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“Way Down Upon the Suwanee River”: Examining the Inclusion of Black History in Florida’s Curriculum Standards

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“Way Down Upon the Suwanee River”:
Examining the Inclusion of Black History in Florida’s Curriculum Standards

by

William Newell

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
in Curriculum and Instruction with an emphasis in
Social Science Education
Department of Teaching and Learning
College of Education
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DEDICATION

This manuscript is dedicated to all the men and women of color who fought to obtain a resemblance of freedom in a society that did not want them to be free. I dedicate this manuscript to the famous and the nameless. For every Martin Luther King Jr. and Harriet Tubman, there are thousands of men and women who fought injustice and racism in their everyday lives. Some names and stories will forever live on in the annals of history, and some we will never know. This is dedicated to all those who fight injustice in the past, present, and into the future. Thank you for the inspiration.

ACKNOWLEDGMENTS

In practicing for my defense, I kept saying "we" instead of "I" in describing what I did in my study. It perplexed me why I couldn't say "I." But I realize it's because I didn't do it alone. I had an amazing village around me that helped me reach this goal.

I had an amazing wife, Tennille Newell, who acted as critic, editor, colleague, and mentor – who knows my subject and can hang with any PhD. She listened to my ideas and helped me articulate what was inside. She spent hours digging through my manuscript and teaching me that commas go inside of the quotations...always. She stood by my side through the moves, the indecision, the complaining. She never wavered in her dedication to me and my studies.

I had an unbelievable mentor and committee chair, Barbara Cruz, who pushed and encouraged me to press on even in the middle of her own health issues. I want to acknowledge her patience, kindness, and dedication. She worked tirelessly to pull the best from me, even if it didn't want to come out. She can never know just how much she changed my life.

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I had amazing colleagues and role models – some who persevered through pregnancy to finish before me and pave the way. When everyone else wanted to be supportive of my

decisions, they forced me to think through the consequences of my actions and wouldn't take "I'm done" for an answer.

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I had scores of friends such as Christian Lemon and Ryan Christopher Hale, who listened to me whine, moan, and ramble on.

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TABLE OF CONTENTS

List of Figures	iv
Abstract	vi
Chapter One: Introduction	1
Introduction	1
The Research Problem	3
Research Questions	6
Theoretical Context	6
Research Approach	10
Delimitations	12
Definition of Terms	12
Chapter Two: Review of Literature	14
Introduction	14
Rise of Black History Scholarship	15
Black History as Multiculturalism	17
Afrocentric Curriculum and Multiculturalism	19
Black History, Racial-Ethnic Identity, and Achievement	21
Black History and the Social Studies Curriculum	22
Themes in Teaching Black History	39
Goals of the Black History Curriculum	40
Black History as Therapy and Identity.	40
Black History for Citizenship.	41
Black History as “Truth-Telling”	42
Black History to Address Racism.	44
Pedagogy of the Black History Curriculum	45
Black History as Integrated History	45
Black History: Whose Perspective? Whose Voice?	48
Studies in State Standards Analysis	49
African American Representations	51
State Standards and the Civil Rights Movement	55
State Standards and Dominant Narratives	58
Summary	60
Chapter Three: Methods	63
Research Design	64
Theoretical Orientation	65
Sampling	66

Research Protocol	67
Defining Coding Categories and Outlining the Process	67
Implementing the Coding Process and Sorting Data	70
Sorting Data	70
Establishing Trustworthiness	71
Analyzing the Results of the Coding Process	72
Limitations	73
Chapter Four: Research Findings.....	74
Introduction.....	74
Elementary School	77
Elementary School Standards	78
Elementary School Resources.....	79
Evidence-based.	80
Multiple perspectives.	81
Evaluative/interpretive.	81
Higher-order.....	82
Middle School.....	83
Middle School Standards	84
Historical themes.	84
Findings.....	85
Evidence-based.	85
Multiple perspectives.	86
Evaluative/interpretive.	87
Higher-order.....	87
Middle School Resources	88
Evidence-based.	88
Multiple Perspectives.....	90
Evaluative/interpretive.	94
Higher-order.....	97
High School	101
High School Standards.....	101
Historical Themes.	101
Findings.....	102
Evidence-based.	103
Multiple Perspectives.....	103
Evaluative/interpretive.	104
Higher-order.....	104
High School Resources	105
Evidence-based.	105
Multiple Perspectives.....	110
Evaluative/interpretive.	113
Higher-order.....	117
Research Questions.....	119
What topics in Black History are included in the <i>Florida Standards</i> for United States History?	120

Using Banks' (1994) "levels of integration" framework, how is Black History reflected in the Florida Standards for United States History?	125
How do selected state-produced and/or endorsed lesson plans found on the State of Florida's curriculum standards website address and/or support Black History?	129
Chapter Five: Discussion	132
Researcher's Reflective Journal.....	134
Discussion of Results.....	135
Analysis of Research Question 1: To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?.....	135
Analysis of Research Question 2: What Topics in Black History are included in the <i>Florida Standards</i> for United States History?	137
Analysis of Research Question 3: Using Banks' (1994) "levels of integration" framework, how is Black History reflected in the <i>Florida Standards</i> for United States History?	138
Analysis of Research Question 4: How do selected state-produced and/or endorsed lesson plans found on the website CPALMS address and/or support Black History?	141
CRT Critique of Standards.....	143
Centrality of Race and Racism	143
Challenges to Dominant Ideology	144
Centrality of Experiential Knowledge/Voices of People of Color	145
Commitment to Social Justice	146
Recommendations.....	147
Teacher Recommendations.....	147
Recommendations for Teachers on Centrality of Race and Racism.....	148
Recommendations for Teachers for Challenging Dominant Ideology.	149
Recommendations for Teachers to include Voices of People of Color.	150
Recommendations for Teachers Addressing Social Justice.....	151
Social Studies Education Department Recommendations.....	152
Recommendations for Social Studies Education Programs on Race.....	153
Recommendations for Social Studies Education Departments for Challenging Dominant Ideologies and Including Voices of People of Color.	154
State/Local Administration Recommendations	155
Recommendations for Standards.	155
Recommendations for a "Color-Conscious Education."	156
Further Research	157
Conclusion and Implications.....	159
References.....	162
Appendices.....	175

Appendix A: Results of Standards Analysis 176
Appendix B: Racial Autobiography..... 179

LIST OF FIGURES

Figure 1.1: Directed Content Analysis Research Process.....	11
Figure 3.1: Directed Content Analysis Research Process.....	64

ABSTRACT

As education focuses increasingly on standards based assessment, social studies must be examined for its integration of Black History in the United States History curriculum. Using a Critical Race Theory lens, this directed content analysis attempts to examine the *Florida Standards* for United States History to determine if and how Black History is integrated into United States History courses. The study also makes use of Banks' (1994) "levels of integration" to explore the degree to which this is accomplished. In addition, lesson plans created and/or endorsed by the state of Florida are analyzed for their inclusion of Black History. Data and analysis from this study demonstrate that while Black History is integrated to varying degrees across the K-12 United States History *Florida Standards*, the "levels of integration" (Banks, 1994) and topics covered do not offer a complete historical narrative. Similarly, while the lesson plans approved by the state of Florida often reflect a higher "level of integration" (Banks, 1994) and historical understanding, the limited topics of slavery and the Civil Rights Movement prevent students from seeing the development of Black History across the continuum of United States History. Further, the findings suggest that standards should be developed that directly address the role race and racism play in the development of the United States. These findings can be useful to both administrators and teachers looking to develop standards which help form an accurate historical understanding of the development of the United States. The study recommends that United States History courses and state standards in United States History focus on the role racism has played in developing the United States, include the voices of people of color, and focus on social justice in the United States History curriculum.

CHAPTER ONE: INTRODUCTION

Introduction

In many ways, this dissertation comes from my personal experiences in dealing with race (see definitions page 11) and racism in both society and within the educational system. As my title alludes to, Florida's state song written by Stephen Foster recalls the good ole days of slavery and plantations – a less troubled time for white people. This is often the narrative found when discussing the past from a white perspective. Nostalgia often forgoes or overlooks the experiences and voices of people of color. Through my personal relationships, and eventually my academic studies, I began to realize the silences that were created within a traditional secondary United States History classroom. The narrative of United States History often leaves out the voices and experiences of people of color. I hope to better understand these silences.

In high school, I discovered the 1990s hip-hop culture which strongly endorsed Black (see definitions page 11) political participation and activism. Rap and hip-hop groups such as Public Enemy, X-Clan, and KRS-One spoke to me as I viewed the Black experience through the eyes of my adopted Black brother Shaun, who moved in with us when I was 12 years old. In the 1990s there was a surge in Black movies portraying issues of race and racism. Due to my developing relationship with Shaun, I gobbled them up. I can remember my favorite was a film titled *Zebrahead*, a story about a White student and a Black student forming a friendship against the odds. It reminded me of Shaun and me; we watched that movie together a hundred times. I became acutely aware on a personal level of the inequality surrounding people of color. In one

situation, my parents were looking to rent a house. My younger sister and I went along to the house to check it out and meet with the landlord and had no problems securing a lease. Shaun was working, so he didn't make it the first time; however, as the whole family went to sign the paperwork and get the keys, it was mysteriously already rented. For a while, we lived in the all-White town of Englewood, Florida, and on multiple occasions, Shaun was pulled over while none of my White friends or family members had similar issues. On every occasion, they called my mother to inform her that a Black man was driving her car. It was during this time that I began to notice that the history presented in schools as United States History was largely devoid of any mention of Black participation and Black achievements, outside the short and obligatory unit on slavery. These represent just a few examples of personal clashes with inequality, but I became profoundly conscious of the larger problem of race in America.

