was still looking for the evidence that would convince him, and thus also modeling to them the necessary extent of "making-a-case."

In prior class discussions when students' readings were found wanting or were challenged, they were sometimes acknowledged with humor. In this instance, a student stepped onto the floor to make a humorous comment to the teacher to defuse the seriousness of the moment. The student's comment and the teacher's response indicate the gesture is in keeping with the social protocol of the classroom for dealing with competitive moments during which an exchange of power is negotiated. The student said "maybe its' a mouse" (075). Another student said "maybe it's one of the horses" (076). The teacher responded in a light tone "it might be a horse named host" (077) to which a student responded "yeah" (078) as s/he laughed.

Throughout the interchange, the teacher continued his search for textual evidence. He found it and reported "ok no he went too/ so the the first person

narrator is not the host/ that's true" (079-082). The teacher has admitted the students' reading is a more authoritative one than his given the textual evidence. Most of the students talked among themselves in response to the teacher's admission. BE said loudly enough for the class to hear "wow you've been reading this for years and you never even xxxx" (084-086). The teacher provided a reason for his less authoritative reading: "I haven't honestly thought about this for a while" (087-088).

Immediately, the teacher extended his response to incorporate the new reading into forming a new hypothesis "uhm maybe it is Chaucer's voice" (092). He gave a reason for his hypothesis that was tied to the text (093-101). Each of these actions followed the first steps in making-a-case thinking. By acting in this way, the teacher was modeling the way in which hypotheses about the significances of readings can evolve from reading difficulties. This is a link to the class motto "If anything is odd or inappropriate or confusing or boring, it is probably important." The teacher moved from confusion about an aspect of the text to a hypothesis evolving from "so what" thinking. In saying he had not thought about this topic previously, the teacher was signaling that he was constructing this way of thinking in the moment, in keeping with what he expects of his students. Ideologically, the effect of his actions was to implicitly send the message that this kind of thinking is more powerful and more authoritative than any "fixed" reading that he might previously have made. In terms of power relationships, as the role model for teaching in this classroom, he has indicated that the powerful position is not so much knowing "that," but

knowing "how" when knowing "that" is inadequate. Students knew how to make a case, and he knew how to build on the understandings that were constructed from the case-building to expand to the next level of construction.

Day 16: Whole Group's Response to a Student's Display of Missing Cultural Knowledge

On the 16th day of instruction another dimension of what counted as reading emerged in the class post quiz discussion. Particular kinds of cultural knowledge are useful in order to understand textual terms, figures of speech, and allusions. The usefulness of cultural knowledge was foregrounded during the discussion when a student who lacked a particular kind of knowledge made herself visible (see Table 37).

The teacher was contributing his reading to the students' readings of the character's limited funds when KM, a nonGATE student, added "he had a herd of sheep though" (006). After she repeated her response at the teacher's request, two students laughed and smirked (008). Their actions pointed to a clash in expectations for reading. They considered KM's reading outside the range of expected performance. In response, the teacher took up KM's point using a matter-of-fact tone: "well/ let's look at that/that's an analogy" (009- 011). MS (a nonGATE student with experience in a previous GATE English class) mocked KM's response and reinforced his own status as a knowing student to nearby students by laughing as he said "he had a herd of sheep" (011). In a serious tone, BE clarified with "he had a flock" (012); and, in her

Table 37

<u>**Day 16 - Whole Group Responses to a Student's Display**</u>

<u>**of Missing Cultural Knowledge**</u>

	TEACHER	STUDENT(S)
001	yes	
002	if people didn't have money he gave them	
003	money	
004	he wasn't just	PB: and he didn't have much money
005	and he didn't have much money himself	
006		KM: he had a herd of sheep though
007	what	
008		KM: he had a herd of sheep
009	well	(two students laugh and smirk)
010	let's look at that	
011	that's an analogy	MS: he had a herd of sheep (laughing)
012		BE: he had a flock
013	we	KM: it was
014	we often say flock	well he did have a herd of sheep
015	but let's look at that	
016	because	XX: flock (mocking)
017	that's a good point	
018		KM: is that wonderful
019	it's on thirty-two	
020		KM: xxxx because I can't get through
021		these complicated analogies
022	ok	
023	well	
024	within Christianity	
025	the	
026	sheep are mentioned within Christianity	
027	lambs the lamb of God	
028	Jesus is the lamb of God	
029	we are the sheep	
030	the lord is my shepherd I shall not want I	(students around KM talk to her)
031	shall not lack for things	
032	this	
033	this is just a very	
034	the language of sheep	
035	is very	
036	you know	
037		LL: what page is that on
038	thirty-two	
039		
040	if you look at uhm	
041	the bottom four page lines	
042	[reads] for if the priest be foul in whom we	
043	trust no wonder that a common man should	
044	rust	
045	and shame it is to see	
046	let priests take stock	
047	a shitten shepherd and a snowy flock	
048		BE: what does shitten mean
049		(AR laughs)
050	shitten means probably	
051	it actually means defiled and dirty	

defense, KM restated her reading, "it was/ well he did have a herd of sheep" (013). The teacher confirmed BE's contribution and affirmed KM's reading with "we/ we often say flock/ but let's look at that/ because that's a good point" (013-017), while in side talk a student said mockingly "flock" (016).

The students' mocking actions (which did not reappear during the remainder of the first 30 days of class) were a direct contradiction of the expectations for the culture of the classroom spelled out by the teach during the class overview. During his talk to the class, the teacher had told students he wanted the classroom to be a place where students could take intellectual risks without danger of being mocked. The actions of the students indicate that not everyone in the class interpreted this incident as an occasion of failed intellectual risk-taking. The students who laughed considered their classmate's reading a display of missing knowledge they expected readers of the text to hold. When the teacher called KM's point a good one, he gave her response a positive affirmation with all the weight of his authority. Such an affirmation served to counter the students' disparaging remarks. KM indicated with "is that wonderful" (018) that she was pleased by the teacher's affirmation. She was having trouble and needed his assistance because she "can't get through these complicated analogies" (020-021).

The teacher explained the Christian analogy to KM and then recited lines from the text to illustrate what he meant. While he was reading aloud to the class, students sitting next to KM gave her their explanations of the analogy. BE again came to KM's aid. In his first response, BE attempted to counter the

mocking of the few students; in his next one, BE deflected attention from KM; and by playfully taking up the role of the unknowing student to make light of it, he made KM's lack of knowledge seem unimportant. Referring to a word in the portion of text just read by the teacher, he asked "what does shitten mean" (048), though, as BE later indicated to me, he was fully aware of its meaning. The teacher smiled and without missing a beat provided a matter-of-fact definition.

As this encounter demonstrates, the rules for maintaining a culture in which students can show their lack of knowledge as of Day 16 are still being negotiated. The teacher and some students were following the rules the teacher called for on the first day. Other students had yet to sustain their practice. Further interactions in which to construct a commonly held view of how to respond to students without adequate cultural knowledge is necessary in order for the class to establish the goal set by the teacher. The next discourse segment shows how the teacher through his gate keeping of the interactional space on the floor of the classroom contributed to a cultural expectation—that students' lack of particular kinds of knowledge useful for reading certain texts should be regarded by class members who have that knowledge as an opportunity to teach them. This expectation reinforces the premise that it is acceptable to publicly admit that you do not know something others might.

Day 16: Teacher Redirects Student Question to Group and Requests Student Knowledge

As previously conceptualized, the roles and relationships between individuals and the group as they construct a group intellectual ecology. a common understanding of literate academic practices, a shared ideology of reading, are based upon assumptions about authority, legitimacy and power. These assumptions inform social rules and protocols for action through which ways of knowing and academic practices are constructed and established as classroom routine and ideology. The purpose of this section is to make visible in more micro detail how through the teacher's physical orientation to students as well as through his construction of interactional spaces while gate keeping the floor of the classroom. he negotiated roles and relationships between students who lacked certain kinds of knowledge useful for reading the text and students who had that knowledge. He reinforced the meaningful role of students' authentic questions, the value of the floor of the classroom as one place to ask those questions and to seek answers, and the responsibility of students to assume the role of teacher in providing knowledge for the shared group reading process. In addition to observing how through this interaction the teacher provided opportunities for individual student's cultural knowledge to be woven into the reading process. the analysis shows how a student who had forgotten previously known knowledge reconstructed it with the assistance of the teacher and her classmates (see Table 38).

Table 38

Day 16 - Teacher Redirects Student Question to Group and

Student Directed to Answer

	Face	TEACHER	STUDENT(S)
001	G	love conquers all	
002	G	isn't that kind of a funny thing	(KM talks to students sitting near her)
003	KM	Kate Kate	
004			(KM stops talking and looks up at teacher)
005	KM	Thanks	
006	KM	ask us	
007	KM	what	
008			KM: what exactly is a rosary bead
009	KM	ok	I looked in the back it says rosary beads are
010			xxxx
011			XX: ohhhhh
012			PB: rosary beads or rosary
013	KM	if you've seen	
014	KM	a beaded necklace with a cross hanging	
015	KM	down	
016	KM	and then every	
017	G	is it every tenth bead	
018		(T looks at students)	(multiple student answers)
019			XX: every bead has a prayer
020			PB: every bead you say a hail mary
021			and every bead between you say an our father
022	PB	right	
023	PB	but how many little beads are there between	
024	PB	the big beads	
025			PB: there are like eight or something
026	KM	eight	
027	KM	then you say a hail mary for every little bead	PB: that's the whole way around
028	KM	and our father for every big bead	
029	PB	then you work	
030	KM	you just keep working	you go through every
031	KM	you just hold it as you go through and say	
032	PB	can you say it	
033	PB	can you say a hail mary for us	
034		(T watches PB)	hail mary
035			hail mary full of grace the lord is with thee
036			blessed art thou among women and
037			blessed is the fruit of thy womb Jesus
038			holy mary mother of God pray for us sinners
039			now and in the hour of our death
040	KM	ok that's one hail mary	
041	G	and then you would say	
042			(spontaneous student applause)

In a later segment of talk, during the class post quiz discussion on Day 16, the teacher overheard the same student, KM (observed asking a question in the previous sequence), asking her neighbor a question about a term used in the text. "What is a rosary? she whispered. In the previous section, her neighbors had been helpful in explaining a Christian metaphor. The teacher called out to KM. "Ask us" (006), he said, directing her to bring the question to the floor of the classroom.

After her last experience with publicly asking a question, and of having her question mocked by some students, KM could have understandably been reticent to make another attempt. However, she asked her question (008), and this time no one laughed. That KM asked and that no students laughed shortly after the previous interaction suggests a possible development in the culture of the classroom toward the expressed goal. When student asked for a clarification of KM's question (012), she took up the discourse pattern previously modeled by the teacher. Attention was directed to what was being asked in and through the question, not to what the question may have indicated about the student who asked it. Is it rosary beads or the rosary KM wanted explained? PB's question seemed to signal she was sufficiently knowledgeable about the subject—she could distinguish between knowledge about the beads and knowledge of the prayer that is said with them—to take up the role of teacher she seemed to be offering to take up.

The following analysis shows the rhythm of the interactions as the teacher's actions brought PB's knowledge forward to address KM's question.

The teacher began from the position of the teacher's role by explaining the configuration of the beads to KM, interrupting himself to ask questions of PB ("and then every" [016]) and the class ("is it every tenth bead" [017]) to clarify his information. Many students responded, including PB, to his question. The teacher, having interpreted PB's earlier question as an indication of her knowledge, acknowledged PB's answer and followed up quickly with another question to her about the number of beads, "right but how many little beads are there between the big beads" (022-024). PB answered. The teacher restated PB's answer—in so doing confirming it—and elaborated his explanation to KM (026-031). The teacher's actions sent the message that students had cultural knowledge that he did not and that it was valuable in this reading enterprise.

While the teacher was elaborating on PBs information to KM, he stopped himself (031) and asked PB "can you say a hail Mary for us" (033). PB said the prayer for the class (034-038). The teacher confirmed its accuracy and the class broke into spontaneous applause (040-042). PB, the teacher, and the students in the class believed PB had contributed accurate and useful information in response to KM's question. Knowledge in the form of a cultural text had been exchanged. A kind of group learning had occurred in the passing of information; the teacher had provided the opportunity for one student to bring forward from personal memory a cultural text—a hail Mary—in response to another individual student's need to know. He had validated the knowledge with his full authority. This series of actions contributed to the making-a-case events explained from Day 21. The teacher brought forward a student's

authentic question as the catalyst for other students' cultural knowledge about information useful in reading the text. He drew the knowledgeable student into the process of answering the question, stepping back to turn over the role of teacher to the student. The student took up the role and enacted it as was appropriate for this classroom.

In the analysis of this first half of the transcribed interaction, the teacher is the gate keeper and controls the interactional space. He determines whose voice is heard on the classroom floor and when. Analysis of the second half of the sequence reveals how student PB exerts authority and claims her legitimate right to use the floor and the class to reconstruct her own understanding of knowledge she has temporarily forgotten. Field notes and videotapes indicate that over the first 16 days of classroom interactions students did not engage in public co-construction of a student text—whether from memory or as a new reading. The ensuing interaction sequence affords an opportunity to see the first occasion of co-construction of a text as students and teacher assist student PB in making the text of the Lord's Prayer. During that co-construction, the participation patterns indicate for the first time a pattern of students repeatedly claiming the floor after interrupting the teacher. Also visible is the teacher conceding the floor, relinquishing authority over the interactional space and the knowledge under construction, and, in so doing, confirming the students' power and legitimacy (see Table 39).

The teacher asked PB if she would mind saying the "our father" portion of the rosary. In response, PB and AR, the student sitting next to her, laughed

Table 39

Day 16 - Teacher Redirects Student Question to Group and Student Directed to Answer (Cont.)

	Face	TEACHER	STUDENT(S)
043	G	and then you would say it again for the next bead	
044	G	say it eight times	
045	G	and then you would say our father	
046	PB	would you mind saying our father	
047			PB and AR laugh
048			PB: you want me to say an our father
049	PB	yeah I'd love you to	
050		(T faces PB)	PB: our father who art in heaven hallowed be thy name
051			blessed art though among women
052			and blessed
053			AR: laughs
054			PB: (to AR) right xxxx
055			AR: no
056			PB: no
057			PB: wait I'm getting confused
058	PB	it sounded like you're starting the lord's prayer	PB: our father
059			that is the our father
060		(T faces BEAR & PB)	BE: yeah
061			BE: our father who art in heaven
062			hallowed be thy name
063			PB: our father who art in heaven
064			hallowed be thy name
065			AR: our father who art in heaven xxxx
066	PB	well that's the beginning of the lords prayer	(quietly to PB)
067	PB	well I'm kind of curious but anyway	PB: wait a minute
068	PB	well (laughs)	(BE attempts a version of the prayer)
069			PB: wait our father wait (she turns to AR
070			and reattempts the prayer)
071			(BE continues with prayer)
072	G	well Patricia's going to work on this	
073			PB: ok I got it I got it
074	PB	ok	
075			PB: our father who art in heaven hallowed
076			be thy name [laughs]
077	G	wait	AR laughs
078	MS	Matt Matt listen	(PB listens to JB, BE & AR saying the
079			prayer next to her)
080		(T faces PB)	PB: no but that's the end (to JB, BE &AR)
081			is it (to AR)
082			JB: yeah it is
083			(across the room three students say the end
084			of the prayer: pray for us sinners now and
085			in the hour of our death (to PB)
086	G	well that's the Lord's Prayer	
087	PB	ok yeah oh yeah that's the Lord's Prayer	(many students attempt to recite the prayer)
088	G	ok now wait shsh (raises r hand palm	
089		forward)	(students quiet)

	Face	TEACHER	STUDENT(S)
090	G	a little cultural literacy has trans	
091	G	is coming out here	
092	G	when people say a rosary	
093	G	how long would it take to say a rosary	
094			XX: a long time
095	G	an hour	
096			yeah

(047). Such action has been identified before in studies of classroom interaction (Green, 1983b) as signals of frame clashes between teacher and student expectations. PB and AR did not expect the teacher to request information from students when they had not offered it for presentation on the floor. PB had not introduced her knowledge of the "our father" as she had of the Hail Mary. She questioned the teacher to be sure she understood what she thought he was asking, "you want me to say our father" (see Table 39; 048). After the teacher confirmed his request (049), PB began to recite the prayer (050). She got the first line right (050), but mistakenly provided the second line from the Hail Mary prayer (051). AR (a nonGATE student) laughed loudly, indicating another frame clash, this time in expectations for textual information (she had expected PB, a GATE student, to have known this information). The occurrence of two frame clashes between interactant expectations during the first two interactions of this sequence indicates participants were not acting according to established norms for social and academic interaction. The actions they took as the interaction progressed were constructing, not repeating, interactional, procedural and academic patterns which would become routinized.

GATE student PB's strategy of asking nonGATE student AR to judge the accuracy or inaccuracy of her knowledge was a norm in the classroom. Over the first 16 days, students—regardless of institutional identity—had looked to each other to provide additional information and responses in side talk when they needed them. However, when PB took the interactional floor of the class in her next action (057), she set a precedent. She had claimed the public floor as

a place to construct her understanding of the text she had lost from memory;
and, she was requesting the time to reconstruct the text for herself. A GATE
student was publicly indicating a lapse of memory and the need, as well as the
right, for assistance from all class members in rebuilding it.

In their next actions, the teacher and PB vied for the floor (058). PB
reattempted the first line of the prayer and the teacher, referring back to her first
attempt, told her "it sounded like you're starting the Lord's Prayer" (058). (In a
later interview, the teacher explained he had known when PB first mentioned the
our father prayer that it was the Lord's Prayer, but had not offered that
information to the class because he wanted her to provide it.) PB declined the
teacher's attempt to assist her with additional information by taking the floor
back to tell him she already knew the our father is the Lord's Prayer (059).
Student BE confirmed both the accuracy of PB's information and her right to the
floor when he said, "yeah" (060). In his silence, the teacher conceded the floor
to both students.

PB and BE vied for the floor as they both said the first line of the Lord's
Prayer. AR supported PB by repeating the first line quietly to PB (065). The
teacher attempted to reclaim the floor and end PB's constructive process by
saying, "well I'm kind of curious but anyway" (067) but PB would not let him.
She interrupted him with "wait a minute" (067. The teacher tried to keep the
floor and assert his procedural strategy to change the interactional focus (068).
This time BE interrupted him and vied for the floor by reciting a line of the
prayer. During this interactional segment, AR and BE were observed actively

constructing text with PB. AR remained "off" the floor in side talk. In contrast, BE established himself and his knowledge "on" the floor along with PB and the teacher.