In both my undergraduate degree in history and my M.A. in social studies education, I began to concentrate on Black History, taking courses on the Civil Rights Movement and the Black freedom struggle. As I grew into a teacher, I began to look deeper into the teaching of Black History and tried to integrate Black History in both my world and United States History courses in hopes of representing a more diverse and complete picture of United States History. I know I am not alone in recognizing the importance of addressing the role of Black people and other people of color in United States History (Banks, 1970; Epstein, 1998; Foner, 2002; Huggins, 1986), but I have also observed many of my colleagues through the years avoid or purposefully eschew this content from their teaching. To understand why this occurs, I want to examine the inclusion of Black History in the curriculum standards and curricular materials provided by the state in which I work.

The Research Problem

The United States' education system is failing students of color (Ford & Moore, 2013) and the legacy of *Brown vs. Board of Education* (1954) is still in question. By most academic measures, Black students are falling behind their White counterparts. Black students are more likely to be retained, suspended, and drop out of school (Ford & Moore, 2013; Love, 2004). In addition, Black students are often less likely to be placed in advanced and honors courses (Ford & Moore, 2013; Love, 2004; College Board, 2013). The achievement gap between White and Black and Latino students has not improved since the *Brown* decision (Love, 2004) and has been well documented (Bacharach, Baumeister, & Furr 2003; NAEP, 2006; Noguera, 2008; Olszewski-Kubilius, et al. 2004; Payne 2010). On average, low-income minority students in the twelfth grade have reading levels comparable to the average eighth grade middle class White student (Nieto 2010). Noguera (2008) describes the effects of stereotypes and racism, particularly on young Black men. Since the public school system can be seen as a microcosm of society, these stereotypes often begin and become reinforced in the public school system (Noguera, 2008). This has led to Black males being more likely to be labeled, disciplined, and placed in special education programs. Not only is this a problem for students of color, but as Noguera (2008) points out, is a "miner's canary" or indicator for the "dangers confronting our society" (p. xxv).

While student achievement is an important issue, it is just one rationale for inclusion of Black History in the United States History narrative. Exclusion of the voices, actions, and experiences of Black people throughout United States history creates an inaccurate picture of the American experience (Anderson and Metzger, 2011; Dorsey, 2007; Rains, 2006). Historian Eric Foner notes that "The problem with these histories was not simply that they were incomplete, but

that they left students utterly unprepared to confront American reality” (p. xv). Understanding the experiences and contributions of Black people in America offers a more complete narrative that shows how we, as Americans, became *E Pluribus Unum*.

One of the earliest authors to address how racism affects the experiences of Black students is James Banks. Banks (1970) discusses the need for Black History in the school system for what he calls “intergroup education” (p. 1), in which students of all ethnicities learn more about each other in an effort to establish mutual respect. Banks cites numerous studies such as those by Clark and Clark (1950), Goodman (1952), Morland (1962), and others that all show the effect of racism and segregation on the psyche of Black children in the United States. The findings of these studies conclude that Black children have feelings of inferiority and negative self-images as a result of the negative stereotypes about Blacks that are reinforced within the school setting. As an antidote, many scholars feel that Black History can help empower Black students and, at the same time, combat negative self-images (Banks, 1970; Cuban, 1971; Dagbovie, 2010; Levinson, 2012; Merelman, 1993).

One driving force behind the achievement gap is the underrepresentation or exclusion of people of color from the social studies curriculum. United States History curricula is often taught from the perspective of White males and their efforts to build a great nation and is also often filled with stereotypes of people of color (Anderson and Metzger, 2011; Eargle, 2015; Journell, 2008; Kincheloe, 1993; Lintner, 2004; Martell, 2013; Nelson and Pang, 2006). This narrative tends to exclude women and people of color from the United States History narrative. When people of color are represented in textbooks and the social studies curriculum, it is often a superficial mentioning lacking any real substance or depth (Rains, 2006); further, it propagates an inaccurate notion of continuous progress on racial issues (Anderson & Metzger, 2011). Gloria

Ladson-Billings (2003) reminds us that “students might encounter names...however, they will not leave their history course with any sense of a coherent history of Africans in the Americas” (p. 3). Ladson-Billings acknowledges that representation of African Americans is spotty at best in the social studies curriculum. The inclusion of Black History at milestone moments offers a warped sense of Black participation in history.

Educators can help to dispel these stereotypes and create a more inclusive educational environment by providing history education that incorporates the experiences, perspectives, and contributions of Black Americans to American society and United States History. But as Banks (1994) conveys, attempts to implement multicultural education have been met by obstacles and controversies surrounding what should be taught to students in public schools. Given these controversies and the expansion of standardized testing, which tends to place history in the educational backdrop (Azevedo, 2013; Hubbard, 2013), educators wishing to incorporate Black History run into difficulties.

Preparing students to live and participate in a democratic society has led to a push for civic education in the social studies (Campaign for Civic Mission of Schools, 2013). As a result, the state of Florida now requires both a course and high stakes exam in the subject of Civics. With this renewed interest in civics education, what happens to the rest of the social studies curriculum, particularly Black History?

It is in this light that we can observe these research problems:

1. Little research has been done in discerning how, or even if, Florida addresses Black History within the United States History curriculum.
2. There is a lack of research as to what extent Black History topics and issues are present in the *Florida Standards* for United States History.

3. Teaching Black History is often filled with challenges: misconceptions about Black History (Banks, 1999), lack of teacher training (Ravitch, 1998), and the narrowing of the curricula through mandated standards and assessment (Anderson and Metzger, 2011). Studies that examine how Florida supports the teaching of Black History in United States History courses (K-12) are missing.

Research Questions

Given the problems observed, the following research questions will guide this study:

1. To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?
2. What topics in Black History are included in the *Florida Standards* for United States History?
3. Using Banks' (1994) "levels of integration" framework, how is Black History reflected in the *Florida Standards* for United States History?
4. How do selected state-produced and/or endorsed lesson plans found on the State of Florida's curriculum standards website address and/or support Black History?

Theoretical Context

Multicultural education has been used to cover a diverse area of education, from minority students, to English language learners, to students with disabilities. While all those areas deserve the attention of educators, the result of multicultural education – though still contested – is that it has been seen as “ideologically safe” while tending not to consider a critical examination of the curriculum and policies found in education (Ladson-Billings & Tate, 1995). An examination of Black History should center on race and the role that race and racism has played historically in

the formation of the United States. For this reason, I use both multicultural education and Critical Race Theory as lenses to help me observe, examine, and interpret data.

Race has been a contemptuous concept throughout the history of the United States, from the Dred Scott Decision¹ through the election of the first Black President. The American Anthropological Association's (1998) stance states that based on genetics, all of humankind is a single species, but also recognizes that race "became a strategy for dividing, ranking, and controlling colonized people used by colonial powers everywhere" (p. 2). While a social construct and not based on actual biological differences, these differences established in the 18th century and reinforced through pseudo-science in the 19th century continue to have impacts in the lives of people of color through systemic racism. Vaught and Castagno (2008) argue that "racism is a vast system that structures our institutions and relationships" and that "racism adapts to socio-cultural changes by altering its expression, but it never diminishes or disappears"(p. 96). Systemic racism disadvantages people of color in both society and in public education.

As the 2010 census demonstrated, classrooms across the nation are becoming more diverse (Harvard School of Public Health, 2014). Additionally, the demographics of the United States are rapidly changing as Banks (2007) notes; almost half of U.S. public school enrollment will be students of color by 2020. With this diversity in mind, there is a need to address the role of race in students' lives, and the curriculum should recognize the contributions of various ethnic and racial groups. One way this can be accomplished is through a more inclusive philosophy of education. Multicultural education seeks to understand and improve race relations while helping students to obtain the tools necessary to participate and cooperate in the United States' growingly diverse democracy (Banks, 2007; Gay, 2000; Grant & Sleeter, 2007). While multicultural

¹ Racism and the notion of race started even earlier but was cemented with this decision.

education helps teachers be more inclusive in their teaching, it is useful to look at the roots of racism and prejudice in America. A good tool for this exploration is Critical Race Theory.

Critical Race Theory (CRT) allows us to still incorporate a multicultural education philosophy while seeking to dig deeper and probe for information about the current causes and sources of racism. According to Solórzano and Yosso (2000), “CRT in education is defined as a framework or set of basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural, cultural, and interpersonal aspects of education that maintain the marginal position and subordination of African American and Latino students” (p. 42). While still a fairly new and developing theory, CRT seems to be guided by a number of tenets. The first and central tenet of CRT is the centering of race. Across the scholarship can be found the idea that racism is an endemic issue in America and that race is at the center of the American experience (Bergerson, 2003; Ladson-Billings, 1998; McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000).