In the next interactional unit, PB interrupted BE to reclaim the floor (069) and the two share the space on the floor as they repeat the opening lines of the prayer (069-071). The teacher made a final attempt to claim the floor and change the direction of the discourse. He interrupted PB and BE and made a closure statement to the class, "well Patricia is going to work on this" (072). Patricia (PB) did not accept his closure statement. She took the floor back by announcing she had figured out the prayer (073). The teacher conceded to her (074), handing over the floor which she took up by reciting the first line of the prayer again. In the analysis of the subsequent interactional sequence the meaningfulness of the teacher's concession in changing classroom interactional routine becomes evident.

PB interrupted her recitation of the prayer after the first line by laughing. AR joined her, and the teacher claimed the floor with a demand for the class to "wait" (077). "Wait" serves as a signal to the class that he is exercising his authority to keep the floor open for PB to construct the text. When next he told a boy who is side-talking "Matt Matt listen" (078), he reinforced the demand. In so doing, he was saying the interactional space is reserved only for students to construct the text with PB. This represents another dimension of the earlier pattern to permit student questions to guide the discussion. His control over what to to talk about has been challenged and he has met that challenge by

handing over and protecting the interactional space for addressing what students, not he, initiated as the topic and purpose for group construction.

During the next interactions, more students took to the floor to recite the prayer until the last line was completed (083-085). After they finished, the teacher took the floor to confirm "well that's the lord's prayer" (086). He repeated the confirmation when additioal students joined the recitation of the prayer: "OK yeah oh yeah that's the lord's prayer" (087), until more than half the class was reciting the complete prayer. These actions were three confirmations of the students' successful co-construction of the text for and with PB. Facial expressions, body language, and comments of the class members seem to indicate their valuing of what had occurred. For the first time in the classroom, a student's bid to control the floor until she constructed something she believed important—that was not making-a-case for a textual reading but constructing with the group's assistance knowledge helpful to provide opportunities for more informed readings—has been sanctioned by the teacher. Even though, from the teacher's point of view, the interaction did not appear potentially fruitful, he conceded control of the interaction and authority for what counted at that moment to a student. In so doing, he provided the opportunity for her to make something meaningful. By insisting that other students respect her authority to sustain the interaction, and by remaining silent or confirming student contributions, he sanctioned the students' co-construction of the text.

Thus, a new social and academic rule governing interaction, classroom instructional procedures and what counts as academic knowledge about literary

texts became visible during this segment of Day 16 classroom talk. Students

may claim the common interactional space to forward their own spontaneous

academic needs as they arise during classroom interaction. They may claim the

floor by interrupting the teacher and other students. In fact, members may vie

for the floor which they often will because all students are expected to contribute

to the construction. However, the information constructed by the group must

inform the group's reading of the literary text as well as the needs of the

initiating student. Student knowledge, when it contributes to the understanding

of literary texts, is valuable. Student knowledge may be inaccurate and other

students can participate in instructionally re-constructing it correctly. An

instructional interaction is considered complete when the initiating student's

needs have been met. Students will signal their new understandings and the

teacher will confirm.

Day 16: Interactional Orientation Through Face Analysis as a Way to See the Teacher's Interweaving of Individual and Group

An analysis of the physical orientation of the members of the interaction

will provide another view of how the previous analytical inductions were made.

In the first section, before handing over the classroom floor to PB, when the

teacher was still acting from the position of controlling gatekeeper, we can

observe how his physical orientation complemented his discourse in defining

who would be brought into interactional spaces on the floor. The direction the

teacher faced is one indication of the person to whom he was talking. The

"face" direction and focus the teacher assumed as he spoke/listened informed the listener/speaker that s/he was within the interactional space he had defined. On the previously presented transcripts, a "face" column indicates the direction the teacher looked as he talked and listened. The first chart that follows (Figure 4) provides an aerial view of member positions in the classroom seating configuration on Day 16. Readers may refer to the chart to follow how the teacher changed face to interact as the discourse interactions progressed.

			T				
KM	X	X				PB	JB
LL	X	X			X	AR	BE
X	X	RJ			X	X	X
		X	MS	RS	X	JM	EL
		BH	X	X	X	X	X

Figure 4. Interactants seating positions on Day 16.

The second chart graphically depicts the individual space to group space weaving affect accomplished through the teacher's reorientation of interactional faces (see Figure 5). The segment begins with the teacher talking to the whole group (001-002). Then, for the next eight message units (003-016), he oriented to KM, to bring her into the group space. KM was afforded the attention of the teacher during the interaction, but not yet the attention of the class. She got their attention when she asked her question. Individual has now become group

```
001        G
002       G
003    KM
005    KM
006    KM
007    KM
009    KM
013    KM
014    KM
015    KM
016    KM
017         G
022             PB
023             PB
024             PB
026    KM
027    KM
028    KM
029            PB
030    KM
031    KM
032            PB
033            PB
040    KM
041       G
043       G
044       G
045       G
046           PB
049           PB
058           PB
066           PB
067           PB
068           PB
072      G
074           PB
077       G
078    MS
086        G
087           PB
088       G
090       G
091       G
092       G
093       G
095       G
```
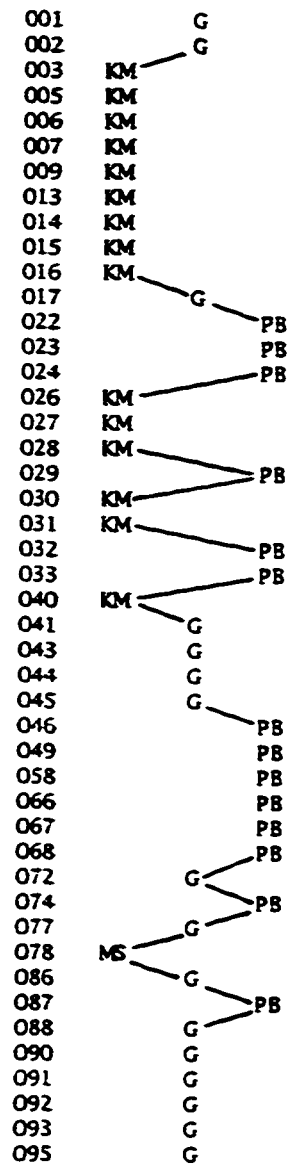
Figure 5. Day 16 - Teacher redirects student question to group and requests student knowledge (Face chart).

member through discourse interaction. That membership was confirmed with PB's question to KM in response. The teacher continued to face KM as he gave her information in answer to her question. His actions though directed to KM were held on the floor of the class, which served to hold the floor open for KM's needs. However, in another sense, the interaction served to remove KM from the rest of her classmate group and from PB as one of its members. When in action units 016-017 the teacher faced PB and the group to ask for information ("any then every/ is it every tenth bead), he was reorienting the interactional space to reconnect his conversation with KM and with PB to his conversation with the whole group. Students responded accordingly, and XX and PB answered him by calling out in an interactional teacher-to-whole group interactional pattern that had already been established.

In the next series of interactions (026-040), the teacher moved back and forth between KM and PB, listening to PB's contributions and retelling them in elaborated form to KM. At this point he was the mediator of knowledge, as well as the gate keeper of discourse space. He was reflecting his authority on each student through his attention, time, and sanctioned interactional space. By initiating engagement of and with them, he brought them forward into the group space and provided his affirmation, his seal of approval, for their question and answer. This step, given the students' interest in ascertaining the teacher's expectations for what counts in this classroom, was a helpful one. Through his actions, the teacher indicated that such questions and knowledge do count. He reconfirmed this view when he asked PB to bring forward her personal

knowledge to the group—to say the Hail Mary prayer, gave her his full attention, then incorporated her knowledge into the information he reported to the group (033-045), and asked her for further information—the Lord's Prayer (046).

In the remainder of the sequence, the teacher's attention was focused almost exclusively on PB as she worked to construct the prayer (050-081). As mentioned previously, she demanded and he allowed her to sustain her control of the group space. Toward the end of the sequence, the teacher is observed resuming his interactional role with the group (087) with a summative evaluatory statement—"a little cultural literacy has trans/ is coming out here" (090-091). He used PB's cultural literacy knowledge as the topic for his next question to the group, "when people say a rosary/ how long would it take to say a rosary" (092-093). The question indicates he expected the knowledge generated earlier to now be part of the common knowledge of the class. He was asking a question that called for an inference to be made based on that knowledge. Not only have KM and PB been brought into the group as interactants, PB's knowledge has now been transformed into group knowledge that will be applied to further group readings.

Day 16: A Closer Analysis of Social and Academic Rules

A closer analysis of the social and academic rules implied in and through the actions of the members of the preceding interactional sequence is made available in the chart that follows. Social rules govern the access of floor space: who can say and do what, when, where, how, and with whom. The academic

rules have to do with the defining and management of knowledge: what counts as knowledge, who can have it, and what can be done with it. The chart lists the rules implied by each action unit analyzed within its interactional unit. For example, the first action, 001, the teacher says to the group "love conquers all." He is providing a translation of a line of text in response to a student question. The social rule instantiated by the teacher's action is that the teacher will provide translations of foreign texts to the class when needed. The implied academic rule is that reading English sometimes requires reading Latin (see Table 40).

The chart provides a way of rendering a profile of the complex social and academic meanings available to students within the culture of this classroom during the whole group interaction on Day 16. It provides a graphic display of the close links between social and academic knowledge, of how who has which role and how members are expected to act within each role effects what knowledge is acted upon in which ways and how that knowledge counts. The chart also presents way of reading, from top down the across time constructions and evolving relationships of one moment's action to the one that came before and the one that comes after.

Day 18: Teacher Brings Student Question to Group

In this section, the teacher attempted to provide opportunities for students to take up the inquiry process and construct it from their own question about a confusing element of the text in order to experience constructing the inquiry practices that bridge the class motto and making-a-case thinking.

Table 40

Day 16 - Teacher Redirects Student Question to Group and Requests Student Knowledge

Expectations:

	SOCIAL	ACADEMIC
001	T will provided translations of foreign text	Reading English sometimes requires reading Latin
002	T will point out details that don't fit and expect an explanation	Don't take details about characters for granted. Do consider whether each fits with overall characterization
003	T will interrupt side talk when he has the floor	Potential readings should be constructed with the whole group
004-5	T expects side talk to stop when he interrupts it	Readings are to be constructed by the interactants who have the floor
006	T expects St questions to be brought to the group	Questions leading to readings should be brought to the whole group
007	T will prompt Sts to ask their questions	Questions leading to readings should be brought to the whole group
008	Sts can ask authentic questions that reveal missing cultural knowledge	Authentic questions about texts should be asked
009-10	Use other academic resources first to find answers to questions before bringing them to the floor	The glossary in the back of a text is a source of information to aid reading
009	T will grant assumption of floor	T sanctions ways of getting information for readings
012	Sts are to make sense of other member's questions and responses	All Sts participate in the construction of information for the readings
012	Sts can attempt to take the floor to address a St question	Sts are sources of information about text references
013	T can prevent a St from taking the floor T controls information brought to the floor	Information is particular in its application and use
013-16	T will attempt to connect references in text to Sts' experiences	Information from one's experience is brought to bear during the reading of texts
016	T can interrupt himself	T doesn't have all the information
017	T will ask Sts authentic questions and request information about references in texts	St information is applicable in reading texts
018-19	Other Sts will respond when T makes a request of one St	More than one St has applicable information for reading texts
020	Sts will yield floor to St to whom it has been handed over by T	St information is applicable
020-21	St can hold floor for duration of response	St information is applicable
022	T confirms accuracy of St information	St information is applicable
023-24	T will rerequest information from Sts when he believes more is needed	Sources of information should be pursued until sufficient information is obtained
025	Sts can give their best recollection of the information needed	Information is reconstructed from memory and not always reliable
026	T will confirm St information as accurate	Information it treated as accurate when it is acknowledged by T.

027-31	T will confirm validity of information supplied by student through paraphrase and elaboration	Information supplied by Sts will be resupplied by the T
027	Sts who try to interrupt the T and supply more information may not be given the floor	St information competes with T information
028-31	T holds the floor until he chooses to hand over	St information competes with T information
027 & 030	Sts can make more than one attempt to take the floor from the T	St information competes with T information
023 & 033	T will make multiple requests for information from the same student	Accurate information supplied by Sts is probed further
033	T will make specific request for extensive information	St information is applicable
034-039	Sts can bring information from areas of their lives to the reading of texts	Information from Sts private lives is relevant in the reading of class texts
040	T will confirm St information as accurate	Information becomes academic knowledge, when it is sanctioned by the T
041-045	T will restate St information	Ts sanction information introduced by Sts by appropriation
042	Sts will acknowledge authority of St information	Sts acknowledge Sts who contribute information
046	T will make multiple requests for information from the same student	Sts are rich sources of information for the reading of texts
047	Sts don't expect the T to request additional information (frame clash of expectations)	Sts sometimes don't recognize the value of their personal information for academic purposes
048	When a clash occurs, St may ask for confirmation of the T's request	Information needs to be sanctioned by the T
049	T will confirm that he wants St to have the floor to provide additional information	St information is applicable
050	Sts will provide additional information at T's request	St information is applicable
051-52	Sts may give incorrect information	St information is not always correct
053	Sts may regard a Sts incorrect response with amusement	Sts recognize when St information is incorrect
054	Sts ask other Sts for confirmation of the accuracy of their responses	Sts are informational resources for other students
055	Sts will confirm inaccurate responses of classmates	Sts can judge the accuracy or inaccuracy of St information
056	Sts will acknowledge their incorrect responses	Some St information is more accurate than others
057	Sts can hold the floor while they determine the error in their response	Inaccurate St information can be corrected
058	Sts will self correct and reattempt a correct response T may respond to St attempt by reclaiming the floor to name what the St said	The T may enter into St repair of informational statements
059	St may confirm accuracy of T's response	Information may have different names

060	Sts can provide confirmation of the accuracy of fellow St responses	Sts are informational resources
061-64	Sts can provide information they think is accurate when the St who has the floor is inaccurate or confused Sts can reattempt repair of inaccurate information	Sts are informational resources Inaccurate St information can be corrected
065	Sts can coach Sts who have the floor using side talk	Sts are informational resources for other Sts
066	T will acknowledge St attempts to correct inaccurate information	T naming of St information sanctions it
067	T and St can claim floor simultaneously	St attempts to correct information may count more than T attempts to get information
068	T and St can claim floor simultaneously	Information provided by Sts counts even when not requested by the T
069	St can claim floor while correcting information	Sts can construct information while they have the floor
070-71	St can keep the floor while she side talks with Sts to correct inaccurate information Sts can vie for the floor with information	Information can be constructed in side groups Sts are informational resources for the group
072	T will take back the floor from St with inaccurate information until it's corrected	Construction of accurate information is monitored by the T
073	St can reclaim floor when she thinks she has correct information	Sts can assess the accuracy of their information
074	T will hand over floor to St who has self-corrected	Sts can assess the accuracy of their information
075-76	St may be unable to correct inaccurate information after several attempts	Sts may realize the inaccuracy of their information
077	Sts may treat St errors lightly T will hold floor open when St side talk occurs during a St attempt to correct	Inaccurate information is part of the process of reading Inaccurate information needs to be corrected by and for members
078	T will demand attention of side talking Sts while other Sts engage in on topic side talk Sts can engage in side talk that is on topic of St who has the floor	All members are to engage in constructing or overhearing the construction of information for reading the text
080-81	St can engage in side talk while holding the floor	St can assess information supplied by side talking Sts
081	St may ask for corroboration from another St in side talk group	Corroboration of accuracy of information can be given by Sts as well as the T
082	St in side talk group can corroborate accuracy of information	Corroboration of accuracy of information can be given by Sts as well as the T
083-85	Sts other than in side talk group can provide accurate information for St	Sts are informational resources for the group
086	T will confirm accuracy of St supplied information	Information is sanctioned by the T
087	T will confirm accuracy of Sts who supply information	Information is sanctioned by the T

088	T will take back the floor if too many Sts assume and hold the floor	T will decide when sufficient information has been constructed for the reading
090-91	T will explain what has transpired	Information will be interpreted by the T
092-93	T will request more topical information from the class	New information on a related topic will be requested by the T
094	A St without precise information can respond	Sts may provide approximate information
095	T will ask Sts to confirm the accuracy of his information	Sts are informational resources for the T
096	Sts can confirm the T's information	Sts can confirm T information

However, the interaction, because of what was and was not taken up, became a teacher-directed lesson in the structure of an explicit model for how to perform the inquiry process, rather than a collaborative construction (see Table 41).

The segment of discourse occurred at the beginning of the class, in the moments preceding the reading quiz. The teacher was handing out scratch paper for the quiz while students talked about their last night's reading. As was common practice, the teacher interacted with individual students. Students RS (GATE), LB(GATE), and MS (nonGATE) were discussing an irregularity they had noticed in the text. They questioned the teacher about the apparent name change of one of the characters from Arcete to Arceta (001-004) which MS said was really confusing. The question was in keeping with the class motto for determining what counts as a useful question about text. The teacher announced to the whole class "now I've had two people ask me...why Arcete becomes Arceta sometimes" (006-009). Several students unintelligibly responded. What ensued from this point on was a teacher directed inquiry to construct, using evidence from the text, an answer to this question.

The teacher signaled the purpose and conditions of the conversation: "before we have our quiz (013)...let us look/ we are going to solve/ doing a little detective work here" (017-019). He called for the full attention of the group: "so if you/ if you are doing anything else would/ you please just/ you know/ hang on there" (020-024). This would be an inductive group effort "we're just approaching this inductively" (029), and they would begin by searching for data—"let us see if we can find some data" (026). Students took up their books

Table 41

Teacher Brings Students' Question to Group

	TEACHER	STUDENT(S)
001		RS: why did Arcete
002		LB: why did it change to Arceta
003		MS: yeah why did they keep
004		changing it
005	that is interesting	it's really confusing
006	now I've had two people ask me	
007	thank you	(JB gets the attendance sheet)
008	why Arcete becomes Arceta	
009	sometimes	
010		(multiple student voices)
011	so	XX: because
012	(he retrieves his book)	
013	before we have our quiz	
014	there's some paper there (to tardy student)	
015	ok	
016	uhm	
017	let us look	
018	we are going to solve	
019	doing a little detective work here	
020	so if you	
021	if you are talking about anything else would	
022	you please just	
023	you know	
024	hang on here	
025	uhm (looking through text)	
026	let us see if we can find some data	
027	well we are not	
028	we're not even	
029	we're just approaching this inductively	
030	we're going to take a look at some data	
031	we've got Arcete and Arceta	
032	if you look on page forty-nine for example	
033	it says	
034	[he reads] now as he spoke	
035	Arceta chanced to see	
036	this lady as she run there to and fro	
037	it's Arceta there right	
038	'k	
039	you'll notice lower on page forty-nine	
040	it says	
041	[he reads] now in good earnest said Arcete the best	
042	so help me God I mean no jesting now	

	TEACHER	STUDENT(S)
043	it's funny isn't it	
044		XX: xxxxx
045	now sometimes when something is odd inappropriate confusing or boring we know it to be	
046		XX: important
047	probably important	
048	we may have such a thing here	
049	we may not	
050	but it is certainly something	
051	because it's	
052	you know	
053	we've got it on forty-eight	
054	[he reads] and at the cry Arceta gave a start	
055	and said	
056	my cousin Palimon what ails you	
057	any ideas	
058		XX: no
059	this is a little like missing the sand in the	
060	middle of the Sahara	
061		AR: is this the same person
062	it is the same person	
063		XX: how are you supposed to know that
064	well there are only two cousins Arceta and	
065	Palimon	
066	and	
067	who would this other person be	
068	that wouldn't make sense	
069	would it	
070		EL: could it be like a name he got when he was knighted
071		he had like an official name of
072		Arcete for Arceta or vice versa
073	Arceta	
074	ok that's a good hypothesis	
075	could we	
076	could we uh	
077	check that out	
078	let's look at page forty-nine and see if	
079	we could make that hypothesis make sense	
080	on page forty-nine	
081	if for example Palimon	
082	called him Arcete	
083	and so all the times that he's Arcete it's in a quotation	

	TEACHER	STUDENT(S)
084	but that the narrator calls him Arceta	
085	that would	
086	you know	
087	or something like that	EL: doesn't happen
088	something like that might be evidence	
089	right	
090	but we don't find that do we	
091	so	
092		(two students enter the class late)
093		JP: they locked the gates down
094		there
095	I saw you down there	we were like three minutes early
096		
097		JJ: yes they locked the gate and we
098		BC: yes they locked us out
099	that was pretty friendly of them wasn't it	JJ: had to go all the way around
100		
101	are you thinking happy thoughts about the	BC: yeah
102	school and our security all the time you	
103	were walking	
104		
105		JP: oh yes
106	I'll bet	BC: yeah
107	I have complained about that	
108	I must say	
109	I think it's ridiculous	
110	it's just locking out our students	JP: why do they lock the gates so
111	I don't understand what their motive is	early
112	there	
113	anyway	
114	but we are looking at a little mystery	
115	right before we take our quiz on the Knight's Tale	
116		
117	well let's see is there any other page	
118	there are	
119	lots of them	
120		
121	well forty-nine we had	BE: forty -nine says Arcete
122	(he looks at text)	
123	ok now	
124	on fifty	
125	we have Palimon in a quotation saying	
126	[he reads] no false Arcete that you shall never do	
		BE: maybe

	TEACHER	STUDENT(S)
127	we're on	
128	we're just	
129	we are looking at this mystery	
130	at this spelling of Arcete and Arceta	
131	trying to come up with a hypothesis	
132	and I've given you a clue	
133	it's sort of like not noticing the sand in the	
134	middle of the Sahara	
135	and truly you might notn fact archeologists	
136	have only really in the last ten or fifteen	
137	years	
138	started studying sand as a major	
139	source of information about deserts	
140	and formation of deserts	
141	and that kind of thing	
142	they study all sorts of other elements of the desert	
143	but not the sand	
	(chuckle)	
144		
	hmm	
145		
146	well	
147	what	
148	say what Angela	AE: no
149		he says he finds him false
150		that means
151		
152	oh false	
153	oh false like uh betraying	
154	betraying	
155	yeah	
156	you have not been true to me	
157		
158	well	XX: xxxx
159		
160	he certainly does	BE: so does
161		so does Palimon
162		
163	uhuh	
164	Palimon calls him Arcete sometimes and	
165	Arceta sometimes as does the narrator	
	so	
166		
167	I don't want to spend too much more time	
168	on this	
169	but what is this	
	uhm	

	TEACHER	STUDENT(S)
170	you know we just wrote ballads and so we	
171	had alternating lines of iambic tetrameter	
172	and trimeter	
174	right	
175		XX: xxxx
176		BE: oh it's like
177		it's like an honorary thing
178	how many syllables in Arcete	
179	how many in Arceta	
180		XX: two
181		XX1: three
182		XX2: three
183	let's see if	
184	there's any affect of the syllabification of	
185	the line and the meter	
186		AR: Arcete and treat
187	yeah	
188	[he reads] off	
189	went	
190	Ar cete	
191	up on	
192	the	
193	home ward	(Students engaged in side talk)
194	trek	
195	what is that rhythm	
196	da da da da da da da da da DA	
197	it's iambic pentameter right	
198	is this written in iambic pentameter	
	[he reads & exaggerates the rhythm]	
199	not in per ga to ry but in hell	
200	a las that e ver i have per o thi us	
201	or else I had re mained o the si us	
202	better in prison than with out re lief	
203	that turned in prison (fades to under his breath)	
204	it's iambic pentameter	
205	so does that have anything to do with our	
206	little mystery	
207	it	
208	explains our little mystery doesn't it	
209	it's just for rhythm	
210	Arcete's two syllables (laughing) and	
211	Arceta's three	
212		XX: no other explanation
213	that would help a lot	
214	why	(Multiple student voices)

	TEACHER	STUDENT(S)
215	I know	
216	I think	
217	you know what	
218	I'll bet Chaucer did that too	
219		XX: yeah (voices in multiple side talk)
220	I would	
221	I would be amazed if Chaucer did not in fact	(continuing side talk)
222	do that as well	
223	but it must just have been something that	
224	yeah	
225	just a guy	
226	not all of it but most of it	
227		XX: you know what I think I'll do here
228		XX: I mean
229		how did he
230		he made every single line rhyme
231	yeah (he goes over to his desk)	
232	(to researcher) is my other little notebook	
233	here	
234	yeah	
235	ok	
236	well	
237	let us proceed	
238	with a little feedback on the Knight's Tale	

and looked at the lines on page forty-nine the teacher pointed out and recited as an example of data. They followed his lead and read along as he recited aloud the next textual reference. In these beginning interactions, the teacher had begun to talk through a way of proceeding inductively to solve a problem that arises from reading according to the class motto.

He continued with this way of thinking by identifying that, by reading the two lines using the two different spellings of the name, he had pointed out something that as readers they might find confusing: "it's funny isn't it" (043). He then linked the oddity to the class motto by asking the students to complete a recitation of it; he began: "now sometimes when something is odd inappropriate confusing or boring we know it to be..." (045). A student completed the motto with the missing word "important" (046). The teacher modified the student's response by adding in the missing word "probably" (047). The teacher said the word slowly, deliberately enunciating for affect. The teacher then elaborated on the concept of "probably important" as he interpreted its meaning in regard to analyzing textual elements that caused reader confusion: "we may have such a thing here/ we may not/ but it is certainly something/ because it's/ you know/ we've got it on forty-eight" (048-053). After reading the line, the teacher requested "any ideas" (057). AR asked "is this the same person" (061). She was checking to be sure her initial reading was correct. The teacher confirmed her reading by answering that they were the same person. When another student asked how they were supposed to know that, the teacher explained his reasoning, and why any other logic wouldn't make sense. At this point in the

inquiry, although the teacher had confirmed that the spelling are two versions of a name for the same person, the students were no closer to understanding why two spellings are used. EL offered a reason which the teacher confirmed as a viable hypothesis "ok that's a good hypothesis" (074) and led the group in testing it out: "could we uh/ check that out/ let's look at page forty-nine and see/ if we could make THAT hypothesis make sense" (076-079). After reciting the segment of text on page 49, the teacher reasoned aloud why a particular kind of evidence were it to be found in those lines would support EL's hypothesis. However, since that evidence was not present "but we don't find that do we/ so" (090-091), he implied the hypothesis was not valid.

At this point an interruption of the inquiry occurred, providing a contrasting discourse to the inquiry process. Two students entered the classroom late. They were locked out of campus by the newly installed fence gate when they were off campus for lunch. Jokingly, the teacher commiserated with their annoyance saying explicitly "I think it's ridiculous" (109) and sided with the students against the administrators who unilaterally made the decision to install the fence: "I don't understand what their motive is/ there" (111-112). The teacher then oriented the two boys to the class activity and brought them into the group discussion with "but we are looking at a little mystery/ right before we take our quiz on the Knight's Tale" (114-115). Acted as co-teacher, BE reoriented the teacher to where they were in the discussion before the interruption and reactivated the discourse of inquiry: "forty-nine says Arcete" (120).

In the next chain of interactions, the teacher explicitly signaled that he knew the answer to the students' question, distinguishing unmistakably that this inquiry was a lesson rather than an authentic inquiry process to find a reading not yet constructed as authoritative. As defined by previous practices in this classroom, this lesson was an enactment of an inquiry process, rather than a construction of one. In this lesson, the teacher claimed the role of authoritative reader with the legitimate reading to serve a purpose. Although that had not been his original purpose, he elected to make it his purpose by pursuing the interaction. He chose to continue with an enactment of an inquiry for data to prove or disprove hypotheses to serve as a model for students to understand how the thinking process worked. (Refer to Chapter VII for detailed discussion of the Arcete and Arceta mystery interaction.)

With no new hypotheses forthcoming, the teacher reminded the class and the newly arrived students of their objective: "we are looking at this mystery at this spelling of Arcete and Arceta trying to come up with a hypothesis" (129-131). He told them he had given them a clue, an analogous simile. He compared them to archeologists studying the desert who did not begin looking at actual grains of sand as sources of information until recently. By comparing the students to archaeologists who were focused on other desert elements before changing to sand, he gave students a way to save face if they did not solve the puzzle. It was a matter of focus, of where readers focused their attention. They were simply not focused on where they needed to be yet, and, in time, that would come and they would shift their focus to see what they needed to see.

The teacher decided that the class had spent sufficient time with this lesson and provided the focus they needed to make the reading to solve the puzzle—rhyme scheme—by making an intertextual allusion to the rhyme scheme they practiced when writing their ballads in a previous cycle of activity. (Refer to Chapter IX for a full discussion of the ballad cycle.) He reminded them of ballad meter—"alternating lines of iambic tetrameter and trimeter (171-172). He directed them through a scansion of the lines in which Arcete and Arceta were placed by reading the lines aloud and accenting the meter (183-203). He explained how the two and three syllable names solve their "little mystery." He laughed when a student asked "no other explanation" (212) because the student voices in the room conveyed their expectation that a more complicated explanation related to the relationship between characters, the values of the culture, or the themes of the story was expected.

In this discourse fragment, the manner of learning through discourse is seen as a contrast to previously analyzed instructional segments. Students did not view the text through the rhyme scheme lens until it was invoked by the teacher. They were unable to make a reading of the elements of the text they identified as problematic. Their reception of the teacher's answer suggests that they had routinized the use of another lens in making readings and analyzing readings of the classroom text. The teacher's lesson, although it failed in it's intended purpose, accomplished another one consistent with his general goal for the class. Students experienced that there is more than one lens through which to view a text. In addition, one lens allows only one kind of reading which may

not solve the problematic which the reader has identified. The complexity of reading has been pointed out, the degree of difficulty of the reading process has been raised, and a way of accomplishing the standards set by this more rigorous expectation has been provided. As we observed in the segment from Day 21 analyzed at the beginning of this chapter, students took up the challenge and applied the knowledge—the lens and the practice. On Day 21, BE and the students who made a case for their reading were doing so through the rhyme scheme lens invoked by the students' question and the teacher's spontaneous lesson response on Day 18.

Summary

This chapter, in showing the moment-to-moment interactions of the GATE English Literature learning culture, provided a view of a particular kind of pedagogy in action. In making visible the actions of the teacher and of students in the role of teacher, and of the take up of the teacher and students in the role of student, a particular view of teaching and studenting was provided. The teacher was observed in the act of recognizing particular student discourse actions as opportunities to forward learning, and of taking up those opportunities in ways that shaped further opportunities for student learning of particular academic literacies. Consequently, by the 21st day of class, emerging from preceding pedagogical actions that established particular situated social and academic understandings and procedures, students were observed stepping onto the classroom floor (Goffman, 1959), taking up the teaching role with a

classmate, and exercising a socially meaningful and academically appropriate reading literacy.

From the first moments of class, the teacher made expectations for performance explicit. On the first day, the teacher explained his expectations for reading, establishing how he expected the classroom's literate activity to proceed. At this point, he was beginning in the ways he talked and acted to define his role in the activity and the parameters of his authority in the readings. In addition, on that first day he began reading segments of text on the floor of the classroom, modeling what he counted as reading, and beginning negotiation with students for how it would be done. Reading was defined as examining the role of words within the context of the text to provide understandings about the characters and the culture of the text. He initiated interactional patterns based on probing and clarifying questions, which built an understanding that no student reading would ever be denied or dismissed. Rather, opportunities for re-examining interpretations would be provided. In addition, student initiated readings that differed from the teachers were given time and space for consideration. Through his pattern of interactions with students and text, social procedures and rules for whole group participation in a reading were constructed: A reading lesson was initiated by reading from the common text; it focused on the meanings of particular words in the text; everyone read along and participated as silent or active interactants; students could interact in response to teacher questions, ask their own questions, provide answers, or elaborate on answers.

On the second day, two additional pedagogical steps were taken, constructing the first two stages of making-a-case for a reading: (a) close reading of text to form and test a hypothesis, and (b) determining what counts as the amount and kind of information necessary and sufficient to test a hypothesis and to form a thesis from it. In establishing these case-making stages, the teacher, in response to a student's point, let the class know that outsider's authoritative readings of the text would not count, only theirs.

By Day 4, during the quiz cycle, the interactions had established another aspect of making-a-case for a reading—that it required reasoning from textual evidence. When students gave apparently contradictory readings, the teacher in collaboration with students in the role of teacher made a case for why both readings could co-exist, and why their reading was enhanced by the co-existence of multiple interpretations. Also on Day 4, students were observed taking up the practice of extending, rather than discounting a classmate's inappropriate reading. In keeping with his expectations and modeling, the teacher gave some students opportunities to act in the role of teacher to forward interactions wherein other students could learn the literacy.

By the seventh day, the teacher had altered his discourse pattern in terms of the frequency with which he spoke and the extent to which he elaborated his responses. He talked less and provided opportunities for students to talk more, which they took up. His discourse style confirmed the appropriateness of students' formative thinking. He acknowledged tentative hypotheses in the same way as assertive claims—confirming their validity and usefulness in

making a reading. In addition, the teacher was providing less information than he had previously. By limiting his responses to brief affirmations and questions, he was "handing over" (Edwards & Mercer, 1987) the role of teacher to the students.

Also on the seventh day, in the quiz questions he gave them, the teacher invoked the "so what" thinking he had explained previously—the final stage in the thinking sequence for making-a-case for a reading. In affirming all student "so what" answers constructed through making-a-case reading, the teacher confirmed what had come to be commonly understood in this class, that there is no single answer to questions calling for interpretation.

A student discourse action on the seventh day served to test and to teach the in progress construction of "so what" thinking. By providing a comparative analogy, a student demonstrated for her classmates how to summarize "so what" thinking, and she checked with the teacher to see if she was understanding it in the way he meant her to. This interaction segment showed how in this class students continued to look to the teacher to acknowledge and confirm their developing literacy understanding and practice. The teacher's responses to the student sent the message that he also takes up the role of co-reader and allows room for student interpretations of text. In so doing, he offered his readings as co-readings, and as models exhibiting case-making standards to which students may reach in their performance, and to which he held himself accountable.

Other teacher discourse actions on the seventh day strongly affirmed the fundamental role of authentic student questions for engaging in "so what" and

"making-a-case" thinking. He brought students' questions to the floor of the classroom to serve as the focus of textual readings. By not necessarily seeking answers to the questions, but by affirming the thinking underlying the questions, he confirmed both the questioning process and the students' academic capability. In making a point to bring a nonGATE student's question to the floor, and affirming its appropriateness and cleverness, the teacher was purposefully building the learning community of the classroom. He was sending the message that institutional labels and prior schooling experience do not represent a student's capability in engaging in the literacy practices of this classroom.

By the 16th day of class, students were actively engaged in more and longer interactions about their readings on the classroom floor. The teacher's role had become more of a gate keeping function to maintain student questioning and to encourage students to provide more informative textual evidence for their reading case-making. In his discourse style, he provided no definitive answers, only further questions, and he signaled that students' questions, more than his, were the most potentially fruitful questions for eliciting substantive readings.

As for the construction of making-a-case literacy, by Day 16, the class interactions indicated a common understanding: that theses emerging from hypotheses remain open to question while reasoned arguments for them remain under construction. In addition, the class commonly understood that a point once made is never closed, just as (in this classroom) an answer once given is never complete. Interactants simply move on to the next reading.

Having previously defined multiple roles for his relationships with the students, including co-reader as well as experienced reader and case-maker, by this point in the class, the teacher had established that one of his roles was to keep readings open and to hand over authority to students for voicing their own readings. On Day 16, students took up the opportunity provided by the teacher's pedagogical style and challenged one of his readings of the text. In doing so, they assumed the role of teacher and made a case for their reading to the teacher who had taken on the role of student. In reconstructing his reading from the students' cues to further examine the text, the teacher signaled to the class that knowing "how" to make a case for reading is sometimes even more important than knowing "that" when knowing "that" is inadequate. The authoritative, powerful literate position is not so much in knowing "that," but in knowing "how."

In addition, whole class discourse interactions on Day 16 constructed another dimension of what counted as reading as both social procedure and academic content. When a nonGATE student showed her lack of cultural knowledge of a Biblical reference, some students mocked her. The teacher and other members of the class came to her defense by engaging in particular supportive interactions. The teacher affirmed the student's question and brought it to the floor of the classroom for serious consideration; students seated nearby told her the information she needed; and, a GATE student deflected attention by asking a question to feign his own ignorance. This interaction provided an example of an instance when knowing "that" was necessary for a student to

make a textual reading. It also provided a view of how members of this classroom, at this stage of constructing their learning culture, dealt with the actions of some members who were not yet acculturated to ways of responding to displays of not knowing. The teacher and some students took discursive action to repair and reconstruct a community that respected learning.

In physically, as well as verbally orienting to students in the ways that he did, the teacher wove an interactional web among differently prepared students, using their questions and their knowledge. He did so by constructing particular interactional spaces, by gate keeping the classroom floor, and by negotiating roles and relationships between students. He reinforced the meaningful role of students' authentic questions, the value of the floor of the classroom as one place to ask those questions and to seek answers, and the responsibility of students to assume the role of teacher in providing knowledge for the shared group reading process.

In another interaction on Day 16, the teacher took advantage of opportunities for students' knowing "that" to be woven into the reading process, when he called upon a student to provide information about the Catholic rosary. In the interaction that ensued, the student, who had forgotten part of a prayer, insisted the class help her reconstruct it. The teacher confirmed through his responsive actions that the classroom floor is a place in which students' knowledge of "that" in support of textual readings can and should be constructed or reconstructed. His actions also confirmed that students could exert their authority in claiming the floor to build knowledge they considered important.

They could vie for the floor, and they could interrupt him and each other. But once they had gained the floor. class members were expected to assist the student in constructing the knowledge he or she needed. The teacher, in conceding the agenda of the floor to students, provided them with the opportunity to make knowledge meaningful to their readings.