A second tenet consistent across the scholarship is the challenging of dominant/liberal ideology. Solórzano and Bernal (2001) and Solórzano and Yosso (2000) label this tenet as challenging dominant ideology, while Bergerson (2003) and Ladson-Billings (1998) refer to it as a critique of liberalism. At the root of this tenet is the challenging of the current ideal of colorblindness. Bergerson (2003) challenges the idea of colorblindness as it positions Whiteness as the norm to which non-Whites must conform and be compared to. In Ladson-Billings’ (1998) critique of liberalism, she maintains that in order to combat racism, a “sweeping change” is needed, and liberalism advocates for a slower pace that never actually confronts and fixes these issues (p. 12). Solórzano and Bernal (2001) also claim that the dominant ideology “acts as a

camouflage for the self-interest, power, and privilege of dominant groups in U.S. society” (p. 313).

A third tenet found in CRT scholarship is the emphasis on the voices and experiential knowledge of people of color (Bergerson, 2003; Ladson-Billings, 1998; McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000). Solórzano and Bernal (2001) and Solórzano and Yosso (2000) refer to the “centrality of experiential knowledge” as the view that the experiences of people of color can, and should, be used as a valid form of scholarship and a means of building knowledge (p. 41). This can be accomplished through the use of “counterstories” which are narratives written by people of color to not only build experiential knowledge but also act as a counter narrative to traditional narratives (Bergerson, 2003; Ladson-Billings, 1998; McDowell & Jeris, 2004). The counterstories are crucial in dispelling myths and building a complete understanding of events or phenomena.

A fourth tenet that emerges, especially in the scholarship of CRT scholars in the field of education, is a commitment to social justice. While this tenet does not seem to be found explicitly in earlier work on CRT like Ladson-Billings’ (1998) scholarship, it does seem to be embedded or applied throughout her scholarship on CRT. However, later scholarship highlights the need to not only acknowledge that racism is endemic, but also combat racism and struggle to end inequality wherever it exists (McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000). McDowell and Jeris (2004) argue that this is the main goal, not just a tenet of CRT.

A fifth tenet of CRT, especially found in the educational CRT theorists’ work, is the interdisciplinary nature of CRT scholarship (McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000). McDowell and Jeris (2004) relay how CRT has drawn from

multiple fields such as law, history, sociology, psychology, and others in order to advocate for change. Interdisciplinary efforts by classroom teachers can help to demonstrate how issues of race affect not only the history curriculum, but also other academic subjects.

While I may not address and apply each tenet of CRT to my research, each does play a key part in my role as researcher. I must be aware of, and forthcoming with, the effects of this lens on my investigation. In addition to CRT, my study will also be informed and influenced by Critical Qualitative Inquiry which at its core seeks to “make a difference in everyday life by promoting human dignity and social justice” (Denzin & Giardina, 2009, p. 13). In this vein, the study seeks to bring about more equitable curriculum through the exploration of more inclusive history courses. Giving voice to the marginalized will hopefully result in more engaged students.

Research Approach

This study will utilize Directed Content Analysis as a primary research method. Hsieh and Shannon (2005) define content analysis as “the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns” (p. 1278). Since the study borrows from the work of Anderson and Metzger (2011) and is using Critical Race Theory as a lens to analyze data, a Directed Content Analysis seems best suited. Hsieh and Shannon (2005) describe Directed Content Analysis by stating, “the goal of a directed approach to content analysis is to validate or extend conceptually a theoretical frame or theory” (p. 1281). Guided by Hsieh and Shannon’s (2005) recommendations, the study will utilize a five step process:

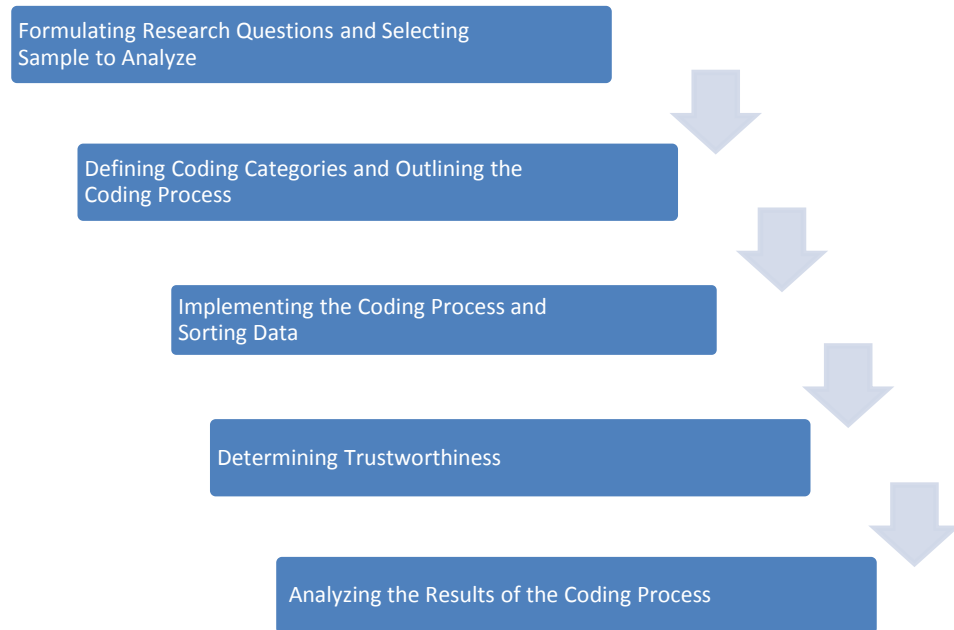


Figure 1.1 Directed Content Analysis Research Process

The *Florida Standards* for United States History (K-12), along with suggested lesson plans, will be analyzed for Black History content. Analysis of the data will be conducted using predetermined categories influenced by Anderson and Metzger’s (2011) work on South Carolina standards and Banks’ (1999) “levels of integration.”

I will use the Microsoft Excel spreadsheet program to apply the “cutting and sorting” technique (Ryan & Bernard, 2003). This strategy helps sort through the data, looking for and establishing recurring themes and words into codes that are created to align with the pre-selected categories. In the “cutting and sorting” technique, small pieces of the text are cut from the transcripts and sorted into columns based on established coding. Once selection criteria are established and data are coded accordingly, patterns will be determined, and an explanation and critique will be created via Banks’ (1999) “levels of integration” and the theoretical framework of Critical Race Theory (Ladson-Billings, 1998).

Delimitations

The study seeks to understand if and how the *Florida Standards* for United States History address Black History, and in turn, offer an analysis and critique of these standards. However, the study cannot determine to what extent teachers across the state are using these standards in their classrooms. The study also seeks to evaluate state created and/or endorsed lesson plans; likewise, the study cannot determine to what extent, if any, teachers use these curricular resources.

Definition of Terms

- (1) Black History: While there are many different definitions for Black History, the following by Newby (1969) best fits the scope of this dissertation: “Negro history encompasses two principal subjects: what blacks have done in America, and what whites have done to them. The former encompasses the activities, aspirations, and achievements of the race, the positive side of its history; the latter concerns white racism, the nature and extent of racial discrimination, the patterns of exploitation and repression. The two sides are equally important” (p. 32). While I prefer to use the term “Black,” “Negro” was the preferred term when this definition was published.
- (2) Black vs. African American vs. People of Color: As a White male, I understand that I do not have an insider stance on the debate over verbiage. However, in Black History and Africana Studies, many authors either use Black or they use Black, African American, and Afro-American synonymously (Anderson, 1986; Dagbovie, 2007; Karenga, 2002; Merelman, 1993; Pitre, Ray, & Pitre, 2008; Walker, 1991). In addition, within my own Black family members, the term Black is used over African

- American. I also use the term people of color in describing Black People and other non-white people.
- (3) Race: The American Anthropological Association has adopted a policy that the word “race” should always be put in quotation marks because, as a social and not biological construct, there is no definitive, legitimate way to define it (AAA, 1998). However, for the purpose of this research, race has real effects on the lives of Black people in America, and while I respect the AAA’s stance, I do not place race in quotes.
- (4) Multicultural Education: Multicultural education is a field of study based on the idea that students from diverse backgrounds should have equal opportunities to education (Banks, 1995). Multicultural education scholars believe that many current educational practices regarding race and ethnicity are harmful to students (Banks, 1999).
- (5) Critical Race Theory (CRT): CRT in education is defined as a framework or set of basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural, cultural, and interpersonal aspects of education that maintain the marginal position and subordination of students of color (Solórzano & Yosso, 2000).
- (6) Critical Qualitative Inquiry: Critical Qualitative Inquiry is the use of qualitative research methods to help make a difference in people’s lives while simultaneously promoting social justice (Denzin & Giardina, 2009).

In Chapter Two, the extant literature on multicultural education, Black History as scholarship, the teaching of Black History, and studies on Black History standards will be reviewed to provide context for this research study.