On the 18th day the teacher was observed changing his discourse pattern because of what students did and did not take up. Rather than continuing with a mode of whole group collaborative inquiry, he chose to provide a directed lesson in the form of an explicit model of how to perform a particular inquiry process. This interaction made visible the teacher providing a different kind of opportunity for student literacy learning, when he observed his other pedagogical methods were not useful. The teacher made this pedagogical choice because students needed another lens through which to read the text. In looking at the textual references as information about the culture within the text, the students were using an interpretive lens that would not solve the puzzle as to why the same character name had two different spellings. When no student saw the need to read the text for rhyme scheme, despite the teacher's hints, he recognized that they needed to learn another way to read it. By the 18th day, then, the class, engaged as participants in and on-lookers of particlar teacher-managed classroom interactions, had come to see that there were various ways to read a text; and, they had been practicing how to go about those ways of reading the text as well as making-a-case for their readings.

Consequently, by the 21st day, when the students took over the floor of the classroom, challenged a classmate's reading, assumed the role of teacher, used the rhyme scheme lens for their reading, and made a case for its authority, they had been guided to do so by the pedagogical opportunities for learning--with its social procedures and academic rules for handling knowledge--the teacher (and students in the role of teacher) had provided on the preceding days. These were multiple opportunities that interwove issues of what counted as reading, as knowledge, and as being a capable student. While practices in the moment were situated, and may have focused on one issue through one lens within one social relationship, embedded in each action and reaction was the meaningful history of all the previous interactions.

CHAPTER XI

THEORETICAL AND EDUCATIONAL IMPLICATIONS

Introduction

I began this study to address what I believed was a gaping hole in educational research: the need for studies that show us how at the secondary level students who have been excluded from access to certain academic English language arts learning can be included. The inclusion I was after was not simply physical, not just students in desks in college prep and advanced classes, but sociocultural inclusion as members of those classrooms. I was curious to find ways that supported their learning without compromising the learning opportunities of others.

In the course of my study, I acquired theoretical frames from scholarship related to the issues I was exploring, as well as theories from the data I was collecting, which complemented the orienting assumptions I brought to the project. Ethnographic, sociocultural, linguistic, and interpretive frameworks and methodologies allowed me to see dimensions of the classroom I was studying that cast in a new light many of the traditional theories of teaching and learning that have guided pedagogical practices. While this study is specifically exploring the acculturation of nonGATE and GATE students in an English Literature classroom, I believe it has implications for broader applications. The theoretical constructs available from analytical inductions are provocatively applicable to educational practices in all classrooms and all subject areas. While

they do speak most directly to English teachers charged with educating heterogeneous groups of students who want to learn rigorous academic literacies, they also can inform teaching in all classrooms, larger issues of student access, and classroom research of teaching and learning.

In this chapter, I will first explain the theoretical conceptions I have built from my study as they were realized in this GATE English Literature classroom, and then present implications for language arts literacy learning, for classroom teaching, for issues of student access, and for further classroom research. As a practicing English teacher and English teacher educator, I am concerned with the interaction of theory and practice, and how best to maintain a dialogue about the relationship between the two. At the risk of appearing to have "gone native," I will confess to seeing remarkable similarities between the students' work of making-a-case in GATE English Literature and my research project. While residing in GATE English Literature and looking so intently at the dimensions of its members' performances, I felt I was viewing a community of learners in which relationships between theory and practice were the substance of daily activity. Students were provided with orienting theory, then were expected to build emergent theory by gathering data from texts to make cases for their theoretical claims. They were to finish with a "so what," but came to understand that actually they were never finished, since "so what's" have a brief contextual shelf life. At this stage of my study I have arrived at the time to write my "so what." Like the students I studied, I am aware that while constructing the final "so what" significance of my case, I am adding a chapter whose power is in its

potential for cannibalization for other projects. I write it with that perspective in mind.

Reconceiving Assumptions About Teaching and Learning

Observing the living sociocultural interactions in GATE English Literature has brought new meaning for me to traditional theories about teaching and learning. Conceptualizations which have for years been a part of educational rhetoric became visibly concretized in and through the textual transcriptions of teacher and student practices. They are as follows:

- once is never enough
- teachers play a crucial role as mediators of learning
- learning takes place over time
- learning academics means learning how to be a particular kind of student
- every student can learn when conditions are amenable

Once is Never Enough--the Four "Re's"

Repetition, redundancy, recursion, revisitation--the repeated practice of an inscribed set of English academic literacies was fundamental to students learning in the GATE English Literature classroom. In and through repeated readings, discussions, and writings about a common text and the speakings and writings of related texts, students had opportunities to construct more knowledge, to develop more complex understandings, and to achieve greater

finesse in their performances of making-a-case for their original readings of difficult literary texts.

By making their practices redundant; that is, by making cases in multiple manifestations in various contexts, students could exercise similar literate actions in different situations. The problems they encountered, the readings they conceived, the cases they built, and the writings they produced altered with each episode of construction. However, the class motto heuristic was continually invoked, the case-making procedure was on-goingly applied, and the results were repeatedly shared and examined.

In addition, in and through the serendipitous daily interactions around the texts as they were read and produced, various dimensions and elements of the literacy practices surrounding making-a-case were recursively constructed and reconstructed. Bits and pieces—in and out of order—of the social and academic practices (for example, ways of thinking, ways of engaging with text, ways of understanding what counted as evidence) were talked about again and again in daily classroom conversation.

The result was a rich texture of revisitation, a web of case-making starts, false starts, restarts, middles, bits of middles, successful ends, failed ends, aborted ends, and sometimes their "so what's." This web of attempts, successes and failures, woven together in the exercise of language, was never complete in one interaction or a single segment of interaction. Nevertheless, semantically, each interaction was complete in the polysemic opportunities it offered (Lakoff & Johnson, 1980; Ricouer, 1981). As the classroom linguistic

culture evolved, each interaction about text became a richer potential source of meaningful making-a-case information for its students. The meaning each interaction made available was determined by the students who read those interactions and in so doing found and made meaning from them, whether or not they were actually engaged as speakers in the interaction. Each interaction was a revisitation, and each visitation an opportunity for meaningful engagement and learning.

Teachers Play a Crucial Role as Mediators of Learning

The web of meaningful cultural rules for social participation and knowledge-building did not appear sui generously. Although unaware of how influential his moment-to-moment gate keeping function was in shaping the GATE English Literature culture, the teacher as authoritative leader of classroom interaction played a critical role. In the choices he made for who could say and do what, for what purposes, under what conditions, and with what outcomes, the teacher could ensure consistency and continuity of purpose. In managing the moments and patterns of interaction, he steadfastly mediated what counted as literate academic curriculum, knowledge, and the procedures for building academic literacies.

To mediate what counted in this classroom, the teacher had to negotiate multiple views of what counted as curriculum, knowledge, and academic literacy practices that he and his students brought to the enterprise. Each view came with a historical grounding in the ideologies and attendant expectations

transmitted from societal institutions—from the teacher's university education, from his teacher education training (and continued inservice involvement), from the guidelines given by the school district and by the state department of education, and even by institutions of print and visual media whose daily comments influence perceptions of what English teachers should be doing. Each view was also historically grounded in the teacher's and students' personal experiences in other English classroom cultures, with other students and with other teachers. For the teacher, this personal history as teacher shaped what he wanted students to achieve and what he thought he and they could accomplish. Fundamental to his standards for academic literacy was a belief in the viability of a group of intellectually socialized readers to challenge, shape, and develop individual readings and their justification in traditional academic genres.

The students' personal histories—experiences of classrooms where they held other views of what counted as curriculum, knowledge, and literate practices—predisposed them to certain expectations for the teacher's performance as well as their own. GATE students, as members of an academic elite, had shared common experiences that reinforced their perceptions that they were exemplary students whose work could and should be held to a higher standard. The nonGATE students in this English Literature class had status of another kind. They were the upwardly mobile, willing to take on the rigors of GATE and chance failure because they believed what they would learn was better and of more value than what they were used to. They wanted a chance to have better and be better. All the students sought and expected academic rigor, though how

their schooling experiences predisposed them to define rigor differed extensively.

Within this diverse ethos of expectation members brought to the daily negotiation of classroom activity, the teacher had to mediate moment-to-moment activity in such a way that expectations derived from prior experience were taken into consideration and goals for learning were achieved. He could not ask students to act in ways too distant from the range of experiences they had come to expect as appropriate in an English classroom. Fortunately, because students' prior schooling and related experiences had not been too different from what they encountered in this classroom, the teacher's task was not the challenge as it might have been with less prepared students. Nevertheless, he was faced with the significant challenge of bringing together two social groups of students with disparate senses of their identities as students, assumptions about what would count as English, and the social procedures and practices that accompanied them.

As situational mediator, the teacher was required to recognize how each momentary action could be an opportunity or a constraint for learning—constructing his students' identities, academic knowledge, and sociocultural relationships. This recognition required judgment that came from having a clear understanding of the kinds of actions that he thought were wanted and needed at each moment. Such judgment involved, in addition to having some basic knowledge of each student's background and academic abilities, and a notion of the social relationships and academic literacies that were forming, a definite

sense of the kind of learning culture one wanted to shape. The teacher in this classroom had consistently effective judgment primarily because he was focused upon a single, integrated view of academic literacy. This view in relation to his knowledge about his students gave him a circumscribed range of choices for what he could ask students to do. The students in this classroom were able to co-construct an effective common view of academic literacy with the teacher in large part because he made that view so meaningfully explicit in what he said and did with them. and because he repeatedly offered the same range of opportunities for students to take up the literacy practices.

Specifically, the teacher. from his focused, integrated view of academic literacy served as a mediator for student learning of literate case-making practices in the following ways.

- He provided an intellectual point of reference against which students could position themselves.

- He provided a range of opportunities for student voicings as they constructed literacy practices.

- He provided an accountability point of reference against which he and students could evaluate their performances.

- He provided a range of multiple, redundant opportunities over time for students to construct complex literacy practices.

- He managed the public arena of the classroom to provide interactive spaces that were opportunities for students to socially participate and academically engage.

Learning Takes Place Over Time

When GATE English Literature began on the first day, a wide discrepancy existed between the capabilities of students to perform satisfactorily on the required reading and writing tasks. In one sense, all of the students were learning from scratch. As members of a new social community with a new leader and new expectations for performance, they were all naive beginners. Their acculturation required the negotiation of old social roles and rules with new, related ones. That negotiation was concurrent with a second one between students more experienced with classroom procedures and ways of reading and writing similar to those expected by this teacher and students with few or no such experiences. GATE students reported many similarities between the kinds of literacy practices they were being asked to perform in this classroom and those from previous English classes; their learning curve was not as steep as the nonGATE students'. After 5 weeks of class, the two nonGATE students without experience in other GATE classrooms, reported they were still struggling to figure out "how things go in here." Yet, the evidence of student performances from artifacts and grades as well as self-reported student perceptions indicate that all students eventually leaned how things went well enough to perform capably to exceptionally well.

My analyses of the interactional opportunities and the literate practices students built during interactions on Days 1, 2 ,4 ,7. 16. 18, and 21 provide a close-up view of literacy in the making. That view confirms literacy practices are complex sociolinguistic activities made up of innumerable interrelated

sociolinguistic actions and interactions. No single sequence of interactions could encompass all that GATE English Literature students needed to know about being academically literate. Arising as they did out of the pedagogical needs of the moment, no sequence of interactions could be preplanned or prescripted by the teacher to predetermine particular practice of selected literacies.

A teacher in a classroom culture like this one must be ready to recognize pedagogical opportunity as it presents itself in what students say and do in the moment. In addition, teachers must recognize when particular literate practices are not being taken up and look for or create opportunities to encourage take up. The English Literature teacher did this by bringing forward into the classroom dialogue those topics, texts, or questions that needed constructing. When on Day 7 the teacher recognized an opportunity to request student analysis of the "so what" of their reading, he did so because he realized they had not had much practice in exercising this way of thinking. When on Day 16 he brought a nonGATE student question to the public floor, he did so because he overheard an opportunity. His actions indicated the kind of opportunity he recognized was based on a pedagogical principle—that more nonGATE students should be involved in the spoken public dialogue, as well as a principle about learning— that the dialogue would provide occasions for learning for all the students. Next, on Day 21, when he turned over the classroom to students to make a case for their reading, he did so on the basis of two assumptions related to these

principles: (a) that students needed public dialogue practice as case-makers, and (b) that students had sufficient knowledge at this point to construct a case.

With these principles and assumptions guiding his actions, the teacher acted to bring students into interaction. He questioned and redirected student questions; he provided information and called for student information; and in the manner in which he did so, over time, he wove individual student actions into a social fabric of group participation. Through persistent daily engineering of interactions and management of their take up, he was instrumental in constructing a culture of learning which supported students' continual learning over time.

The teacher was guided in his daily decision-making by a deep-seated belief that the kind of learning he was asking of his students took time to build, and that evidence of the extent of their capability in its construction was available to him (and to each other) in their public language exchanges. Because such beliefs guided his practice as an interactional gatekeeper, the practices were self-fulfilling. Assumption guided actions; actions caused reactions; strings of interactions resulted in a validation of the teacher's initial beliefs. Dialogue was an effective learning medium; students could learn to engage usefully in class dialogue; they did engage in the dialogue, which confirmed that they had the potential all along.

Learning Academics Means Learning How to be a Particular Kind of Student

In the GATE English Literature classroom, sufficient information was provided so that everyone could know where to stand, where to position themselves as classroom members. Continuity and consistency of purpose and expectation for performance, established through redundant practices, made positioning easier and longer-lasting. Once students knew which positions to take-up and had learned the rules guiding role-behavior, they could participate in this classroom without concern that those rules would substantially change.

As in all classrooms, part of positioning had to do with understanding where to stand as a student, and what the role of student entailed. Being a student in this class meant understanding the particular social roles that one played and the rules that defined the roles. Some of the expectations were explicitly spelled out by the teacher in timely, though unplanned, conversations with the class about how to read and write and act as a student. Other, complementary expectations were instantiated as part of the culture through tacit teacher and student actions. Some of these came with students from their prior classroom experiences; other expectations were the entailments of student actions in response to teacher directives. But most of the expectations that allowed students to confidently position themselves came through established classroom routines.

The teacher's five-part procedural routine for organizing literacy practices served as a consistent, reliable infrastructure. Students came to expect

every new cycle of activity to begin with its location in relation to prior and later literate activity. When they began a new cycle, they expected to be told the activity's purpose, format, procedures, and expectations for performance; as they constructed the literacy, they expected to be provided with artifact models and teacher-directed practice; and, after their final literacy artifact was deadline date stamped, they expected to present it to the rest of the class. Within each part of the sequence, rules for linked social engagement and academic participation were enacted and re-enacted.

One set of social and academic rules dictated the students' roles as part of an ongoing dialogue in which all members were to publicly participate, sometimes as learners and other times as teachers, and that included the official teacher. Another set had to do with accountability criteria—for procedures, for deadlines, for performance. These expectations placed student-produced textual artifacts like quizzes and essays within the dialogue, and made them instruments for its continuation.

The dialogue was a series of intertextual and intercontextual interactions that gave multiple opportunities for students to voice what they were thinking and why. The voicings could occur in classroom talk on the floor or off the floor, and in talk with members outside the class. Voicings also occurred through writing and the reading of one's writing for other members. Through these voicings, the procedural actions through which they were made, and the written artifacts they produced, the students engaged in the building of literate academic reading and writing. They became particular kinds of readers and

writers, whose ways of thinking and acting were common understandings about texts and what they were to do with them. Students became case-makers for whom the reading of literary texts meant looking for the odd, the confusing, the inappropriate, and the boring and then figuring out why. The figuring out always occurred with an audience in mind, and that audience was always one's classmates, as well as the teacher.

Because of this way of reading and writing, as it evolved from the motto, to be a student in this class meant problematizing text--looking for areas in the text of the book, of the classroom dialogue, or of a classmate's writing one did not understand. To "student" was to make text meaningful according to the proscribed procedures for making-a-case. Because every student was expected to problematize text and make it meaningful for an audience, every student was cast in the role of learner and teacher, whether GATE or nonGATE.

In this classroom, to not know was held up as a condition to be sought. Procedures were established for identifying particular conditions of not knowing, then moving from not knowing to knowing, then presenting and assessing the newly known. Knowledge was never achievable in a finite sense, never fixed and inviolate, but rather mutable and plastic as it was cannibalized for further knowledge-building. And, because the validity of knowledge was defined and validated in the moment of its situated use, every student had multiple opportunities to show that they knew something. The knowledge-giver was validated as capable student/teacher when the information, question,

hypothesis, evidence, or claim was perceived by the class to be appropriate to that particular moment.

Every Student Can Learn When Conditions are Amenable

Many facets of conditions which made this classroom an amenable place for learning have been mentioned--redundancy, consistent points of reference, intertextual and intercontextual continuity, purposefulness, mediation of opportunities to teach and learn, and knowledge under continual construction. In addition to these facets, related dimensions of the GATE English Literature culture made it possible for nonGATE students in particular to perform effectively. One might expect the nonGATE students to feel intimidated by their GATE classmates, and to remain separate, causing the differences that distinguished them to increase; instead, the two groups performed cooperatively and capably within often overlapping ranges. They did so because the two groups were redefined in this classroom as one. The class became a culture of interactive learners within which both individual and social views of capability were reconstructed through the integration of all individuals into the class group.

Several elements of the classroom culture made this integration possible as observed in the analyses presented in Chapter VII. The view of reading and writing literacies as an exercise in moving from not knowing to knowing to persuading validated nonGATE students' sense of nonknowing. To say that in this classroom all students to succeed must begin in a condition of confusion and ignorance is to level the playing field. It sends the message that GATE students

do not possess more knowledge about what is central to doing well in this learning culture. In fact, knowing more in the sense of "knowing that" can get in the way. All students regardless of institutional labeling and experience had to assume a new procedure for being literate, and seminal in that procedure was a beginning state of confused intellectual ignorance.

To move from ignorance to knowing required learning how according to a purposeful way of proceeding. Analyses of this classroom's practices have shown how student understanding of selective contextualization and how to selectively contextualize to effectively perform the how and when of literacy activity was supported. For example, through the five-part routines of literacy practice, less able students were repeatedly given clear instructions and expectations, models and guided practice. By reading their performance artifacts, their voices were heard as capable interactants in the learning dialogue. By hearing the performance artifacts of their classmates, less assured students could position their own performances among them and perceive where they had succeeded and where they could aim their improvement for the next time. Through public presentation and acknowledgment, students were able to see occasions on which nonGATE and GATE student performances overlapped.

In addition to these more expansive patterns of managed activity for students to join in and feel capable, attention to the actual discourse interactions within those routines was what made the difference in providing opportunities for equitable interaction, and through interaction, perceptions of capability. To make access to selective contextualization knowledge equitably accessible, so

that more confident and knowledgeable students did not dominate, the teacher managed the floor of the classroom. He determined who could interact when, in what ways and on what topic. He brought nonGATE students into whole group interaction and he directed GATE student interaction into directions that served the learning needs of nonGATE class members. By validating nonGATE student questions and their right to classroom interactional space and the knowledge of the group to pursue their answers, he brought the nonGATE students into spaces that gained them membership in the group. In so doing he contributed to the de-emphasis of difference based on institutionally defined capability and prior experience, and emphasized the value of difference as a contribution to group understanding. Concurrently, GATE student knowledge was not disregarded and their capabilities did not go unchallenged. They were given ample opportunities to be confused and to bring forward and contextualize knowledge. Especially during the first month of the course, GATE students initiated interactions and spoke more frequently on the classroom floor. They reported they did not experience any compromise in the expectations they had for the rigor of the curriculum.

Each student's encounters with his or her own capability in this classroom were the result of a confluence of experiences within supportive sociocultural conditions that provided ways of achieving membership. Students interacted frequently; they were validated as able in and through social recognition of their spoken and written performances; they voiced their understandings, questions and concerns in ways that fit the intellectual and

literate ecology of the room; they reworked their performances through complementary socially recognized cycles of activity; and, they held themselves and each other to rigorous common standards of performance. Through multiple experiences of personally and socially recognized acceptable performance over time, students were validated as capable. Some students required more time for building sufficient glimpses of their capability, while for others such glimpses were immediately available.

Educational Implications

Implications for the Teaching of English Language Arts

Scholarship in English education has brought together the discrete areas of literature study and composition to theorize reading and writing as dynamically related activities within English language arts classrooms. This study confirms their intimate dependent relationship and adds two additional theoretical components—the reconceptualization of English language arts subject matter as literacy events, and the central role of social interaction in their construction. The analytical framework, methods, and theories of this study have foregrounded the concrete practices through which the stuff of English curriculum is seen to be a social and semiotic construction. This study suggests that when English language arts are conceived of as literacies rather than as content knowledge, the ways in which they are taught offer a more opportunistic range of pedagogical options.

Barton's (1994) ecological conceptualization of literacy provides a useful frame from which a working definition of classroom academic literacy can emerge. He argues that literacy is best understood

> as a set of practices which people use in literacy events; that it is necessary to talk in terms of there being different literacies; that literacy practices are situated in broader social relations; that literacy is a symbolic system used both for communicating and for representing the world to ourselves; that attitudes and awareness are important aspects of literacy; and that current literacy events and practices are created out of the past. (Barton. 1994, p. 7)

Given this framework for literacy, Barton explains school literacy as a set of practices children learn that require distinct ways of making meaning during common literacy events calling for common uses of language. He observes that the language used to talk these events into meaningful existence is identifiable as routinized activity. Three aspects of Barton's conceptualization of school literacy resonate with the findings of this study: making meaning, sets of practices, and routinized activity.

It has come to be commonly accepted among English education scholars that reading and writing are meaning-making activities. However, meaning-making has most often been treated as a solitary, individual phenomenon. By recasting meaning-making as sociocultural phenomena within particular classroom ecologies, Barton (1994) shifts its significance and the direction of the reverberations for teaching and learning that ensue. Among sociologists, an

ecology is the relationship between the distribution of human groups with reference to their material resources, and consequent social and cultural patterns. In a classroom ecology, the relationships between groups of students, their material resources for learning, and the resulting social and cultural patterns of activity become the focus of teaching attention. The material resources for learning—"knowing that" and "knowing how" are situated; that is, they are only valid and applicable in relation to students as they act within group identities and relations and with the social and cultural expectations for ways of perceiving, believing, acting, and evaluating.

Once viewed as literacy events attached to patterned literacy practices that must be locally socially and culturally meaningful as well as individually meaningful, the study of English language arts cannot be reduced to generic curriculum without understanding the great disservice we do to students. Instead, the content of English classrooms is better viewed as sets of purposefully linked practices. The sets of practices English Literature students linked to make cases for their readings and writing exercises were complex and interdependent. Knowing how to make a case for the genres of a post-reading quiz, an in-class writing, or a formal essay meant understanding that certain related thinking and writing steps needed to be taken to achieve capable performance of "how" as well as "that" language arts knowledge. Knowing how and knowing that, since they are meaningfully situationally embedded, and take on significance only in relation to the persons who exercise them and the sociocultural environment in which they are exercised, must be repeated as

routinized activity. It is the routine nature of the literacy that gives it its solid identity. It comes to be, not because it exists in any concrete way as a thing to be discretely grasped like a stick, but because like water that flows repeatedly along the same course. it leaves a readily identifiable mark.

Implications for Classroom Teaching

Having seen how significant each linguistic action is in the moment it is rendered, and how sequences of verbal interactions over time construct the classroom culture, the academic content, and students' views of their capability, conceptualizations of effective pedagogy must necessarily include managing classroom discourse. Such discourse management occurs on many levels and must keep in mind the responsibility of providing opportunities for interaction, voicing. and knowledge construction to all students over time.

The micro moments of classroom interaction require teachers to understand how to see opportunity, how to take it up, and how to provide it for moment-to-moment student literacy knowledge construction. Teachers must hold constant a literate point of reference and the learning goals against which they can assess opportunism, so that each moment is, if not a conscious choice, an informed one. Additionally. each student reaction provides teachers with the opportunity to assess their initial action for its results. By choosing to act, then assessing the results of their actions against a principled rubric for literacy practice, teachers can on-goingly move classroom discourse events toward the

goals and the standards being aimed for. In modeling this behavior. teachers teach that disposition and its related reflective actions to students.

Any program of teacher education is advised to include an analysis of how micro moments of classroom interaction powerfully effect what comes to be thought of as possible by the teacher and the students. Strategies for considering how to efficaciously make choices for how to shape discourse interactions should be developed, as should dispositions for implementing them.

Another level of discourse management required for a teacher to be effective concerns preplanning and in-progress replanning of interrelated, purposefully linked cycles of activity. Students benefit when teachers conceive of all the activities they will do over the course of the term as interrelated and purposefully sequenced into cycles. Literacy events within each day and segments of linked events over a number of days should connect into longer cycles that adhere around patterns of practices. As discourse actions need to be changeable in the moment, discourse events should be subject to modification and rearrangement to suit the progression of cultural patterning and social take up. Daily assessment by the teacher of sociocultural conditions, and the patterns that are developing, will provide important information with which the teacher can choose how to reframe and shape construction of the remaining cycle of activity. Performance indicators are available in public classroom interactions, in side talk (before, during, and after class), and in student artifacts.

A fundamental understanding on the part of teachers is necessary--that planned activity for constructing classroom literacies only serves as an effective

opportunity for learning when it is within the range of issues socioculturally meaningful to the students at that point in their uptake of classroom literacy practices. Also of relevance is an understanding that the teacher's role is to mediate the preplanned and the constructed activity so that it is purposefully driven, but not ideologically constrained; and, it is opportunistic without sacrificing focused direction. Rather like a ship sailing up wind, the teachers course in managing classroom activity is more like tacking toward an intended destination.

The pedagogical characteristics of teachers who can perform well in a classroom which holds academic literacy practice as its central focus were earlier noted in Chapter II (B. Green. 1991) and warrant revisitation and elaboration informed by the study's findings. Teachers must be pedagogically able to recognize and willing to honor the necessity of momentary discontinuity--that is. movement away from a planned lesson. They should be reflexive--predisposed to continual assessment of what is being accomplished. Specificity, the ability to see details as meaningful indicators within part-whole relationships, is necessary. as is plurality, the ability to simultaneously occupy two or more positions, sometimes inherently contradictory positions. Plurality is related to difference which allows teachers to hear diverse student voices and situated literacy constructions. To appreciate difference is to understand that learners position themselves socioculturally in relation to the academic resources they bring with them and the ones they are learning. Such understanding requires an

ability to entertain multiple positions with multiple literacy performances and to efficaciously work with difference.

Effective teaching requires an acceptance of and an understanding of the teacher's role as negotiator in a continual process of negotiation. Teachers are negotiators of social roles and practices, of interactional spaces, of semiotic significances, and of voicings. As principle classroom negotiator, they are also power brokers between student groups and individual students, and between students and the institutions of schooling and curricular history. Finally, as discussed previously, teachers are mediators between the knowledge of the past- -as reified in concepts, facts, and literacies it is the teacher's responsibility to represent--and the knowledge students bring with them and build in classroom activity. To accept the roles of negotiator and mediator with their attendant dispositions toward discontinuity, reflexivity, specificity, plurality, and difference is to say that teachers who work with a sociocultural awareness see themselves as part of and responsive to an ever evolving sociocultural ecology of learning. Therefore, and most importantly, they must repeatedly make explicit for students the learning culture's expectations for performance.

Implications for Student Access

Keeping in mind the implications for conceptualizing language arts subject matter and classroom teaching as semiotically contextualized sociocultural constructions derived from the study, we can revisit the issue of student access and some of the unaddressed questions raised in Chapter II.

A first set of questions asked:

1. What is it that we want to grant all students access to?

2. What should students be learning; and, more significantly, what are they given opportunities to learn?

3. If classrooms are minicultures or discourse communities with their own social agendas and cultural ideologies integral to the shaping of academic literacies, then should we not be observing what shaping occurs within individual communities and in what ways?

4. Should we not be concerned with understanding how those shapings are instantiated by member interactants as particular literacies, and that within heterogeneous classrooms all students have opportunities to be challenged?

Having observed what was made possible for nonGATE students in GATE English Literature, one way of answering these questions is to say that students should have access to multiple, redundant, and meaningfully linked opportunities to engage in the construction of academic literacies. It also follows from the study that for these opportunities to exist, certain conditions must pertain. Teachers must be able to take up roles as sociocultural negotiators and textual mediators. Classrooms must be organized as inquiry cultures in which all members are positioned in the role of learners who come from an intellectual position of not knowing and needing to know. Literacy learning activities must establish knowledge as contextually determined, specific, and validated so that "knowing that" is only relevant and valued within the exercise of situated "knowing how." Learning should be viewed as a result of interactions between

members of the class in various dialogue genres and interactional spaces. Capability should be thought of as constructed through and recognized in performance. Standards for literacy performance need to be socioculturally negotiated and evolve, establishing an emergent rubric of expectations to challenge and to affirm.

Another question I presented in Chapter II was concerned with the power relationships in the classroom. It addressed the nonessentialist character of academic literacy, and its construction within classrooms on the basis of sociocultural assumptions about authority and legitimacy based on power relations. How can teachers provide opportunities for learning academic literacies that do not encourage the extremes—cynical or naive "buying in" to the discourses advocated by the powerful voices of the teacher and academically elite students? This question arises from the critical, emancipatory post-modern point of view articulated in Chapter II (Rosenau, 1992). This question is intended to challenge the hegemonic domination of schooling practices in order to emancipate marginalized and disenfranchised students.

In the GATE English Literature class, student cynicism and naiveté was mediated by their belief that what they were learning would buy them valuable academic currency and maintain their position within the school as the academically elite. To the extent that students did not truly value this elite status or the particular academic literacies they were learning, they can be said to be cynical. To the extent they did not challenge the academics and the social pigeon-holing in which they are asked to participate, they may be considered

naive. Nevertheless, the nonGATE students were pleased to be sharing the standing of their GATE classmates; "buying in" was their goal. The course and the teacher provided them with access and supported them in the achievement of a goal they valued.

The view of student access presented in this study, coming as it does from an affirmative point of view, does not examine or challenge the power relationships of the school culture, how the teacher addresses them in his classroom, or whether students should deconstruct their own valuing of them. Rather, it assumes that in "buying in" to literacy practices with academic currency, previously disenfranchised students are positively positioned to reconstruct institutional agendas and systems. By becoming knowledgeable members of classrooms previously reserved for an elite group, marginalized students are redefined as elite and the population of the group they have joined is reconstituted. Within their newly empowered and protected group status, students actively remain positioned within the system to forward its reconstruction because they and their classmates experience themselves as deserving and capable. Observed by their GATE classmates, the nonGATE students in GATE English Literature reconstructed versions of themselves as successful academic students. Kora, for example, had multiple opportunities to see herself and to be seen as a member of the GATE English group of students. She took up the values of the literacy practices she was learning and used them to evaluate her performance as an English student. With interactive participation came membership and with membership came repeated participation in

constructing artifacts through which her classmates could also see her as able. She followed English Literature with Advanced Placement English and went on to succeed in English studies at a university.

The GATE English Literature classroom serves as a case in which students not experienced in classes institutionally defined as advanced (which are traditionally reserved for historically acculturated students) could succeed. Whether it was a community which critical pedagogues might describe as empowering of students, through the exercise of their voices in constructive dialogues (Simon, 1987) is not within the scope or interest of this study to explore. However, the terms empowerment, voice and dialogue used by Delpit (1995), Gee (1990), and proponents of pedagogies which empower student voices in classroom dialogues (e.g., Freire, 1985; Giroux, 1992; McLaren, 1995; Shor, 1992) warrant further examination. I want to argue for an affirmative, rather than critical view of student empowerment visible in the us versus them collapse I have described students enacting in the GATE English Literature classroom.

For my examination, I will use a critique of the terms used by critical pedagogues provided by feminist teacher and researcher Elizabeth Ellsworth (1989). Ellsworth critically problematized the conceptual assumptions of "empowerment," "student voice," and "dialogue" and raised the question: What diversity do we silence in the name of "liberatory" pedagogy? Ellsworth argues that teachers who enact the tenets of critical pedagogy assume an essentialized, generic, and unidimensional view of teacher and student identity that leads to a

reductionist perpetuation of the "us" versus "them" dichotomy. She offers a pedagogical model for classroom discourse interactions that promotes classroom interactions among disparate groups as coalitions of affiliated subgroups.

In arguing for her pedagogical approach, Ellsworth (1989) challenges what she calls the mythical assumptions of empowerment, voice and dialogue. She claims that teachers who accept the role of empowering students have not examined the unequal power relations between classroom members that influence student expression. Ellsworth points out that

> as an Anglo, middle-class professor in C & I 607, [she] could not unproblematically 'help' a student of color to find his/her authentic voice as a student of color. [She] could not unproblematically "affiliate" with the social groups [her] students represent and interpret their experience to them. (p. 309)

Ellsworth convincingly lays out the problematics of placing teachers at the center of pedagogical activity meant to empower students. Such placement assumes (a) that individual students speak a single voice, (b) that the classroom is the place for exercising a voice that expresses the struggles for social equity experienced in other settings and contexts, (c) that the teacher does not herself have multiple voices and affiliations, and (d) that she has the ability to identify with each student's position. Rather, any person's voice will be partial, multiple, and at times. contradictory as constituted by role, status, gender, race, class, ability, ethnicity, sexual orientation, and ideology.

... the peculiarities of historical context, personal biography, and

subjectivities split between the conscious and unconscious will

necessarily render each expression of student voice partial and predicated

on the absence and marginalization of alternative voices. It is impossible

to speak from all voices at once, or from any one without traces of the

others being present and interruptive. (Ellsworth, 1989, p. 312)

When students and teachers speak together in their classrooms they

engage in a highly complex negotiation of the politics of knowing and being

known. They speak or leave unsaid things necessitated by the speakers'

assessments of the risks and costs of disclosing their understandings. Ellsworth

(1989) argues that this political negotiation among disparate multivoiced

subjectivities renders impossible the entreaty to create a safe space in the

classroom in which all ideas are tolerated and subjected to rational judgment

according to fundamental moral principles.

The us versus them conceptual construction may be a mythical illusion,

but it remains a powerful sociocultural reality. Even in cases like the classroom

in this study, in which the goal of access is to collapse the us-them distinction,

the distinction will re-emerge in new versions of "usness" and "themness," of

ordination and subordination, of perpetrators and victims, of the more able and

the less able. Although it was collapsed within the classroom, the us-them

distinction was focused outward at the rest of the school. A contributing factor

to the GATE English Literature students' affiliation was their shared

understanding that they were an "us" that was "better than" and/or striving to be

"better than" the others, those who were academically less able and thus inferior.

On occasion this assumption would surface in the classroom talk as evidenced in

the following excerpt from the teacher's explanation of why students--even

though they are good readers--might find texts boring.

if you're reading and you get bored

then probably the reason is 'cause you are not following it

and it's boring to read words that you can't follow

that's what happens

you know

if I had my basic English skills class reading Beowulf

they would just get so bored with it because it would be hard for them to

follow it

so that is something that we each experience

sometimes for a few seconds for a minute

or the evening

with reading if we just aren't really following it

we think we are but we're really not

it doesn't make sense

we get bored

The "common senseness" of the teacher's you-them distinction between GATE

readers and Basic Skills readers made his illustration an apt choice to make his

point. When I questioned him about the use of his illustration, he reaffirmed its

applicability to distinguish between students who are more academically able

than others. He was pleased that Kora had earned a place among the more able. In supporting Kora and other nonGATE students into the ranks of the recognized academically elite, the teacher reinforced an autonomous view of literacy (Street, 1984) and a school hierarchical ranking system that acknowledges Kora's achievement and allows her to feel acknowledged as a student because she has become one of "them." Similarly, by becoming a student who merits continued access to GATE English classes, Kora and her classmate participants reinstantiate the perception that they are deserving of privileged academic status on the basis of demonstrated capability in achieving rigorous standards of performance.

This example foregrounds another larger issue of school-wide detracking to provide equal educational opportunity to all students. It raises the question: How can we effectively collapse the us versus them distinction within schools to create communities of learning and dialogue across as well as within classrooms? To this question I ask another question: To what extent can or should classroom pedagogies providing access to academics within classrooms relate to the macro social issues which keep tracking in place? Ellsworth (1989) maintains that time is wasted trying to create unity through a dialogue designed to enforce a harmony of interests. Classrooms can never be safe spaces in which a fully open dialogue among students about their fears, hopes, and frustrations can be articulated. As long as classrooms are the structurally organized sites for learning, students have to respond to the perceived demands of the social contexts of their classrooms, their social relationships with their

classmates, and the roles and relationships they establish with their teacher in constructing the curriculum. Classrooms are not viable settings for trying to solve the social injustices and distorted communicative practices of the larger society, and time can be wasted in the attempt even with the best of intentions of all members. Time is better spent focusing on action toward some common goal that will allow for individual difference, contextually appropriate, if partial, expressions of experience, and temporary subgroup affiliation.