CHAPTER TWO: REVIEW OF LITERATURE

“One ever feels his twoness-an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body...” (W.E.B. Du Bois, 1903)

Introduction

Black History remains a contentious topic spanning the last hundred or so years. Whether to call it African American or Black History and what Black History really means are but a few examples of this struggle. For the purpose of this research, the following best fits my definition of Black History:

Negro history encompasses two principal subjects: what blacks have done in America, and what whites have done to them. The former encompasses the activities, aspirations, and achievements of the race, the positive side of its history; the latter concerns white racism, the nature and extent of racial discrimination, the patterns of exploitation and repression. The two sides are equally important. (Newby, 1969, p. 32)

While I prefer to use the term “Black,” “Negro” was the preferred term when this definition was published for the experiences, struggles, contributions, and victories of those identified as Black, whether through slavery or migration from the Caribbean. While many scholars (e.g., Holt, 1986; Huggins, 1986) recognize the importance of examining Black life prior to slavery or even pre-colonial Africa, this review will focus on Black life in North America, especially as it relates to United States History. Despite the debates surrounding the teaching of Black History, it seems

that there is a lack of educational research, especially in the last 20 years, that addresses these issues. There have been studies such as the one by Anderson (1986) in which a number of United States History textbooks have been reviewed for the treatment of Blacks, or studies like the ones by Anderson and Metzger (2011) and the Southern Poverty Law Center (2011) that examine state standards for the inclusion of Black History. Underrepresentation or exclusion of people of color from the social studies curriculum is an ongoing issue, especially as standardized testing increasingly narrows the history curriculum (Eargle, 2015; Nelson & Pang, 2006). If people of color are mentioned within the curriculum, it is usually in a limited fashion (Anderson & Metzger, 2011; Rains, 2006). In light of the lack of research, the literature review looks at a number of aspects surrounding Black History.

This review of literature looks briefly at the discipline of Black History and the scholars that made the field relevant to the larger discipline of history. From there it moves into the rise of multiculturalism and Afrocentric studies as it relates to the teaching of social studies. The literature review also explores what the scholarship identifies as the goals and pedagogical best practices in teaching Black History. Finally, the literature review moves into a review of other studies conducted around state standards and Black History. Understanding the current research regarding how Black History is integrated into the curriculum standards, as well as the themes and goals of Black History, could move us towards a more inclusive curriculum.

Rise of Black History Scholarship

Professor and historian John Hope Franklin (1986) offers insight into the genesis of black history by outlining the four generations of black history scholars. The first generation, according to Franklin, spans from 1820 to 1902. Major scholars of the first generation included Booker T. Washington and George Washington Williams; while their tactics and philosophies

varied, their goal was consistent. The goal of the first generation of scholars was to bring to light and understand the process of “negro” adjustment to American life.

The second generation of scholars was active from 1902 through roughly 1935. The main goal was to record and publish the experiences and “records” of black people in America. Carter Woodson stands out as the preeminent scholar of this generation. Amongst his many notable contributions, Woodson is responsible for creating the precursor to Black History Month by starting Negro History Week in 1926. Woodson became the only person of enslaved parents to earn his PhD at Harvard University and the first trained historian to undertake the study of black history (Dagbovie, 2007). Dagbovie’s (2007) insight explains that Woodson believed it the responsibility of the black intellectual to teach the black working class about their history. The teaching of black history, for Woodson, was crucial in creating cross-cultural meaning and creating social change.

The third generation of scholars identified by Franklin (1986) created scholarship between 1935 and the late 1960s. This generation was led by W.E.B. Du Bois. While Du Bois was present in previous generations, Franklin marks the 1935 Du Bois work *Black Reconstruction* as the beginning point of this next generation. Known as the “integrationists,” this generation aimed at proving to white America that they belonged as part of the American history narrative. Franklin notes that during this time there was an increase in white historians of black history and a sudden interest by universities in black history scholarship.

To Franklin (1986), it was the fourth generation (1970s to publication) that “emerged the largest and perhaps the best-trained group of historians of Afro-America that had ever appeared” (p. 18). This generation was pushed by the drive for equality, equal representation, and importance amongst the canon of American history. While the rise of black history was evident in the colleges

and universities, it did not seem to catch on as profusely in the public schools. To learn more about black history in the elementary and secondary classroom, one must turn to James A. Banks and multicultural education

The movement for Black History that gained momentum in the 1960s and 1970s seemed to quickly become assimilated into the world of multicultural education. While multiculturalism and multicultural education should be a crucial aspect of today's educational landscape, it seems that the plight of Black History has become lost in a sea of multicultural topics ranging from English language learners to students with physical disabilities. The importance of multicultural education should not be understated, but to gain a clear understanding of United States History, we must understand the specific history of Black people in America. To understand the dynamics of race and racism in America, we must understand the history of Black people in America.² To effectively teach for social justice and social change, we must understand the history of Black people in America.

Black History as Multiculturalism

There is a significant gap in the scholarship from the heyday of the 1970s to the current state of Black History. The decline of literature on the teaching of Black History seems to correspond to the rise of multiculturalism and multicultural education. To obtain an accurate picture of the current state of Black History as well as its evolution, it becomes crucial to explore multicultural education. In the United States, the need to address multiple ethnic groups and increase educational access for all students gave rise to the multicultural education movement.

Banks (1994) defines multicultural education as the effort "to reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will

²The author uses the term Black over African American to reflect personal preferences established in definitions section.

experience educational equality” (p. 3). In addition, Banks (1999) views multicultural education as having five basic goals:

1. Foster greater understanding of self through the eyes of other cultures.
2. Provide cultural and ethnic alternatives to traditional Eurocentric curriculum.
3. Assist all students with developing the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures.
4. Reduce the pain and discrimination that members of some ethnic and racial groups experience.
5. Help students master essential reading, writing, and computational skills.

Another view of multicultural education is offered by Boyle-Baise (1996), who recognized basic principles that underlie multicultural education: “recognition of a common good based on respect for diversity, adoption of multiple perspectives that value cultural pluralism, and preparation for civic action oriented toward greater social justice for all citizens” (p. 2). Both Banks’ and Boyle-Baise’s views on multicultural education align with some of the goals of Black History.

Another goal shared by both Black History and multicultural education is to add new perspectives to the historical narrative. Among the proponents of this approach are Dagbovie (2006), Kincheloe (1993), and Zimmerman (2004). However, the inclusion of “ethnic” content is not the end-all of multicultural and/or Black History education. While proponents of Black History, such as Holt (1986), Huggins (1986), and Walker (1991), call for a renewed historiography concerning Black History, Banks (1987) advocates “includ[ing] more information about the cultures and history of ethnic groups in the social studies curriculum but *also* [...]

infus[ing] the curriculum with new perspectives, frames of reference, and values” (p. 95)

[emphasis added]. The movement towards multicultural education can be seen to align with the Black History movement; however, while all ethnic and cultural groups deserve an in-depth treatment in social studies classrooms, it seems that we never finished the business that was started with the rise of Black History during the Civil Rights Movement. Within the framework of United States History and the context of multicultural education, there should once again be a renewed effort to explore and uncover the rightful place of Black History.

Afrocentric Curriculum and Multiculturalism

Similar to multiculturalism is the movement of Afrocentric Education. Afrocentric Education gained popularity in the 1980s and 1990s and sought to offer a balance to what as seen as a Eurocentric curriculum (Asante, 1991; Binder, 2000; Giddings, 2001). Afrocentric Education looks to African tradition and African history to offer an alternative to European knowledge and ways of knowing. Asante (1991) notes that “[I]acking reinforcement in their own historical experiences, they [Black students] become psychologically crippled, hobbling along in the margins of the European experiences of most of the curriculum” (p. 29). Asante (1991) recalls trips to Africa in which he witnessed African students excited about education and performing well academically. Asante (1991) believes an Afrocentric curriculum will “center” American Black students, encouraging them to perform as well academically as their African peers.

The Afrocentric approach to education is centered on providing an alternative and equally valuable alternative to the “Eurocentric” narrative. Asante (1991) asserts that the Afrocentric curriculum challenges the “Eurocentric” curriculum in three ways:

- (1) It questions the imposition of the White supremacist view as universal and/or classical

(2) It demonstrates the indefensibility of racist theories that assault multi-culturalism and pluralism.

(3) It projects a humanistic and pluralistic viewpoint by articulating Afrocentricity as a valid, non-hegemonic perspective. (p. 173).

While the Afrocentric Education movement doesn't have a set of specific goals, Giddings (2001) lays out a few goals gleaned from research on the topic. Giddings (2001) compiled the following list based on his research on the Afrocentric Curriculum:

1. Assist students in developing the necessary intellectual, moral, and emotional skills for accomplishing a productive, affirming life in this society.
2. Provide such educational instruction as to deconstruct established hegemonic pillars and to safeguard against the construction of new ones.
3. Provide students of African descent with educational instruction that uses techniques that are in accord with their learning styles.
4. Assist students of African descent in maintaining a positive self-concept, with the goal of achieving a sense of collective accountability.
5. Serve as a model for Banks (1988) "Transformation" and "Social Action" approaches to multicultural education (p.463).

With Giddings (2001) last goal of the Afrocentric Curriculum, the merger between Multicultural Education and the Afrocentric Curriculum can be seen.