> Realizing that there are partial narratives that some social groups or
> cultures have and others can never know, but that are necessary to
> human survival, is a condition to embrace and use as an opportunity to
> build a kind of social and educational interdependency that recognizes
> differences as "different strengths" and as "forces for change." In the
> words of Audre Lorde, "Differences must be not merely tolerated, but
> seen as a fund of necessary polarities between which our creativity can
> spark like a dialectic. Only then does the necessity for interdependence
> become unthreatening. (Ellsworth, 1989, p. 319)

By giving nonGATE students access to GATE literacies and status, the GATE English Literature classroom and its teacher have shown us how it can be done. They formed what Ellsworth (1989) calls a "coalition among temporary affinity groups," to achieve the common goal of academic success. The community of practice was a community in which dialogues constructed various expressions of self through the expression of contextually socially appropriate voices. In this way, student identities were made more complex by multiple

social positionings and voicings that students took up with each other. The range of student positionings and voicings within the classroom conformed most often to the roles and relationships students took up with the teacher within the social relationship of individual to whole group; nevertheless, there was a fluidity in contexts of knowing and in applicable knowledge that coalesced in moments of solidarity to achieve a common academic purpose. What could be known and what could be done originated in and emerged from the discursive practices and spaces of the classroom. Members came to know and act upon knowing that they could benefit from talking with students unlike themselves.

Implications for Further Research

Further studies inspired by the findings in this project should seek to explore other classrooms in which the practices of its members--like the class motto and over time redundancy--level the playing field. As long as there are students willing to take the risk of being in high level classes, and schools that grant them access, we need to discover the ranges of practices that construct and are constructed by classroom cultures in which those students succeed. We need to explore the issue of how much teacher framing and gate keeping is too much and what kind of gate-keeping works in which situations. When does providing opportunity stop being taken up as meaningful opportunity and become discounted by students as manipulation?

The teacher of this class used the same curriculum for teaching his nonGATE sections of English Literature. The two differences he noted between

the two groups of students were the number of literary texts they could read and the amount of writings they could produce. His view was that GATE students could read and write more and faster. He noted another difference in the time spent on in class practicing of the writing students were to be composing outside of class. The two students who left the GATE class at the semester concurred with the teacher's appraisal. What they were asked to do in this class was not harder because it was so different from what they expected. What was difficult was the rate at which the course moved through it's curriculum. If they had received more in-class time for practicing the literacies they were asked to perform outside of class, could they have been more successful; would they have stayed? Are academically rigorous classes like this one places where most of class time is spent establishing expectations for reading and writing that goes on outside of class? Is that one way of defining rigor?

These questions and many others arise from this study. However, these are not the sorts of questions the study was designed to elicit. This study purposefully centralized language and its conditions of use. It is one of very few studies of language arts literacy practices at the secondary level that analyzes classroom discourse as the method and means for constructing and constituting learning and language arts content. An outgrowth of questions and methodologies of already established lines of research, the study was designed to extend a particular thread of theory-building. Rather than provide a finding or solution to an educational problem, it was meant to inscribe a view of a problem (i.e., classroom access to rigorous academic literacy for heterogeneous

populations), and a way of conceptualizing how a classroom teaching and learning culture addresses the problem. By doing so, the study meant to provide a set of questions and a procedural methodology for studying classrooms where access has been provided for previously marginalized students.

Among the questions raised by this single case heuristic are those related to where educators and educational researchers should look to see learning happening. Learning is to be viewed as a sociocultural phenomenon, that requires us to look at teachers and learners as contexts for each other within the learning cultures they create. Learning of academic literacies by people who talk them into being is cast by this study as an issue of opportunities for learning (i.e., what the teacher and the class provides). How opportunities for learning come to be and how they are acted upon (i.e., taken up by individuals who see them as opportunities to learn something) are the link between the classroom's socially constructed academic literacies and their constructors. Given the unique profiles of each classroom learning culture, and their idiosyncratic conditions and dynamics that count as learning, questions driving further research need to ask how particular classroom groups interact to construct their "right versions" of academic literacies, how these right versions articulate over time through webs of intertextual and intercontextual practices, and how students and teachers interact to build and take up learning opportunity. Single studies of classrooms like this one are limited in how much they can and should influence and inform changes in practitioner practices. Multiple studies of a variety of access-granting

classrooms are needed to provide a collection from which generalizations may be made to inform pedagogy and policy.

In particular, studies are needed to explore what counts as substantive engagement in literacy practices from teachers' and students' points of view, to theoretically expand the concept of opportunity for and to learn and the practices that the concept informs. What student and teacher actions count as opportunity-building in which situations? How do teachers and students come to recognize opportunity? How are conflicting views of learning opportunities resolved? In addition, many more studies are needed to examine the intertextual and intercontextual dynamics of classroom settings as they relate to student performance. By focusing on individual classroom members and affiliated groups, studies can ask another set of questions: How do students engage with and take up opportunities for learning in ways that are (a) meaningful to them, (b) support their learning of academic literacies, and (c) support the learning culture of the classroom? What do teachers need to know in order to support the meaningful take up of opportunity by individual students and the classroom culture? What part do classroom subgroup constituencies play in supporting and constraining the building of opportunities to learn?

In tandem with questions locating learning and opportunities for learning, should be questions focusing on the literacies students are learning, addressing what students take up. What is it students come to regard as the stuff of academic literacy as they take up learning opportunities? How are teacher views of what counts as curriculum shaped by their experiences with students in

classrooms? What is the relationship between teachers "handing over," students "taking up," and the academic activities and practices in the classroom? How does preplanned instruction and curriculum interact with particular opportunities to learn as recognized and taken up by teachers and students? Another way of asking the question is to ask: What is the dynamic relationship between the preplanned curriculum and the curriculum that is actually constructed through classroom interaction and take up?

In order to follow up on these questions, more research studies are needed that depict learning opportunities and academic literacy building from inside classroom cultures, and from the insiders' perspectives. Seeing actions as meaningful to members, and asking what the teacher and students mean by them is central to understanding the situated nature of literacy learning and to providing representations that begin to reflect the complex, interrelated dynamism of classroom learning processes. The development of interactional ethnography as a research approach may be likened to the artistic shift towards Cubism as a way of affording pictorial representations of the complex dimensionality of humanness. Interactional ethnography is a representational tool for depicting simultaneity of a three dimensional, temporal occurrence in a two dimensional, retrospective medium. The approach, which positions researchers as observer-participant explorers of the micro moments of discourse interaction in daily classroom life, is time consuming and demanding in ways that other research approaches are not. However, it brings teachers and students into the research process to help focus and shape what is looked at, and brings

educational researchers and research closer to practitioners, and research findings closer to their concerns. Such articulation is a start in bridging the gaps between practitioners and researchers, between the knowledge teachers have acquired from years of practice and researchers have garnered from years of reading. Interactional ethnography as practiced in this study and others like it moves toward collapsing the "us" versus "them" distinction between teachers and researchers. In this research project, by providing a framework and methodology for interests to be negotiated and understandings to be shared, the teacher and the researcher affiliated to support a study of mutual interest and benefit. In and through discourse, we saw and took opportunities to affirm and to challenge. Together, over time, we made a case and built a "so what."

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APPENDIX A

Daily Event Maps

DAY 1

CLASS SET UP	Time	
	001	ID cards distributed
	002	Syllabus distributed
	003	R explained
	005	Sts fill in cards T fills in name chart
	011	Books distributed
	012	Book cards distributed
	013	Journals distributed

CLASS OVERVIEW	014	St moves camera

READING LESSON	026	

COLLABORATIVE INFERENCING	031	Sts read page of text and list cultural characteristics

T RECITES NAMES	038	

CARDS COLLECTED	039	

DAY 2

ATTENDANCE	Time	
	001	

QUIZZES	004	Quizzes explained
	007	Extra credit plays explained—honor system

AGENDA	012	

BEOWULF HOMEWORK DISCUSSION	013	
	014	Inferences reported
	015	How language changed
	022	Readings of text lines
		Book exchanged
	029	Geographic background
	030	Modern references to culture
	032	Recap of inferences about culture of Beowulf
	033	T's handout of inferences

RIDDLES	043	Riddles distributed
	044	Riddles background
	047	Riddles analyzed for imit.

DAY 3

T TALKS ABOUT EATING IN CLASS	Time	
	001	

VOCABULARY	002	T hands out vocabulary sheets
	004	Lecture on learning vocabulary (how to learn through commitment and awareness)
	014	T models method for memorizing word meanings
	020	St practice method
	023	Worksheet instructions and practice

RIDDLES	026	Review of verse form of riddle
		History of English language development
		Expectations for sharing riddles
		Mead Hall explained

READING	033	T lecture expectations of attitude toward reading texts (Reader Response Theory)
	042	Quizzes explanation and expectations

BEOWULF	044	T reads text and Sts read along
		Read Beowulf family tree
		Female St points out no women
		Reading of text (cont.)
	054	Homework reading reminded

DAY 4

	Time	
HOMEWORK RIDDLES STAMPED	001	

	Time	
QUIZ	004	Quiz paper handed out
	005	Quiz expectations
	008	Quiz
	018	T collects quizzes
	020	Quiz answers discussed

	Time	
WRITING→ QUESTION	027	Homework reflection paper assigned working toward a central question that can be answered by the poem

	Time	
RIDDLE	034	Sts read riddles to class

DAY 5

	Time	
AGENDA—› **HOMEWORK—›** **PURPOSES**	001	

WRITING OF CLASS **MOTTO IN L.L.'S**	009	

LECTURE ON **READING & MOTTO** **& HYPOTHESIZING** (purposes & expectations)	011	Linked to paper writing

T STAMPS **HOMEWORK**	017	

MEAD HALL **Guided Imagery**	019	
	020	T explains procedure
	020	T directs guided imagery by using 1st relaxation technique then describes Mead Hall
	028	T reads riddles using autoharp
	030	All Sts report what Beowulf handed them in imagery

QUESTIONS	035	Sts share questions they wrote about in groups
	042	Sts report their questions to class and interaction

GRENDEL	048	Grendel P of V Beowulf handed out T reads aloud/Sts read along

DAY 6

	Time	
T TAKES ATTENDANCE/ STUDENTS PREPARE FOR QUIZ	001	
T ANNOUNCES WEEK'S QUIZ AGENDA WHILE PASSING OUT QUIZ PAPER	003	

QUIZ	005	Sts write quiz T writes in journal
	020	Quizzes collected
	021	Quizzes returned
	023	T chastises talking
	023	Quiz grading explanation
	025	T.A. role explained
	029	Quizzes returned
	030	Grading explanation
	032	Quizzes re-collected & agenda given

BEOWULF ESSAY TOPIC	033	Model of possible paper topic, question, and evidence handed out and explained
	036	Defining of Allegory
	041	Bible verses evidence handed out
	042	Expectations for this essay Purposes and organization
	045	Ways to explore this topic

RIDDLES	046	Sts read riddles (9)

DAY 7

PROCEDURAL Q-A/ READING Q-A	Time before class	Sts question T about reading

QUIZ	001	Quiz paper handed out
	002	Agenda
	003	Quiz questions given and answers written
	019	Quizzes collected
	020	Answers to quiz questions discussed
	042	T connects quiz discussion to writing paper
	045	Paper expectations
	046	Composing process explanation

VOCABULARY	051	Worksheets collected
	052	Vocabulary instructions justified by T
	053	T repair with St
	054	St reports 1st word assoc.
	055	T provides goal and structure of vocabulary.
	056	2nd vocabulary list handed out

DAY 8

EXPLANATION OF THEATER FIELD TRIP AND EXTRA CREDIT	Time	
	001	

PSAT	006	T stamps free writes and explains PSAT
	007	Sts hand in vocabulary sheets
	008	PSAT explanation continued
	010	College Application explained
	015	Test preparation explained
	028	T hands out brochure for his workshop
	030	Test information

PAPER TOPICS	034	1st draft deadline established
	035	T states goal for the day and goals for essay
	037	T gives instructions for topic/paper status report
	038	Individual students report
	039	T explains "so what"
	041	St(s) report & T enlarges on each St topic

DAY 9

RES. REQUESTS VOLUNTEERS FOR INTERVIEW	Time	
	001	

CONVENTIONS OF WRITTEN TEXT	003	Handout reference for conventions of writing essay (suggestions for revising your essay)
	006	T deconstructs 5 ¶ essays
	010	T's way of reading, not correcting papers—T's stance as reader
	012	T elaborates on handout points
	027	T passes out quotation handout

STUDENT PROJECTS	043	Project assignment explained
	044	St samples of projects on video

DAY 10

	Time	
T STAMPS DRAFTS	001	

	Time	
STUDENTS READ EACH OTHER'S BEOWULF PAPERS	005	T critiques St draft aloud to model feedback
	016	T looks up use of elipsis in ref. handbook
	017	T explains day-to-day agenda for writing and reading papers
	019	T tells what's important to him
	021	Grading explained
	025	Sts talk about their papers—they read each others JB and BE partner. They Q Res. & T for Biblical info. BE worries about being copied. JB & BE give each other feedback on their texts.
T READS MODEL OF STUDENT BEOWULF PAPER	045	T reads model St paper from 1981
	052	Sts react & talk about model paper T encourages writing about what interests them

DAY 11

T RETURNS QUIZZES, HANDOUTS	Time	
	001	

EDITORIAL ADVICE WORKSHEETS	002	T frames use of worksheets T alludes to SCWriP and Frank O'Hara
	007	T models worksheet using LL's paper T explains the comments he writes on papers and models
	014	T gives worksheet instructions and purpose
	016	Sts edit each other's papers T assists & stamps drafts
	042	T returns quizzes
	047	LL challenges T quiz answer
	049	BE requests T for poem information
	050	T collects 3 quizzes

HOMEWORK DEADLINES AND TEST	052	

VOCABULARY WORKSHEETS GIVEN OUT	055	

DAY 12

PAPERS SUBMITTED	Time	
	before class	Sts turn in papers with drafts
	before class	T announces which drafts
		Sts add drafts

T GIVES CLASS AGENDA	before class	

VOCABULARY TEST	001	T hands out test
	003	Sts write test T stamps drafts
	007	Test answers given by Sts

STUDENT PROJECTS	009	T gives guidelines for projects (balance educ. and entert. value)
	014	Sts sign up for project dates using syllabus calendar

BALLAD WRITING	022	T reads Med. ballad as model of rhythm
		T questions St about meaning
	027	Ballad compared to Beowulf to generate list of qualities
	029	T gives less in meter (feet)
	032	T reads his own ballad w/context
	034	T reads St written ballads from previous classes w/contexts
	042	T reads Med. ballad
	045	T reads his son's ballad
		Ballad deadline given

DAY 13

	Time	
T PASSES OUT VOCABULARY WORKSHEETS	before class	

	Time	
T ASKS FOR PAPERS	before class	

PAPERS RETURNED		
	001	T tells anecdote about ballet student
	005	T comments on student papers
	007	T explains grading
	009	T explains comments
		Papers returned

BALLAD		
	011	T explains personal value of poetry writing
	013	T reads Ballad at St
	015	T gives object lesson of Ballad
	018	T reads another St Ballad
	020	T reads another St Ballad
	023	Class writes Ballad about a student in class (T leads)
	036	Sts start writing own ballads
	039	T demonstrates how to write 1st line rhythmically

DAY 14

	Time	
SUBSTITUTE TEACHER (T Takes a Reading Day)		Students watch video The Story of English while Teacher is home reading their Beowulf papers

DAY 15

	Time	
T STAMPS BALLADS	001	

T EXPLAINS WHY HE WILL ALLOW MORE TIME WORKING ON BALLAD—(rare change of deadline)	004	

BEOWULF PAPERS	006	T recaps dancer speech as frame for returning papers
		T returns papers
		T compliments papers Sts read comments
		T gives Agenda
		T collects Beowulf books and distributes Chaucer

CANTEBURY TALES INTRODUCED	012	T tells anecdote to promote Cantebury Tales
		Sts fill in book cards Cards passed up

BALLADS	016	Sts read their Ballads (7)

CANTEBURY TALES	030	T provides information about Chaucer's writing of the text
		T reads 2 lines of Prologue in Middle English
	033	T asks R to recite R attempts recitation

CANTEBURY TALES (cont.)	035	T gives plot summary of Becket and history of time to provide purpose of pilgrimage
	042	T reads 1st stanza of Prologue—Q-R interaction and explicates with historical detail
	051	Quiz announced for tomorrow

.

DAY 16

	Time	
QUIZ	001	T hands out paper
	003	T gives questions Sts write
	014	T requests learning log info from Sts
	020	T collects quiz paper
	021	Answers to quiz questions discussed— expanded to all characters
	027	Sts correct T interpretation
	032	T asks St to say Catholic rosary and prayer Sts help

T GIVES HOMEWORK		
	052	

T AND ST INTERACTIONS AFTER CLASS	055	

DAY 17

	Time	
ESSAY	001	T calls for revised drafts of essays
	002	R explains how she is collecting student drafts and requests St LL's to make copies R announces data available for sharing
	006	Sts gather essay drafts/T collects

RIDDLES	008	St reads riddle to class

BALLADS	009	T demonstrates ballad rhythm on overhead with own poem.
	013	T requests Sts who have ballads close to ballad rhythm to share. Sts read ballads to class and teacher comments T polls St who read Knight's Tale for homework—he defers until tomorrow

CANTEBURY TALES	022	Class reading of rest of Prologue with T invoking class motto
	025	T raises view of homosexual character
	027	T tells students to look for dimensions of Chivalry

CANTEBURY TALES (cont.)		Chivalry defined
		Chivalry in modern combat
		Chivalric romance
	035	Lecture on Christendom in resp. to St. question
	036	T question when Luther's theses were posted—Sts guess
	037	T reads Knight's Tale
		T question
		T-St discussion of rhyming pattern

DAY 18

T POLLS EXTRA CREDIT FOR SEEING PLAY	Time	
	001	

QUIZ	004	T passes out paper
	005	T refers to places in text and invokes class motto to question meaning— Presents mystery Sts hypothesize
	008	Sts enter late for play
	008	T directs St to text for evidence
	009	T gives clues T directs Sts to meter and gives answers to mystery
	012	St declares panic button
	013	T asks quiz questions Sts write and question
	018	T requests learning log info from Sts
	027	T collects quizzes
	029	Discussion of quiz answers
	041	T gives history lesson on period of tales to show Chaucer's position in court

HOMEWORK	045	T tells Sts about Miller and assigns Miller and Reeve's Tales for homework
	046	T reads start of homework tale

DAY 19

	Time	
ST PHONES IN TO PARTICIPATE IN CLASS	001	

QUIZ	002	T announces no quiz and explains comparable value of discussion to address negative St response

BALLADS	004	5 Sts read ballads

CANTEBURY TALES	014	Discussion of Miller's Tale

"SO WHAT" TIMED WRITING ON CHAUCER	29	T leads discussion of how you know what an author thinks
	039	T gives instructions for timed writing
	041	T explains purpose of timed writing
	044	T explains read around as method of feedback on timed writing
	045	Sts request information on PSAT sign up, quiz returns
	047	T announces general topic of timed writing
	048	T tells anecdote about a student who prepared and did well