The Afrocentric Curriculum does have its critics. In a debate between Asante and Ravitch (1991) Ravitch criticized Asante and the Afrocentric Curriculum as ethnocentric. Ravitch (Asante and Ravitch, 1991) claims that the Afrocentric Curriculum is a “rejection of Multiculturalism” and “Afrocentrism and other kinds of ethnocentrism might be better described

as racial fundamentalism” (p. 272). Ravitch is not alone in her criticism of the Afrocentric Curriculum. Others argue that the Afrocentric essays created for the Portland school district as a pilot program to integrate Afrocentric thought are flawed and not supported by academic facts nor are they created by authors with academic credentials (Travis, 1993; Viadero, 1996). Another criticism of the Afrocentric Curriculum is focused on various facts, specifically, surrounding Egypt and the Egyptians. Some scholars and critics of the Afrocentric Curriculum claim that Afrocentric proponents fictionalize and oversimplify facts on the Egyptians and the race of Egyptians (Viadero, 1996; Asante and Ravitch, 1991). No matter the controversy, the Afrocentric Curriculum offers another view of the development of multiculturalism and the history of integrating Black History into the curriculum.

Black History, Racial-Ethnic Identity, and Achievement

In an effort to understand how Black History, Multiculturalism, and a United States History curriculum that includes Black History helps Black students achieve better in school, we can turn to the literature on Racial-Ethnic Identity (REI). Studies that focus on REI and student achievement tend to focus on three specific areas: REI Connectedness, REI Awareness of Racism, and REI Embedded Achievement. REI Connectedness, according to Altschul, Oyserman, and Bybee (2006), represents “pride in the history, traditions, and ways of being of one’s group” (p. 1156). Altschul, Oyserman, and Bybee (2006) delineate the second area of REI, Awareness of Racism, as the need for people of color to struggle with the ways in which members of other groups see them. This is important to building an understanding of ways in which racism can hinder their achievement. A last focus of REI is the concept of Embedded Achievement which Altschul, Oyserman, and Bybee (2006) define as “the belief that achievement is an in-group identifier, a part of being a good in-group member, and the related

sense that achievement of some in-group members help other in-group members succeed” (p. 1156). This concept speaks to the way that the in-group views itself and their role in helping their in-group achieve. Together these three concepts compose Racial-Ethnic Identity.

In a quantitative study conducted by Altschul, Oyserman, and Bybee (2006), 139 eighth graders at three urban Detroit schools were given five point Likert scale surveys designed to test for three dimensions of REI (Connectedness, Awareness of Racism, and Embedded Achievement). In addition, the grades of each students were analyzed. The study followed the 139 students (98 African-American, 41 Latino) over a two year period. The study concluded that “Latino and African-American youth high in REI Awareness of Racism and those high in both REI Connectedness and REI Embedded Achievement attain better grades at each assessment point” (p. 1165). Their results are similar to results found in a study by Chavous, Bernat, Schmeelk-Cone, Caldwell, Kohn-Wood, and Zimmerman (2003).

Chavous, Bernat, Schmeelk-Cone, Caldwell, Kohn-Wood, and Zimmerman (2003) conducted a similar longitudinal study with 606 students. This study utilized interviews, school records, and a questionnaire to test REI. Chavous, Bernat, Schmeelk-Cone, Caldwell, Kohn-Wood, and Zimmerman (2003) concluded that “youth with lower group affiliation, less positive group effect, and more negative societal perceptions (alienated group) showed the highest number of students out of school in the 12th grade and the lowest college attainment” (p. 1086). This study demonstrates that the reverse of the Altschul, Oyserman, and Bybee (2006) study is true: students that do not mark high in these categories do poorly in school.

Black History and the Social Studies Curriculum

In exploring Black History and the social studies curriculum, one encounters scholarship aimed at a variety of educational levels and differences in the purposes and goals of teaching

Black History. It is necessary to take an in-depth look at the scholarship in order to identify patterns throughout the research. In addition, by examining the research chronologically, one can begin to see the evolution and, in some cases, the regression of research on Black History. The following is an attempt to review the depth of scholarship on the teaching of Black History that spans thirty plus years from the “blistering years” (Dagbovie, 2006, p. 639) of the late 1960s to current scholarship. Additionally, the scope of this work stretches from elementary school to college-level education. The inclusion of scholarship involving teaching Black History at the college level will serve as a comparison between the teaching of social studies in the public school system and the teaching of Black History in academia. By examining college pedagogy, we can work to reconcile academia to public education.

William Loren Katz (1969), in *The Journal of Negro Education*, outlines the main assumptions or questions teachers must face in incorporating Black History into the secondary public school. His introduction declares, “The distortions of the Afro-American’s History have been as enduring as his oppression” (p. 430). Katz continues to outline the questions facing those wishing to teach Black History by enumerating the reasons why Black History should be taught, such as the lack of prevalence on the part of Whites – especially teachers – to believe that Blacks have contributed to American society; the need for Americans to realize the full extent and scope of American History; and the notion that racial misunderstanding and racial sensitivity must be reached in order to divert a racial crisis.

Another crucial question Katz (1969) poses is how courses on Black History should be taught. First, Katz highlights the importance of preparation and content knowledge on the part of teachers and calls for the school systems, colleges, and various education departments to work together to offer teachers crucial training. Katz also suggests that courses in Black History

should be offered immediately to fill the demand in the Black community, but that the ultimate goal in teaching Black History is to create a United States History course that includes the narrative of Blacks as part of the American experience and not merely a side note. Katz asserts that the most notable problem of how to teach Black History is the issue of teaching it from either the view of pain and violence of the Black experience, or the successes and achievements of Black America.

A third query posed by Katz (1969) is who should teach classes on Black History. Katz recognizes the impracticality of such a question by acknowledging, “99% of United States History teachers are white” (p. 433). He also notes that such a train of thought will excuse Whites from addressing the importance of Black History. Katz stresses the importance of teachers being trained to properly include the Black experience, regardless of color and ethnicity. Such training should include what content and which materials should be used in the classroom.

Katz’s (1969) final question centers on which materials should be used in teaching Black History. Katz supports and encourages the use of texts outside of mandated class textbooks used to teach United States History. Examples given include primary source materials and biographies to supplement the traditional classroom text, as no single textbook can adequately address the Black experience.

While not directly advocating for either, Katz (1969) describes two different methodological approaches to teaching Black History: the emphasis on either Black accomplishments or the impact of White racism. Katz warns that we should be wary of these dichotomies in creating courses. Katz also discusses two potential issues of implementing Black History—the challenge of convincing administrators of the importance of Black History, especially for White students, and the integration of Black History into the United States History

course as the best solution to viewing the Black experience in the context of the U.S. Katz reminds us that to truly learn United States History, we must learn all of the history of America.

What seems to be the seminal work about teaching Black History is the book *Teaching the Black Experience: Methods and Materials* by James A. Banks (1970). In Chapter One, he deals with the need for Black History in the school system, what he calls “intergroup education” (p. 1). Banks cites numerous studies such as those by Clark & Clark (1950), Goodman (1952), Morland (1962), and others that all show the effect of American racism and segregation on the psyche of young Black children. The findings of these studies reveal that Black children have feelings of inferiority and negative self-images. Banks also refers to studies of textbooks that demonstrate that Blacks are either absent from representation altogether or represented as the “jubilant Sambo,” or that “stupid Blacks and radical Northern Republicans corruptly ruled the South during Reconstruction” (p. 5). Banks found that textbooks from the 1960s placed an emphasis on Black heroes and ignored societal and racial issues. Banks warns teachers about overdependence on classroom textbooks and encourages them to incorporate biographies, fiction, folklore, and art into the study of the Black experience. When Banks published his book, the role of teachers in teaching Black History was increasingly more crucial than that of materials used in the class. In this vein, Banks urges teachers to reflect on their own attitudes towards race and strive to clarify any misconceptions they may hold as their influence on students is significant. Banks believes that the primary purpose of social studies education should be to equip students with tools to understand and solve social dilemmas.

Banks (1970) also addresses the logistics of creating a course on Black History. Like Katz and many other authors, Banks suggests that Black History is best served when incorporated into existing United States History curriculum. In doing so, it is not merely placed

in appropriate chronological order, but in a manner that displays the interconnected nature of Black and United States History. Banks recommends that Black History be highlighted in elementary school so that students may begin to dispel myths from an early age. He encourages teachers to set goals, such as how they will differentiate between facts, concepts, generalizations, and inquiry skills. Banks notes that teacher attitudes will determine how they incorporate Black History into their social studies classes. Banks advocates for the use of problem-based learning in order to engage students to not only think about history, but also apply those concepts to current social problems.

Banks (1970) includes examples of Black History lessons that can be incorporated into United States History classrooms. By looking at issues such as Early West Africa, Slavery, Civil War and Reconstruction, and United States History since Reconstruction, Banks highlights pedagogical practices and classroom activities that teachers could take into their classrooms. Likewise, Banks' final chapter gives teachers a list of references and resources to be used in incorporating the Black experience into mainstream curricula. Banks' work serves as a theoretical and practical base for launching a class that includes the Black experience, clearly emphasizing why it is a crucial and seminal work for multiculturalism and teaching Black History.

Nathan Hare, San Francisco State University professor, and creator of the Black Studies program at San Francisco State, writes in detail about the goals of Black History. In "Teaching Black History," Hare's (1971) underlying assumptions rest on the notions that Black History should be taught as a therapeutic exercise for Black students and Black History or Black culture courses should be geared towards creating change in both individual students and the community at large. These views align with Hare's analytical perspective of social justice. While the author

does not overtly identify his analytical perspective as social justice, it becomes apparent through the advocacy of Black History courses as an agent for social change, especially in the local communities. Another noteworthy assumption by Hare is that Black History/culture courses should be taught from a Black perspective. If this course is not delivered from a Black perspective – that is, if the course does not deter from traditional Eurocentric views – it “loses much of its therapeutic value not to mention intellectual integrity” (Hare, 1971, p. 312). How it loses “intellectual integrity” when applied from a non-Black perspective is never explained. However, Hare does concede that the race of the teacher is irrelevant if the Black perspective is emphasized. Hare’s perspective of teaching for social justice, compiled with the assumptions found throughout his article, underscore the importance and purpose of Black History courses.

Hare’s (1971) discussion of Black History courses focuses on the three components of perspective, methodology, and content. Perspective could be said to contain both the purpose of and point of view in teaching Black History. In perspective, Hare refers to both the need for a Black voice and a therapeutic value in Black History classes. The point of view aspect of perspective deals with the notion that, according to Hare, White perspectives on Black History have often undermined Black accomplishments and aided in the myth of White supremacy. Hare is careful to point out that while a Black perspective is crucial, it is not as crucial that the teacher of Black History be Black. Hare points out that a White teacher teaching a Black perspective is more productive than a Black teacher teaching a White perspective or, as Hare puts it, one who “treats the subject of ‘the negro’ from a conventional, white perspective while hiding behind the badge of a black skin” (p. 312). The value of Black History lies with its ability to bring about social change. A course in Black History will help students to build community relations and become an agent for change. When addressing methodology, Hare calls for a move away from

traditional lectures and textbooks in favor of the “laboratory of life” (p. 313). In order to become agents of change, students need to get out into the community where community service and fieldwork will replace book learning. Emphasis is placed on building relationships over the accumulation of factual knowledge. Hare advocates for the study of Black heroes and the creation of Black holidays as the content for courses in Black History and Black culture. Hare justifies such an approach by suggesting that students will not only learn history, but also experience Black culture. The blending of perspective, methodology, and content creates a curriculum that highlights Hare’s focus on creating community through Black History courses.

Hare’s (1971) article helps build an understanding of the various goals and strategies that help comprise justification for course work in Black History and brings to light the need for community building. It seems that Hare understates the role of history and scholarship in the creation and teaching of Black History courses; instead, he concentrates on the understanding and exploration of Black culture. Hare’s ideas on Black History seem out of line with current Black History scholars like John Hope Franklin who emphasizes scholarship and historical perspective. Regardless of his philosophy, and with many voices calling for inclusion, Hare’s article can help lay the groundwork for an understanding of the need for Black History courses.

In response to the pleas for Black History in public schools that occurred during the 1960s and into the 1970s, Larry Cuban (1971) explores the concepts of Black History, Negro History, and White History. In doing so, Cuban exposes the assumption that history holds different meanings and functions for different people. While this assumption seems more like a foregone conclusion, it speaks to the heart of Cuban’s argument.

According to Cuban (1971), the search for more history and inclusion of people of color takes on a dichotomy between Negro and Black History. If following Cuban’s argument, then

Black History deems highest amongst its goals the “uplifting” of the Black people; therefore, Black History should be a “tool in the hands of race-conscious activists who wish to create a sense of people-ness among Black people” (p. 317). Along these lines, Black History should be taught by a Black teacher. In contrast, Cuban offers the idea of Negro History. While improvement of self-concept and easing racial relations are among the goals of Negro History, the concentration is on offering a more balanced picture of American society. In Negro History, Cuban believes that intentions and “awareness,” along with credentials, are more important than skin color. This idea aligns with Hare’s (1971) viewpoint. Cuban believes that Negro History is crucial in dispelling White (mythical) History; in other words, without the inclusion of Black people in the United States History narrative, all we are left with is White History which, when devoid of a Black presence, is fictional at best. Black History, with its aims at restoring and preserving Black heritage, is necessary, but not as part of a public school education. Instead, Negro History should be understood as part and parcel of United States History courses.

Cuban’s (1971) work reminds us that not all proponents of Black (or Negro) History have the same goals and agendas. In making decisions about including Black History in the American narrative, it becomes important to both identify various agendas and reflect upon one’s personal agenda. While Cuban very clearly dispels the use of Black History as “propaganda,” the classroom teacher may want to consider whether the mere understanding of Black participation is the end goal rather than building the consciousness and self-concept of the Black students. While Cuban clearly feels that the classroom is not the place to build Black community and heritage, it may be the only place some students receive such training. Can teachers instead create a course that questions traditional views of Black people in a way to create social change

and support Black heritage? Must we uphold this distinction between Negro and Black History, or can we create a new type of history that moves away from these dichotomies?

In “An End to Innocence,” Paynter (1971) argues that United States History courses suffer from a distorted view. The national identity we have created is largely a false one. The American experience as taught in the classroom is that of the White perspective which elevates the exceptional individual over the collective. Paynter’s assumptions are that this discourse has had three specific effects on American society and must be remedied. The first assumption is that this myth is “socially functional” – in other words, the myth has created a social identity that has functioned to describe who an American is. The problem lies in the idea that we as Americans have had such a difficult time answering this question since this myth of America exists. The second assumption that is clearly identified is that the “American mythology” has created “status insecurity” in Americans, and White Americans are especially uncomfortable identifying the role of others in American society as it will diminish or reduce their own role. The third assumption that Paynter works with is that the American myth fails to identify and deal with issues of race, class, and ultimately power. The reason these three assumptions became so crucial for social studies educators lies with the idea of education to create citizens. If the American myth continues, then social studies education, and thus citizenship education, is at risk of being one-sided and only telling half-truths.

Paynter’s (1971) central argument then rests on the notion that this “American myth” must be corrected, necessitating the inclusion of Black History. Paynter gives a number of ways in which this might be accomplished but warns that each individually is not enough to address the issue and should be used in conjunction with each other by educators. The most common and simplest way to integrate Black History is the idea of name dropping, or mentioning where

famous or influential Black people have a connection to the accepted historical narrative. By itself, however, this is not enough, especially considering the names often mentioned are “safe” Black figures who offer little to no controversy to the American myth and White superiority, such as inventors Garrett Morgan or Jan Matzeliger. Another method of integration is one in which Black people are represented as a group of people lacking individuality, and in some cases, agency. The example that Paynter uses is the study of slavery. In viewing slavery, it is often taught as inevitable, and Black people simply play the role of victims. While this may not be as crucial of an issue as it was in the 1970s due to the increase in scholarship over the last thirty years, the notion of treating Black people as a collective can act to exclude them from the idea of American exceptionality and individualism, which in turn deepens the American myth. The method most endorsed by Paynter is that of social structure. In looking at social structures, teachers can use the disciplines of the social sciences to examine both the collective and the individual and how they fit into society. Paynter assumes that when done correctly, the social structural approach will cause a deep examination of issues of race, class, and power that is crucial in identifying a true American identity and creating citizens.

Paynter (1971) offers advice on integrating Black History into social studies courses to create a more accurate American identity; however, one issue that becomes apparent is the central role of the social studies in her theory. The inclusion of Black History, rightfully or not, is a much-debated topic in itself, but when one adds the ongoing debate between social studies and the place of history in the curriculum, the waters get murkier. By creating a heavy reliance on the social structural approach, history as a discipline may lose focus for the study of the problem of man. Paynter advises that the key is to integrate all three methods so that social problems can

be dissected, but also asserts that the study of history can help to correct the mistake of the American myth and focus civic education on creating a more inclusive national identity.

Gardner (1986) examines the state of Afro-American³ history in both secondary schools and colleges during the 1980s. Gardner very clearly states that since Afro-Americans were the largest minority group in America that there should be more to address the history of Afro-American people. In addition, the assumption that Afro-American history completes the picture of American history also guides Gardner's purpose in addressing the topic. As far as the purpose and goals are concerned, Gardner believes that it is crucial to understand the Black past and to identify existing myths surrounding the Black experience. Together these assumptions guide Gardner as she explores the Afro-American history course in schools and colleges.

In examining syllabi from a number of professors, Gardner (1986) draws a picture of the state of Afro-American history in the 1980s. While Gardner praises the inclusion of Afro-American history courses in the college setting, she discovered that many of the courses lacked clear goals and objectives. Another discovery is that many of these courses lacked resources as few textbooks addressed Afro-American history. To compensate for the lack of resources, many professors turned to the use of primary sources as tools for the classroom. Towards the end of the study Gardner found that the syllabi became more dynamic and not only included the exploration of Black women, but also spanned the breadth of American topics giving the field more depth. The picture that Gardner paints of Afro-American courses during the 1980s is one of growth and expansion.

While Gardner (1986) found growth and expansion amongst college courses, she is more disappointed with her findings in secondary schools. Gardner found little in the way of research

³ In the 1980s, the preferred terminology for Black people was Afro-American and that is reflected in the research of this period.

and studies and none on the inclusion of Afro-American history courses on the secondary level. Gardner instead turns to four larger urban areas (Washington, Baltimore, Philadelphia, and Detroit) to explore their treatment of Afro-American history. What she found is that largely, these districts took it upon themselves to stress the importance of Afro-American history, even creating their own materials and teacher guidelines to assist in the teaching of Afro-American history. Gardner relates that some districts, such as Washington and Baltimore, adopted the approach of studying Afro-American history in conjunction with a multi-cultural approach. Meanwhile, Detroit and Philadelphia created courses that concentrated on teaching exclusively Afro-American history. Set in the theme of multi-culturalism, both Washington and Baltimore set forth a curriculum on living in a culturally pluralistic society. In the school systems of Detroit and Philadelphia, the emphasis was on building community through Afro-American studies, which included a component of after-school involvement. In viewing only four cities, Gardner gives a narrow view of Afro-American history in the secondary school system.