CANTEBURY TALES	050	T reads from a new tale and questions Sts

DAY 20

	Time	
STS EXAMINE GRADES IN BOOK	001	

T RETURNS PAPER REVISIONS AND REQUESTS COPIES FOR RESEARCH	003	

	Time	
"SO WHAT" TIMED WRITING	004	T gives instructions
	006	St write for 20 minutes T phones for PSAT newsletter
	029	Sts read around in small groups choosing most successful effort
	051	Sts write numbers on board

T REQUESTS INFORMATION CODING ON PAPERS	054	

T ANNOUNCES HOMEWORK	055	

DAY 21

ST QUESTIONS T ABOUT VOCABULARY SHEETS	Time	
	001	

ST QUESTIONS T ABOUT PSAT TEST		
	002	

T GIVES AGENDA AND HOMEWORK		
	003	

T ANNOUNCES JULY MARRIAGE		
	004	

"SO WHAT" TIMED WRITING	005	Discussion in response to question used for timed writing
	017	St notes lack of rhyming in text as possible answer to question
	018	T provides interlinear text
	022	Sts prove St's reading is incorrect
	023	T requests more active participation from a group of Sts
	028	T moves 3 boys to new desks
	029	Read around selected writings read by St writers
	044	T leads applause for impressive work
BALLADS	044	2 Sts read their Ballads
T ANNOUNCES HOMEWORK	048	
CANTEBURY TALES	050	Discussion of contrasts of Shipman's Tale

DAY 22

AGENDA	Time	
	001	

T HANDS OUT OKLAHOMA TRIP CARD	002	

STUDENT PROJECT	005	3 girls provide medieval feast in costume and explain
	007	Sts eat and drink
	014	Girls read entertaining medieval tales
	019	T suggests extra food should be passed around class
	022	Applause and T affirmation

STUDENT PROJECT	022	2 girls present clothing and grains used for food—one girl explains
	027	Sts ask questions
	030	They cut and distribute bread

VOCABULARY WORKSHEETS	031	T collects worksheets
		T hands out vocabulary test answer sheet
	035	T hands out vocabulary test
	036	Sts take test

VOCABULARY WORKSHEETS (cont.)	039	T asks Sts vocabulary test questions and Sts answer aloud
	041	T collects tests

CANTEBURY TALES	042	T questions about Nun's Priests Tale He questions relationship to other Tales

T GIVES HOMEWORK—QUIZ ON MONDAY	055	

DAY 23

	Time	
STUDENT PROJECT	001	2 girls present Medieval Tales skits of domestic life
	003	They show a clip from Monte Python's Holy Grail

T COMMENTS ON THEME	007	

AGENDA	008	

QUIZ - CANTEBURY TALES	009	T hands out quiz paper
	010	T gives directions to record number of journal pages
	011	T gives quiz Sts write
	036	T collects quizzes
	038	T and Sts discuss quiz answers (Sts answer and argue)

T GOES OVER SYLLABUS—HE ASSIGNS CANTEBURY TALE TO BE WRITTEN	045	

PSAT	046	Polls PSAT sign up
	047	T hands out PSAT applications Assigns sample PSAT test for homework
	049	T explains new PSAT format

TRIP - ASHLAND	054	T hands out flyers
	055	T goes over trip itinerary
	062	T explains rules of trip sign up

DAY 24

PSAT	Time	
	001	T checks completion of test for homework
	007	T goes over PSAT test to give test-taking pointers Sts question T and comment

T ANNOUNCES HOMEWORK AND AGENDA	029	

T PASSES OUT VOCABULARY WORDS	030	

T APOLOGIZES FOR NOT MODELING TALE	031	

DAY 25

	Time	
STUDENT INFORMATION	001	T hands out: (1) Class policies (2) UCLA entrance information (3) Summary of survey of UC freshman comp and high school teachers (4) Notetaking from his files

T ANNOUNCES STS CAN SHOW PSAT TEST FOR CREDIT	003	

TALE WRITING	003	T goes over handout instructions for writing a Tale in iambic pent.
	007	T reads St model of Tale
		T tells story behind St writing the Tale
	013	T reads St model of Tale
	018	T reads St model of Tale
	021	T explains rhythm of iambic pent.

CANTEBURY TALES	023	T directs Sts to Rhyme Royal Scheme of new Tale
	025	St reads Tale T explains word references to enlarge reading
	047	T points out theme across Tales
	048	T questions Sts about predictions
	051	

DAY 26

T GIVES OUT HANDOUT	Time	
	001	

Researcher takes over class to give Sts quiz

CANTEBURY TALES QUIZ	003	R requests St write LL pages done on quiz
	004	R reads quiz questions Sts write Sts request clarification of question—R explains R adapts question to Sts reading
	021	R gives format for quiz discussion
	022	St reminds R to collect quizzes
	023	R leads discussion of quiz questions
	053	

DAY 28

	Time	
STUDENT PROJECT	001	3 Sts present palm reading

T GIVES AGENDA	013	

T REPORTS ON OBSERVING LAST CLASS	014	

T MOVES STS	015	

CANTEBURY TALES QUIZ	018	T hands out quiz paper
	020	T gives quiz on Franklin's Tale
		T gives mnemonic for remembering names
		T stamps homework Tale
	038	T collects quiz
		T reminds Sts they are looking for tensions as possible paper topics before discussing
	042	T and Sts discuss quiz questions and Tale

FREE WRITE ABOUT CHAUCER FOR ESSAY FOR HOMEWORK	055	

DAY 29

	Time	
ASHLAND TRIP	001	T asks if all Sts have blue handout and tells how to sign up
	007	T shows video of last year's trip

CHAUCER ESSAY	023	T stamps free writes
	025	T explains essay expectations
	026	T and Sts negotiate due date
	028	Sts present topics
	028	T gives expectations
	042	T enlarges on history to address St topic and St questions about Chaucer and times
	051	T polls St enjoyment of Tales

DAY 30

T COLLECTS CHECKS FOR TRIP	Time 001	

RESEARCH	005	R exit explanation and requests for artifacts

CHAUCER ESSAY	013	T stamps essay draft
	014	T changes vocabulary due date
	016	T calls for volunteer for public criticism
	019	T reads and criticizes
	024	Sts criticize each other's papers
		T confers with individual St
		Sts question T

T REQUESTS ST RESPONSE TO R SURVEY	036	

STUDENT TALES	037	St reads her tales
		T calls for analysis of Tale Applause
	044	St reads his tales
	048	St reads her tale

T GIVES HOMEWORK	052	

DAY 156

EVITA FIELD TRIP	Time	
	001	Class talk about the play they saw

PASSAGE TO INDIA ESSAY		
	002	T asks Sts for draft to respond to publicly—all decline
	004	T reads paper of absent St and comments, asking for suggestions
	010	T stamps paper
	011	T polls Sts to see if they have papers & delays planned paper sharing until tomorrow

PUNCTUATION TEST		
	012	Sts take test on kinds of punctuation necessary for their essays & T stamps drafts
	018	T tells Sts answers are on page and they check their answers
	025	T demonstrates quotation punctuation on overhead
	029	Sts question punctuation and T answers

EVITA		
	037	T invites talk about Evita and tells his view of it
	040	T asks Sts their view of main character
	043	T requests St view of another character
	046	Discussion of historical and cultural context of play

APPENDIX B

Cycles of Activity

.

BEOWULF READING CYCLE

1	Beowulf inferences
2	Beowulf HW discussion
3	Reading theory
	Beowulf quiz & discussion Beowulf HW writing explained
4	Reading motto Beowulf HW writing shared Grendel read
5	Beowulf quiz
6	Beowulf essay topic
	Beowulf quiz & discussion
7	Beowulf topic presentations
8	
9	Reading of Beowulf essay drafts
10	
11	Peer editing of final drafts
	Essays submitted
12	
13	
14	
15	
16	
	Essay revisons submitted
17	
18	
19	
20	
21	
22	
23	
24	
25	
26	
27	
28	
29	
30	

RIDDLES CYCLE

1	
2	Riddles analyzed
3	Riddles analyzed
4	Riddles read aloud
5	
6	Riddles read aloud
7	
8	
9	
10	
11	
12	
13	
14	
15	
16	
17	Riddles read aloud
18	
19	
20	
21	
22	
23	
24	
25	
26	
27	
28	
29	
30	

VOCABULARY CYCLE

1	Class overview	
2		
3	Vocabulary homework instruction	
4		
5		
6		
7		Vocabulary homework
8		
9		
10		
11		Vocab words
12	Vocabulary test	
13		
14		
15		
16		
17		
18		
19		
20	Vocab info	
21		
22		Vocabulary test
23		
24		Vocab words
25		
26	Vocab words	
27		
28		
29		
30		

574

BEOWULF ESSAY CYCLE

```
 1      Class overview
 2
 3
 4
 5                                      Beowulf essay topic
 6
 7                                 Beowulf essay expectations
 8                            Beowulf topic presentation
 9   Conventions of written text
10   Reading of Beowulf essay drafts
11   Editorial advice sheets        Peer editing of Beowulf final drafts
12   Beowulf essays submitted
13
14
15     Beowulf essays returned
16
17   Beowulf revisions submitted
18
19
20   Beowulf essays returned
21
22
23
24
25
26
27
28
29
30
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PSAT CYCLE

1	Class overview
2	
3	
4	
5	
6	
7	
8	PSAT & college applications
9	
10	
11	
12	
13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	PSAT exam
24	PSAT exam
25	
26	
27	
28	
29	
30	

BALLAD CYCLE

1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	Ballad analysis & models
13	Ballad writing
14	
15	Ballads read aloud
16	
17	Ballads read aloud
18	
19	Ballads read aloud
20	
21	Ballads read aloud
22	
23	
24	
25	
26	
27	
28	
29	
30	

CANTERBURY TALES READING CYCLE

```
1
2
3
4
5
6
7
8
9
10
11
12
13
14                                              Canterbury Tales intro        Canterbury Tales intro
15    Canterbury Tales quiz & discussion
16    ─────────────────────────────────────────────────────────────────────────────────
17    Canterbury Tales quiz & discussion             Canterbury Tales reading
18    ─────────────────────────────────────────────────────────────────────────────────
19                        C.T. discussion    C.T. timed writing introduction    C.T. reading
20    Canterbury Tales timed writing & read around
21              C.T. "So What" timed writing                              C.T. discussion
22                                                          C.T. discussion
23        Canterbury Tales quiz & discussion
24
25                                              Canterbury Tales reading
26    Canterbury Tales quiz & discussion
27
28                    Canterbury Tales essay topic, quiz & discussion
29                            Canterbury Tales essay topic presentation
30        Canterbury Tales essay draft reading
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CANTERBURY TALES TIMED WRITING CYCLE

```
 1
 2
 3
 4
 5
 6
 7
 8
 9
10
11
12
13
14
15
16
17
18                              C.T. timed writing introduction
19
    C.T. timed writing and read around
20
       C.T. timed writing "so what" discussion
21
22
23
24
25
26
27
28
29
30
```

TALE CYCLE

1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	
13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	
24	
25	Tale writing Apology
26	
27	
28	
29	
30	Tales read aloud

APPENDIX C

Kora's Free Write for the Beowulf Essay

Beowulf's death lead [sic] to the down fall of the Geats. Because Beowulf was their greatest king, and many leaders of other countries respected him, Geatland was not attacked for the duration of his reign. The Geats were blessed by having Beowulf as a king. When the men he took with him to fight the dragon ran away the [sic] sealed the fate of Geatland. The Geats had runaway [sic] from their king when he needed their help and God was punishing them for running out on their king. When Beowulf's people trusted him and stood by him he did well and brought fame and fortune to himself and his people. The Geats had had their glory during Beowulfs [sic] reign and now its [sic] some one elses [sic] turn. After a person has had ther [sic] glory alway [sic] do they have their downfall. The death of Beowulf was the downfall of the Geats. Also with Beowulf dead and him not having any heirs they had no king, no leader. The Geats were left high and dry. There was no one to protect them from other countries. The other countries saw their chance and attacked a defenseless Geatland. And Beowulf's famous Geats became just a legend passed on through the centeries [sic]. Was there ever really a man that great. Did Beowulf ever really exist or was it just a story. No one really knows anymore. Geatland is just a twinkle in Beowulf's eye.

APPENDIX D

Class Description - GATE

Mr. McEachen   First Semester, 1993-94

Engish Literature I G/T

Class Goals:

Develop an appreciation and a love of English Literature.

Develop reading and writing skills as they relate to literary study.

Bring gifted/talented students together in a positive atmosphere of creative inquiry.

Develop students' abilities to think creatively and independently.

Prepare for the PSAT and the SAT's with an intensive vocabulary study program.

Have fun in the process.

Writing Assignments:

Formal multi-paragraph essays (to improve the following skills: sharpened focus,
   development of ideas, organization strategies, perception of writing as a growth process,
   sense of expanded audience.)

Less formal, more personal papers about the literature and its relation to our lives.

Poems that imitate the style of the periods we study.

Short timed writings to develop quick thinking and organization skills.

Students will keep a journal of their reactions to the literature we study in
   "Learning Logs."

PSAT, SAT, and Achievement Test preparation.

Readings:

Beowulf

Chaucer's *Canterbury Tales*

Shakespeare's *Hamlet* and *King Lear*

Milton's *Paradise Lost* (selections)

Adventures in English Literature (AEL) - an anthology of readings

Student Projects:

Students working in pairs will make one presentation to the class during the semester. The ten-
minute presentation should represent a significant effort to enrich our studies of the Anglo-
Saxon times, the Medieval Period, the Renaissance, or the Seventeenth Century. Use of multi-
media is required (see handout).

Field Trips and Excursions:

U.C.S.B. library (second semester)

Local dramatic productions for extra credit.

Trip to the Oregon Shakespeare Festival in Ashland during March, 1994.

Trip(s) to Los Angeles and/or Santa Maria to see major productions.

Stress Management:

In order to allow students to maintain a better sense of "control" over their lives as they are
affected by this class, each student is allowed one free "panic button." By filling in a special slip of
paper at the beginning of class on the day an assignment is due or a quiz is to be taken, the student may
POSTPONE the activity for up to TWO DAYS. It is the student's responsibility to remember to
complete the activity within the time period of the extension, or no credit will be allowed. A second
"panic button" may be allowed during the final three weeks of each quarter for students who have
established at least an "A-" ave: ·e in the class for literature quizzes (not counting extra credit), except
that no panic buttons may be used during the last two weeks of a semester.

APPENDIX E

Class Calendar - GATE

Mr. McEachen

English Literature I G / T

First Quarter, 1993-'94

Weeks	Monday	Tuesday	Wednesday	Thursday	Friday
Sept. 6 to Sept. 10	Labor Day Holiday	Staff on duty. No students.	Staff on duty. No students.	Intro. class. Issue Beowulf and Learn. Log. Hmwk: Beowulf (ix-xxii	Quiz/discuss Beowulf. Intro. Anglo-Saxon riddle. Hmwk: Work on riddle.
Sept. 13 to Sept. 17	Discuss interpretations of Beowulf. A-S riddles. Intro. vocabulary study. Hmwk: Beo. 23-48+riddle	Quiz/disc. Beowulf. Riddles due. Mead Hall trip. Hmwk: Paper on reading.	Discuss papers and share reactions. Disc. Beowulf. Read riddles. Hmwk: Beo. 48-86	Quiz/disc. on Beowulf. Text rendering. Hmwk: Beo. 86-121 and VMW #1.	VMW1 due. Quiz/disc. on Beowulf. Intro. essay on Beowulf. Hmwk: Freewrite (1+pp)
Sept. 20 to Sept. 24	Freewrite due. Intro. Student Projects. Essay topics to consider. Hmwk: Work on essay.	Discuss theses and possible organization strategies. Hmwk: Rough Draft	R/D due (2+ pages) Writing Support Groups. Discuss. Hmwk: F/CW1 (ink/type)	F/CW1 due. Discuss. Editing sheets. Hmwk: F/CW2 (due Friday) and VMW2+test	Essay F/CW2 due. VMW 2 due and test. Student Project sign-ups. Intro. Medieval ballads.
Sept. 27 to Oct. 1	Discuss Medieval Period. Intro. Canterbury Tales. Hmwk:AEL 31-42+ballad	Quiz/disc. Medieval Per. Discuss Chaucer + ballad. Hmwk: Finish ballads	Ballads are due. Share aloud. Intro. to Cant. Tale. Hmwk: C.T. 19-42	Quiz/disc. on "Prologue" to C.T. Hmk:C.T.42-69+VMW3	VMW3 due. Quiz/disc. "Knight's Tale." Hmk: Finish "Knight's T"
Oct. 4 to Oct. 8	Quiz/disc. "Knight's Tale." SP Intro. "Miller's" Hmwk: C.T. 102-135	Quiz/disc. "Miller's" and "Reeve's Tale" SP Hmwk: C.T. 174-193	Timed Writing on "Prior-ess's Tale" + RAG Hmw:C.T.232-249+PSAT	Disc. on timed writings. Disc. PSAT + "Nun's P" Hmk:CT276-298+VMW4	Quiz/disc. "Wife of Bath's Pro." VMW4+test. SP Hmwk: CT'298-310
Oct. 11 to Oct. 15	Quiz/disc. "Wife of B's Tale." Discuss PSAT. SP Hmwk: Practice PSAT	Discuss PSAT. Intro. Student Tales. Hmwk: Work on own tale	Discuss Student Tales. SP Hmwk: C.T. 338-372	Quiz/disc. "Clerk's Tale" Hmk:CT428-451+VMW5	Quiz/disc. "Franklin's Tale." VMW5 due. Hmwk: Finish own tale.
Oct. 18 to Oct. 22	Student Tale due. Share. Intro. Chaucer essay. Hmk: Freewriting (1+pp)	F/W due. Stamp. Discuss in groups. SP Hmwk: Rough Draft.	R/D due. Stamp. Meet with partners. Hmwk: F/C #1 (3+pg)	F/C #1 due. Editing sheets. Hmwk: F/C #2 + VMW 6	Final Copy #2 due. Vmw 6+test. SP SP
Oct. 25 to Oct. 29	Video - "The Mother Tongue" Hmwk: AEL 99-118	Video - "The Muse of Fire" SP Hmwk: Hamlet vii-xt	Discuss Hamlet. Hmk: Hamlet, I.i-ii (1-17)	Discuss Hamlet. SP Hmk: I.iii-v(17-33) and VMW7	VMW 7 due. Quiz/discuss Hamlet.
Nov. 1 to Nov. 5	Hamlet video - Act I discussion. Hmwk: Act II (34-60)	Quiz/disc. on Act II. Hmwk: TBA	Hmk: III.i-ii (61-82)	Quiz/disc. on III.i-ii SP Hmwk: III.iii (82-94)	Quiz/disc. on Act III. VMW 8 due and test. Writing activity.