The importance of Gardner's (1986) work is that it shows both the struggle of some institutions and districts in offering Black History course, while also showing the glaring need for more Black History especially in the secondary schools. Gardner's work at least gives a "spot" view of teaching Black History during a time when little seems to have been written addressing the need for Black History. In the introduction, Gardner echoes this sentiment when she describes how after the push for Black History that existed in the 1960s and 1970s, the state of Black History declined to pre-1960s conditions during the 1980s and showed little increase since. Gardner's article gives insight to the apparent switch from a concentration on Black History to the rise of multicultural education in which Black History is assimilated as we can see in the case of the school systems in Washington and Baltimore.

In a slightly different tone, Anderson (1986) presents his findings after examining Black History as represented in the United States History textbook. In his essay he examines popular secondary school United States History textbooks from 1933-1983 to determine the treatment of Black History and Black representation. Anderson works with the assumption that since scholarship existed which accurately portrayed Black Americans, the secondary textbook should have addressed the role of Black Americans more realistically and democratically.

In his essay, Anderson (1986) shows that the discussion on representation in textbooks began as early as 1933. Authors and scholars such as Lawrence Reddick, W.E.B. Du Bois, and the National Association for the Advancement of Colored People (NAACP) wrote to question the distorted image of Black people in United States History textbooks. Following World War II, another round of critiques and research led by scholars Edna Colson, Marie Carpenter, and Howard Wilson concluded that the treatment of Blacks in secondary textbooks led to distorted views, misinformation, and racial stereotypes. By the 1960s a wave of protest pushing for reform in textbooks finally began to gain ground. An examination of six secondary United States History textbooks produced between 1975 and 1981 revealed a number of developments. Among the most important findings were the following:

- a. No textbooks gave coverage to Africans in the Americas prior to slavery.
- b. Textbooks lacked scope of the extent of Black lives between 1619 and 1776, barely mentioning slavery during this period.
- c. Textbooks failed to observe the institutionalization of slavery, instead offering simple explanations, if any.
- d. Besides a few textbooks covering Harriet Tubman, little was discussed about the lives of Black people between 1619 and 1860.

- e. Little to no discussion of racism was present, and racism did not appear in textbook indexes.
- f. Textbooks had the most extensive coverage of Black Americans during Reconstruction; however, many pointed to the ideas that Black people were not prepared for freedom.
- g. The focus on the Civil Rights Movement did not connect with the experiences of Black people prior to the 1950s.
- h. The Civil Rights Movement focused on “prominent personalities” and not the struggles of the masses. (Anderson, 1986)

Anderson did discover two specific advances in the treatment of Black History in secondary textbooks. Textbooks began to treat slavery as a moral wrong, and authors began to highlight the brutality of the slave system. While these items helped advance the cause of Black History, Anderson (1986) states, “the continuing discrimination against Blacks and other minorities represents something more problematic than the usual problems of omissions and distortions” (p. 273).

Anderson’s (1986) examination of textbooks, while dated, gives a view of the issues that continue to face proponents of Black History. Many of Anderson’s findings align with the more recent findings of Zimmerman (2004) and his analysis of textbook controversies that developed after the *Brown* decision and Foster (1999), who examined ethnic groups’ representation in history textbooks. Zimmerman and Foster’s essays confirm the idea found by Anderson that Black people often complained that the textbooks were not only excluding and insulting, but also blatantly incorrect. Like many other issues in social studies, it highlights the notion that the issue is not new, but another example of the ongoing struggles that plague social studies education,

often without resolve. However, as with viewing standards, examining textbooks gives us little insight to what actually occurs within the United States History classroom. The key strength of Anderson's work is that it reveals the need for not only further research, but also research that allows one to view the classroom environment.

A case study conducted by Merelman (1993), explores the use of Black History as a way of bringing about empowerment in Black students. Merelman believes that Black History could achieve this goal if its study encourages group solidarity, emphasizes collective goals, discusses the conflicts that occurred between Blacks and Whites, and builds organizational skills in Black students. These ideals speak to the assumptions and analytical perspective of Merelman. Working from a social reconstructionist or social justice orientation, Merelman hopes to use the Black History curriculum to create change in society, making society more equitable. In keeping with these ideals, Merelman indicates three obstacles to Black student empowerment: the professionalism of teachers in the community, which may occasionally conflict with Black empowerment; hegemonic structures creating a learning environment where it is difficult to empower Black students; and the acceptance of multiculturalism that is taught in schools which forces us to continue to accept the "virtues of American Democracy" (p. 337) and ultimately continue to propagate the current power structures. Merelman argues that this brand of multiculturalism can at best penetrate the "perimeter defenses" of the power structure, but does little to actually empower Black students.

Merelman's (1993) case study was implemented in a predominately Black middle class suburb of Washington, D.C. in February and March of 1991. He observed classroom teaching during Black History Month. Merelman does not indicate the number of classrooms he visited or which grades he observed, but notes the concentration in elementary and middle schools. He did

note that the district was well known for its extensive multicultural materials and the successful implementation of multicultural studies in the school curriculum. Merelman also attended in-service workshops and held teacher interviews. His first finding was that the majority of class time was spent upholding order in the classroom. Whether mindless bellwork, administrative duties, or the enforcement of classroom rules and order, Merelman found that the emphasis in the classroom was not on stimulating learning, but instead on promoting established social order. Another finding was that Black History was being taught superficially and without consideration for context. Merelman illustrates this notion by relaying a lesson in which a skit with Malcom X, Martin Luther King Jr., and Barbara Jordan discussed their accomplishments but stopped there. Merelman also discovered that Black History was taught using student competition (i.e. games and contests) and individualism (i.e. voluntary contributions and hero worship), which are in contrast to the goals that Merelman establishes for empowering students. Merelman also discovered that the ways in which White and Black teachers teach Black History differ. White teachers tended to teach Black History by focusing on maintaining order and classroom management within the classroom, whereas Black teachers would often relate back to race and community. Merelman concludes that the teaching of Black History falls short of empowering Black students and at best “these soldiers [Black students] may breach the peripheral trenches of their opponents, but they will not go much further on their own” (p. 355). Ironically, the group cooperation Merelman mentions earlier is obviously not seen in this quote and he builds an “us against them” mentality by equating Black students as soldiers in the fight.

While Merelman’s (1993) case study gives insight, it is limited in the aspect that it only examines one particular environment and fails to give crucial experimental design information such as the number of classrooms visited or specific grades. The case study does show that even

with ideals of social justice, the loftiest goals may fall short due to the constraints of the “reality” of the educational system. Merelman comes across as harsh when forming conclusions about the effectiveness of teaching for empowerment, as empowerment is often not something that can be observed in such a limited time and space. Overall, the case study shows the struggle that some teachers choose to undertake in dealing with the teaching of Black History.

Moving to higher education and the realm of academia, Dagbovie (2006) concentrates on the history, goals, and strategies for the teaching of African American history at the college level in his article, “Strategies for Teaching African American History: Musings from the Past, Ruminations for the Future.” In exploring Black History at the college level, one can possibly draw lessons and implications for the teaching of Black History in the public school system. Dagbovie (2006) explains that the importance of teaching Black History is not a monolithic event in which all Black people share the same goals and aspirations. According to Dagbovie, the teaching of Black History should reflect the diversity of the Black experience. He identifies seven specific goals in the teaching of Black History: the development of a “multiperspective” view on history; the use of various historical tools and interpretations, such as the use of primary sources, conflicting views, and interpretations; getting students to understand the significant contributions that Black people have made to the structure of society and culture in America; viewing and interpreting various ways in which Black people have responded to oppression and violence; determining what factors led to the creation of African Americans as a distinct group; imagining what life was like from the perspective of Black people in various historical periods; and the importance of students constructing their own understanding of Black History.

Dagbovie (2006) also discusses the educational value in teaching Black History and various pedagogical approaches to its implementation. He points to four main justifications for

the teaching of Black History: it diversifies and creates a more complete picture of American history; it helps alleviate stereotypes and misunderstandings about the Black experience; it provides Black students with a sense of social responsibility; and it highlights current issues facing the Black community and the roots of those social problems. Dagbovie advocates for a four prong approach to teaching Black History. The approach takes personal experiences, existing scholarship, conversations with experts of Black History, and student interaction to create a dynamic curriculum. This dynamic could assist with the over-emphasis that is often placed on textbooks in the secondary classroom. Dagbovie addresses the importance of understanding Black culture and making the subject relevant to the students and advocates for the use of hip-hop music in relating current issues to historical issues dealt with in the Black community. Dagbovie also calls for more in-depth scholarship on the teaching of Black History. Understanding what themes emerge from the scholarship on teaching Black History will place us on that path.