Mr. McEachen

English Literature I G/T

Second Quarter, 1993-94

Week:	Monday	Tuesday	Wednesday	Thursday	Friday
Nov. 8 to 12	Read student tales. Hmwk: Review Hamlet III.iii for timed writing.	Timed writing on III.iii. Hmwk: Begin memorizing a 30+ line soliloquy.	Score essays from Tuesday. Read tales. Hmwk: Hamlet IV.i-iv.	VMW 9 due. Discuss imagery in Hamlet. Hmwk: Finish Hamlet IV.	Veteran's Day Holiday (Hmwk: Fin. IV by Mon.)
Nov. 15 to 19	Quiz/discussion on IV. Hamlet. Hmwk: Hamlet V.i	Quiz/discussion on V.i. SP. Hmwk: Hamlet V.ii	Final on Hamlet. Prepare for essay on Thurs. re: "ordained avenger"	VMW 10 due and test. In-class essay on Hamlet.	Hamlet video. (Take notes for "movie review" quiz.)
Nov. 22 to 26	Hamlet video. (Take notes for "movie review" quiz on Tues.) Solil. Test on Wed.	Quiz/discuss Hamlet videos. Hmwk: Rev. soliloquy.	VMW 11 due. Test on Soliloquy. (30+ lines: to end of soliloquy!)	Thanksgiving Day	Thanksgiving Holiday
Nov. 29 to Dec. 3	Intro. King Lear and Acting Shakespeare assign. Hmwk: Lear xxxv-xli	Quiz/disc. intro. to Lear. Discuss acting project. Hmwk: Lear I.i	Quiz/disc. King Lear I.i. Videos. Hmwk: TBA	Discuss and choose scenes. Hmwk: Lear I.ii-v + voc.	VMW 12 and test. Hmwk: Lear II.i-ii
Dec. 6 to 10	Quiz/disc. II.i-ii. Hmwk: Lear II.iii-iv	Quiz/disc. II.iii-iv. Hmwk: Lear III.i-vii	Quiz/disc. III.i-vii. Practice scenes. Hmwk: Lear IV.i-vii	Quiz/disc. IV.i-vii. Discuss Actor's Notes. Hmwk: Finish King Lear	VMW 13 due. Final test on King Lear. Hmwk: Finish scenes.
Dec. 13 to 17	Discuss Lear. Video. scenes. Hmwk: Work on scenes.	Perform scenes for Acts I, II, and III. Hmwk: Work on scenes.	Perform scenes for Acts IV and V. Hwk: Actor's Notes +voc.	VMW 14 due and test. Lear video. Discuss. Hwk: Actor's Notes (Fri)	Actor's Notes due. Pre-holiday Activity (Bring gift or favor)
			Winter Break Dec. 20th to Dec. 31st.		
Jan. 3 to 7	Intro. Shakespeare sonnets. (Mem. by Thur.) Hmwk: AEL 134-139	Quiz/disc. AEL. Intro. Metaphysical Poets. Hmwk: AEL 235-244	Quiz/disc. AEL. Discuss poems. Hmwk: Memor. Sonnets	Test on sonnets.(Bring AEL). Intro. Milton. Hmwk: VMW 15	VMW 15 due. Discuss Milton and Paradise Lost. Hmwk: TBA
Jan. 10 to 14	Discuss AEL. Discuss Milton. Hmwk: AEL 259-264	Discuss Milton. Read in class. Hmwk: AEL 265-272	Quiz/disc. Par. Lost. Hmwk: AEL 272-280	Quiz/discuss Milton (AEL). Begin Book IX. Hmwk: Par. Lost 1-377	Quiz/disc. P.L. VMW 16 and test 8. Hmwk: Par. Lost. 377-779 (By Wed.)
Jan. 17 to 21	Martin Luther King Holiday	Discuss Milton. Hmwk: P.L. to 779.	VMW 17 due. Discuss Milton. Hmwk: P.L. 779-1185.	Quiz/disc. P.L. to 1185. Test Fri. on Sol.+Sonnet. Hmwk: VMW 17+Son+S	VMW 17 due + Voc Test. Test on Sonnet and Solilo. Hmwk: Review for final.
Jan. 24 to 28	Bring AEL. Review for Final Essay. Hmwk: Review for Final.	Bring AEL. Review for final exam. Hmwk: Review for Final	VMW 18 due and test 9. Review for final exam. Hmwk: Review for Final.	Final essay.	Finals.

Mr. McEachen

English Literature II G/T

Third Quarter, 1993-94

Week:	Monday	Tuesday	Wednesday	Thursday	Friday
Jan. 31 to Feb. 4	Intro. Research Paper. Discuss use of sources and plagiarism. Hmwk: Explore topics.	Discuss RP schedule. Hmwk: Explore topics.	Meet at SBHS library. Discuss topics and theses. Hmwk: Explore topics.	Meet at U.C.S.B. library. (on 2nd floor of middle bldg.) Hmwk: RP topic is due Fri. and VMW 17.	RP topic due. Discuss RP schedule (Thesis due Tues.). Voc 17 due. Hmwk: Work on RP thesis.
Feb. 7 to Feb. 11	Meet at SBHS library. Work on theses (due Tuesday) Hmwk: RP thesis.	RP thesis due. Discuss. Intro. *Pool of Bethesda*. Hmwk: RP notecards.	Read *Pool of Bethesda* in class. Hmwk: RP notecards+VMW18	Notecards are due (15+, not including biblio. cards), VMW 18 due. Voc. test on lists 17-18 Hmwk: RP notecards.	Holiday. Work on note cards (15+ additional are due on Tues.)
Feb. 14 to Feb. 18	Read *Pool of Bethesda* in class. Hmwk: RP notecards	15+ note cards are due. Swift's "A Modest Proposal." Hmwk: Work on RP	Cont. Swift. Bring AEL. Explore 18th Cent. Writers. Hmwk: Work on RP	15+ more note cards are due. Bring AEL. Hmwk: VMW 19 and test.	VMW 19 due and test. Bring AEL for 18th Century. Hmwk: RP Outline due Tues.
Feb. 21 to Feb. 25	Holiday - President's Day.	RP Outline is due. (Must reasonably match final draft) Intro. *School for Scandal*.	*School for Scandal* in class. Hmwk: 3+ pages of RP R/D and VMW 20.	3+ pages of rough draft are due. (Must match final draft.) *School for Scandal/ VMW 20*	VMW 20 due. Continue *School for Scandal.* Hmwk: Work on RP.
Feb. 28 to March 4	8+ pages of rough draft are due. MUST MATCH FINAL. Intro. satirical essay. Read examples. Hmwk: F/W.	Satirical essay F/W due. Share samples. Discuss satire. Hmwk: Essay R/D	Satirical essay R/D due. Share in groups. Discuss.	Satirical essays due. Read aloud.	VMW 21 due and test. Finish reading satirical essays aloud.
March 7 to March 11	(Bring AEL each day this week) Disc. Alex. Pope. Hmwk: AEL 364-372	Quiz/discuss Samuel Johnson. Hmwk: AEL 373-390	Quiz/discuss James Boswell. Discuss 18th Century. Hmwk: AEL 387-392 VMW22	VMW 22 due. Quiz/discuss Robert Burns. Hmwk: Leave for Ashland	(Ashland trip) Independent study during class.
March 14 to March 18	(Ashland trip) Independent study during class	Intro. Romantic Age. William Blake's poems in AEL. Hmwk: AEL 401-415	Quiz/discuss Romantic Age. Background. Hmwk: AEL 416-426	Quiz/discuss poets. Discuss Wordsworth. Hmwk: AEL 427-440+VMW23	Quiz/discuss Wordsworth. VMW 23 due and test. Hmwk: Work on RP
March 21 to March 25	Research Paper is due, along with UCSB books, all drafts, etc. Hmwk: Rsrl	Intro. Samuel Taylor Coleridge. Hmwk: AEL 441-464	Quiz/discuss Coleridge. Hmwk: AEL 465-473	Quiz/discuss Lamb and Austen. Hmwk: AEL 474-480+VMW24	Quiz/discuss AEL, VMW 24 due. Discuss Romantic Poets.
March 28 to April 1	Intro. Byron. Discuss poems. Bring AEL this week. Hmwk: AEL 481-498	Quiz/discuss Byron. (Memorize a poem by Fri) Hmwk: AEL 489-501	Quiz/discuss Shelley. Hmwk: AEL 502-517	Quiz/discuss Keats. (Work on memorizing a 14+ line poem.) Hmwk: AEL 518-528 + poem.	Quiz on Romantic Age poetry. Quiz/discuss Keats. Voc. 25 and test today.

English Literature II G/T

Weeks	Monday	Tuesday	Wednesday	Thursday	Friday
April 11 to April 15	Intro. to E. M. Forster and A Passage to India. Hmwk: Prepare for L.C.E I	Discuss AProf and make Retrieval Patterns. Hmwk: AProf 7-35	Quiz/discussion on AProf Hmwk: AProf 35-61	Quiz/discussion on AProf SAT review. Hmwk: AProf 61-80	VNIV 27 due Quiz/discussion on AProf. Hmwk: AProf 80-100
April 18 to April 22	Quiz/discussion on AProf. Timed Writing Hmwk Do parental favor Note	Holistic Scoring on timed writing. Hmwk: AProf 100-122	Quiz/discussion on AProf. SAT Ireview. Hmwk: AProf 123-162 (Fri)	Discussion on AProf SAT I review. Hwk: AProf to 162+Voc 28	Quiz/discussion on AProf. VNIV 28 and test Hmwk: Review 1st Sem. vocab. Practice SAT I.
April 25 to April 29	Discussion on AProf. Indian background Discuss practice SAT I Hmwk: AProf to 193.	Quiz/discussion on AProf Video. Review words from 1st Sem Discuss SAT I. Hwk: AProf 193-231(Thurs)	Discussion on AProf SAT review. Hmwk: Review 1st Sem. Vocab.	Vocab test on words from 1st Semester (Ex Cr). Quiz on AProf. Hmwk: Review Voc 17-29.	VNIV 29 due. Voc test. Review vocab. for SAT I. Hmwk: Fin. AProf by Wed.
May 2 to May 6	Discuss SAT. Intro. essay on AProf. Hmwk: AProf to 271.	Quiz/discussion on AProf. Discuss essay topics. Hmwk: AProf to 322 (end!)	Final test on A Passage to India. Discuss essay. Hmwk: Freewrite (1+ pages) and review vocabulary.	Freewrite due. Stamp Discuss essay ideas. Hmwk: Essay R/D 2+ pages)	VNIV 30 due. R/D due. Stamp. Discuss Rev. SAT I Hmwk: Essay F/C#1 (Tues) (SAT I on Saturday!)
May 9 to May 13	Discuss AProf essay. Hmwk: Essay F/C#1.	F/C#1 due. Editing sheets. Discuss. Video Hmwk: Essay + AEL 529-541	Quiz/disc AEL to 580 Video? Hmwk: F/C#2 due Thurs.	F/C#2 due. Collect Discuss Victorian Age Hmwk: AEL 541-559 + Voc.	Voc 31 due and test. Cont. Victorian Age Hmwk: Practice SAT II
May 16 to May 20	Final Projects. Meet with partners Go over practice Writing SAT II Hmwk: 555-569	Discuss Video (Reader day) Hmwk: AEL 570-580	Quiz/discuss Robert Browning. Read poems Hmwk: AEL 581-589	Quiz/disc Arnold and Hardy. Hmwk: AEL 599-611 + Voc	Voc. 32 due Quiz/discuss Victorian poets + Dickens Discuss Final Projects
May 23 to May 27	Review SAT II's. Intro Huxley + Brave New World. Hmwk: BNW viii-19	Quiz/disc BNW to p. 19. Hmwk: BNW 19-47	Quiz/disc Brave New World Writing review... Hmwk: BNW 48-82	Quiz/disc BNW. Review Writing SAT II Hmwk: BNW 82-115 + Voc	Voc. 33 due. Final voc test Quiz/disc. BNW. Hmwk: BNW 116-147
May 30 to June 3	Memorial Day Holiday. (A great day to review SAT II's)	Disc. SAT II's. Disc. BNW essay. Hwk: BNW 148-179 + thesis	Final Quiz on Brave New World. Hmwk: BNW Essay F/C	BNW essay F/C due. Meet in library for Final Project groups SAT II review.	SAT II practice test due. SAT II review. Good Luck! Hmwk: SAT II tests on Sat
June 6 to June 10	Bring AEL every day. Meet with F.P. groups. Hmwk: Meet w/ F.P. Group	Discuss Final Projects. Intro. 20th Century Hmwk: AEL 671-688	Discuss final essay. Discuss poem memorization. Hwk: Review poems + F P	Test on poem memorization Extra credit for Shake. Hmwk: F.P. and Final essay.	Final essay in class. Discuss Final Projects Hmwk: Final Projects
June 13 to 17	Presentation of Final Projects	Presentation of Final Projects	Presentation of Final Projects	AEL is due. (Book or receipt for payment required to attend.)	Summer vacation!

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APPENDIX F

Class Description and Calendar - NonGATE

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Mr. McEachen   First Semester, 1993-94

English Literature I

Class Goals:

Develop an appreciation and a love of English Literature.
Develop reading and writing skills as they relate to literary study.
Develop students' abilities to think creatively and independently.
Prepare for the PSAT and the SAT's with an intensive vocabulary study program.
Have fun in the process.

Writing Assignments:

Formal multi-paragraph essays (to improve the following skills: sharpened focus,
    development of ideas, organization strategies, perception of writing as a growth process,
    sense of expanded audience.)
Less formal, more personal papers about the literature and its relation to our lives.
Poems that imitate the style of the periods we study.
Short timed writings to develop quick thinking and organization skills.
Students will keep a journal of their reactions to the literature we study in
    "Learning Logs."
PSAT, SAT, and Achievement Test preparation.

Readings:

Beowulf
Chaucer's *Canterbury Tales*
Shakespeare's *Hamlet* and *King Lear*
Milton's *Paradise Lost* (selections)
Adventures in English Literature (AEL) - an anthology of readings

Student Projects:

Students working in pairs will make one presentation to the class during the semester. The ten-
minute presentation should represent a significant effort to enrich our studies of the Anglo-
Saxon times, the Medieval Period, the Renaissance, or the Seventeenth Century. Use of multi-
media is required (see handout).

Field Trips and Excursions:

U.C.S.B. library (second semester)
Local dramatic productions for extra credit.

Stress Management:

In order to allow students to maintain a better sense of "control" over their lives as they are
affected by this class, each student is allowed one free "panic button." By filling in a special slip of
paper at the beginning of class on the day an assignment is due or a quiz is to be taken, the student may
POSTPONE the activity for up to TWO DAYS. It is the student's responsibility to remember to
complete the activity within the time period of the extension, or no credit will be allowed. A second
"panic button" may be allowed during the final three weeks of each quarter for students who have
established at least an "A-" average in the class for literature quizzes (not counting extra credit), except
that no panic buttons may be used during the last two weeks of a semester.

Mr. McEachen

English Literature I

First Quarter, 1993-94

Week	Monday	Tuesday	Wednesday	Thursday	Friday
Sept. 6 to Sept. 10	Labor Day Holiday	Staff on duty. No students	Staff on duty. No students.	Intro. class. Issue *Beowulf* and Learn Log. Hmwk: *Beowulf* ix-xxii	Quiz/discuss *Beowulf*. Intro. Anglo-Saxon riddle. Hmwk: Work on riddle.
Sept. 13 to Sept. 17	Discuss interpretations of *Beowulf*. A-S riddles. Intro. vocabulary study. Hmwk: *Beo.* 23-34+riddle	Quiz/disc. *Beowulf*. Riddles due. Share in class. Hmwk: *Beo.* 34-48	Disc. *Beowulf*. Read riddles. Hmwk: *Beo.* 48-63	Quiz/disc. on *Beowulf*. Text rendering. Hmwk: *Beo.* 63-84 and VMW #1.	VMW1 due. Quiz/disc. on *Beowulf*. Intro. essay on *Beowulf*.
Sept. 20 to Sept. 24	Discuss essay. Discuss *Beowulf*. Hmwk: *Beo.* 84-103	Quiz/disc. *Beowulf*. Hmwk: *Beo.* 104-121	Final quiz on *Beowulf*. Discuss essay. Hmwk: Freewrite.	Freewrite due (1+ pages). Discuss quotations. Hmwk: Voc. 2 and test.	VMW2 due and test on lists 1 and 2. Discuss essay.
Sept. 27 to Oct. 1	Intro. Student Projects. Essay topics to consider. Hmwk: Rough draft (2+)	R/D due (2+ pages) Writing Support Groups. Discuss. Hmwk: F/CW1 (ink/type)	F/CW1 due. Discuss Editing sheets. Hmwk: F/CW2 (due Friday) and VMW3	Discuss essay form.	Essay F/CW2 due. VMW 3 due. Student Project sign-ups. Intro. Medieval ballads.
Oct. 4 to Oct. 8					
Oct. 11 to Oct. 15					
Oct. 18 to Oct. 22					
Oct. 25 to Oct. 29					
Nov. 1 to Nov. 5					

APPENDIX G

Class Policies

Mr. McEachen

English Literature G/T and Advanced Placement English

Class Policies

The following descriptions of classroom policies are written in the hope that they may eliminate misunderstandings and possible confusion. If it seems that exceptions are necessary, students are invited to discuss special problems with Mr. McEachen. Except when conditions physically prevent doing so, any exceptions must be approved in advance.

Due Dates of Assignments:

1. Except when otherwise stated, all stages of writing assignments are due at the beginning of the class period.
2. If a student misses class on a given day but attends other classes, and if the absence is excused (i.e. dental appt.), the paper/assignment may be handed in or turned in for a stamp any time BEFORE 3:00 OF THE DAY IT IS DUE.
3. Drafts of papers not handed in because of unexcused absences will receive no stamps. Final copies handed in late due to unexcused absences will receive one grade penalty for each day late.

Tests and Quizzes:

1. Tests missed due to excused absences (for illness or doctor appts., etc., that are not "school related") must be made up within the number of days that the student was absent (i.e. if one is absent for three days, one has an additional three days to make up the work).
2. Tests or assignments that would be missed as a result of ski trips, college visits, and the like, are normally TAKEN OR HANDED IN BEFORE THE TRIP. Exceptions are made, but they must be authorized in advance.
3. Final exams may not be missed and made-up without a note from the student's parents offering compelling reasons for the exception. A severe illness requiring an "incomplete" grade in the class would be an example. Under special circumstances, a final exam may be taken early.

Extra Credit:

1. Each quarter there will be a number of extra credit opportunities. These normally involve attendance at specified dramatic productions.
2. The normal amount of "extra credit" awarded is two grade points on a quiz. This would raise a single quiz grade of a "C" to an "A."
3. A maximum of six grade points may be earned in a given quarter (i.e. three "C's" would be changed to three "A's).
4. Any student caught abusing the extra credit opportunities will forfeit his or her privilege of earning extra credit for the rest of the semester. (This would include claiming to have gone to a play without having done so.)

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