Themes in Teaching Black History

When examining the literature of teaching Black History, many themes and sub-themes become apparent. For the purpose of creating a cohesive narrative, the themes and sub-themes can be divided into two distinct yet interweaving thematic categories – goals and pedagogy. Each category has its own various sub-themes and categories that together create a discussion of Black History. To a lesser extent, we can see a third equally important, but less pervasive, theme or category of obstacles to implementing Black History. The goals category incorporates all the approaches to, justifications for, and goals of those wishing a deeper and more thorough examination of Black History. The goals of Black History are founded on philosophical and ideological assumptions on the part of the authors. In contrast, the pedagogical section will

address the practical application of teaching Black History. Examining the usefulness of textbooks and other materials, questions of what should be taught, and of who should teach Black History underscore this examination of pedagogy. In examining each of these categories, one hopes to create some consensus or at least an understanding of the issues facing those who wish to implement or integrate the study of Black people into their classroom.

Goals of the Black History Curriculum

Black History as Therapy and Identity. A class in basic psychology introduces the notion of self-respect and self-esteem; in a society dominated by White supremacy, the message is sent early on that Black students do not deserve such a necessity. The fact that the social studies curriculum has been silent on the role of Blacks in history aides that belief. This discussion is led by Banks (1970) as he researched studies involving Black student self-image where he found that Black students not only had negative self-images, but also negative attitudes towards Whites. To remedy the lack of self-esteem in Black students, a curriculum should be developed to incorporate the accomplishments of Black people. This perspective is seen in the scholarship of Hare (1971) as he addresses the “myth of White supremacy” that has been invasive in United States History classrooms. Hare shows that this “myth” has not only portrayed an inaccurate historical picture, but also demeaned the place of Blacks in society. Scholarship by Merelman (1993), Karenga (2002), and Pitre, Ray, and Pitre (2008), also coincides with the goal of Black History to provide a source of inclusion, pride, therapy, or identity for students of color. However, the notion that Black History should provide therapy to students is not without its opponents. Cuban (1971), exploring the differences between Black, Negro, and White history, argues that the classroom is not the arena to build consciousness and pride but should instead be left to the community. The somewhat dubious goal of uplift, according to Cuban, is the realm of

Black History which has no place in a public classroom. What Cuban ignores or overlooks in this discussion are the obvious examples of White consciousness and “uplift” that are pervasive in United States History classrooms and textbooks. Whether Black History as therapy is the goal of curriculum developers, textbook writers, standard creators, and assessment coordinators remains less crucial than whether the teacher incorporates this ideal into his or her personal goals or considerations when deciding whether or not to incorporate Black History into the curriculum.

Black History for Citizenship. Among the goals of NCSS and most social studies educators is to “teach students the content knowledge, intellectual skills, and civic values necessary for fulfilling the duties of citizenship in a participatory democracy” (NCSS, n.d.). If this is a goal shared by most social studies educators, then it makes sense that this be one of the goals of those who wish to see Black History incorporated into the social studies classroom. Katz (1968) created a teacher’s guide to Black History and lists among its stated goals the importance of “training our students for good citizenship” (p. 19). Katz (1968) also identifies the importance of Black History in creating an accurate narrative that helps students become active citizens. Paynter (1971) notes that the goal of most social studies teachers is to create citizens and to examine the tension between “accuracy” and “social good,” especially as it relates to issues of race and racism, in order for students to enact change as citizens of a democracy. Authors like Hare (1971) and hooks (2003) express the need for the community to play a larger part in citizenship education, and Merelman (1993) relates the need for citizenship education to push for group solidarity through Black History. In more recent scholarship, the SPLC (2011), while examining the role of the Civil Rights Movement in state standards, expressed the notion that the grassroots nature of the Civil Rights Movement is crucial in not only teaching citizenship, but also presenting students with a real example of citizenship in action. Levinson (2012) discusses

ways in which a traditional, triumphalist narrative about United States History – that is largely devoid of discussions of Black History – alienates and isolates students of color. By constructing an American history narrative that utilizes multiple perspectives and incorporates the history of people of color in America, then the curriculum can empower Black students who are often untrusting of the school’s sense of citizenship. Levinson (2012) further notes that this would mean many teachers would have to teach concepts that may shock and disturb those who have learned a narrative of American exceptionalism. Tied to the notion of citizenship is the idea of social action – or the use of the social studies curriculum to create social change as found especially in the works of multicultural educators (Banks, 2007; Boyle-Baise, 2003; Gutmann, 1990; Levinson, 2012; Parker, 2003). While slightly beyond the scope of this research, many proponents of Black History and multicultural history emphasize a need for instruction to include a component of social justice (Banks, 2007; Makler & Hubbard, 2000). A more encompassing look at multicultural education should extend into the realm of social justice.

Black History as “Truth-Telling.” Considering Black people have inhabited America as long as Europeans, at times outnumbering Europeans, it only stands to reason that to complete the picture of American history, the narrative must be inclusive of people of color. In addition, Black History offers a new perspective to the historical narrative. It is best explained by author Joe Kincheloe (1993) who writes, “The ultimate power of Black History is in its truth telling. As it removes history from the afternoon shadows cast by the dominant culture, its truth telling reshapes the present as it creates new visions of the future” (p. 256). An overwhelming majority of authors express this notion in one way or another. Katz (1969), Cuban (1971), and Dagbovie (2006; 2010) all believe that the inclusion of Black History is crucial to understanding the larger, more accurate picture of United States History. Others such as Banks (1970) and Gardner (1986)

discuss the notion that Black History not only creates a clearer understanding of the American landscape, but also clears prevalent myths that have surrounded the place of people of color in American society, in effect dispelling a White supremacist view that has dominated both textbooks and curriculum. Anderson's (1986) and Zimmerman's (2004) scholarship displays the ways in which social studies textbooks have perpetuated the "myth" and offered an often insulting and incomplete look at United States History. Paynter (1971) takes these ideas a step further by emphasizing that the "myth" is a cause of social problems in America; by studying the "truth" of American history and American society, citizens will be capable of dealing with and solving problems. When challenging the incomplete picture of United States History deficient of a Black presence or aided by an inaccurate picture of Black people, Holt (1986) and Huggins (1986) take it yet a step further, calling for a reexamination of the historiography. In addressing the changing of the guard, Holt (1986) notes, "Blacks should be included for a more accurate portrait, but more because their inclusion changes many of the basic questions posed, the methods and sources for answering those questions, and the conclusions reached" (p. 5). This is repeated when looking at the writing of Huggins (1986) who states, "What we should expect in the end is no less than the reconstruction of American history" (p. 159). Walker (1991) and Crosby (2011) emphasize the need for Black History to address a "bottom-up" approach to scholarship concerning Black History. Meanwhile, renowned historian Eric Foner (2002) echoes these sentiments in his statement, "It has become almost a truism that the past thirty years have witnessed a remarkable expansion of the cast of characters included in historical narratives and the methods employed in historical analysis" (p. x). Foner also notes that it is not alarming to see history revised to suit the needs of people. One just needs to look to *The Journal of American History* (March 2010) to see the prominence of Black History in the world of academia. The

March 2010 issue contains three major articles in the sphere of Black History and 29 book reviews for Black studies/racial issues. It seems that the secondary educational social studies curriculum has yet to figure out what the history profession already understands – Black History not only changes the picture, but also the camera.

Black History to Address Racism. Another persistent and prevalent theme in Black History education is the role of Black History in confronting and combating racism. Much of the scholarship focuses on the importance that race plays throughout American history. Even with that in mind, many teachers are ill equipped or anxious to deal with such a blistering topic, yet most of the scholarship pleads for an honest examination and discussion of race in America (Chikkatur, 2013). Crucial to Katz (1968) in his guide for teachers is the importance of discussing race when aiming to create informed citizens. This sentiment is mirrored in the writings of Cuban (1971), Paynter (1971), and Banks (1970). Banks even identified the main goal of social studies as solving social problems, especially as it dealt with race relations and racial attitudes. In a later work, Banks (1994) advocates a four level approach to integrating “ethnic” content. Banks believes that to address issues of race and racism, teachers should take a “Transformation” and/or “social action” approach that requires teachers to restructure the social studies curriculum to teach students how to address and enact social change (p. 210). Author bell hooks (2003) laments that teachers are often most hesitant to address race even considering, “White supremacist thinking informs every aspect of our culture including the way we learn, the content of what we learn, and the manner in which we are taught” (p. 25). Both Kincheloe (1993) and Anderson (1994) take a more critical view on American and Black History, arguing that the current inclusion of Black History actually endangers an honest look at race and racism. Kincheloe argues that “the nature of the coverage is so superficial, so acontextual, so devoid of

conflict that the essence of the American Black experience is concealed even as uncritical curricularists boast of ‘progress’ in the area” (p. 250). Kincheloe even warns that uncritical views of Black History can actually do harm in that they can “often estrange Black students from their history more than they connect them” (p. 252). A more recent study by Anita Chikkatur (2013) of African American history in multicultural classrooms supports the previous findings by Kincheloe, noting that inclusion can act to enforce dominant ideology when devoid of conversations of systemic racism. The interplay between race and historical analysis presents problems that plagues teachers desiring to effectively teach Black History. Addressing race, or a fear of addressing race, can also serve as an obstacle to teachers implementing more culturally diverse content.

Pedagogy of the Black History Curriculum

Black History as Integrated History. If many scholars feel that Black History gives a clearer and more accurate picture of United States History, then it stands to reason that many scholars agree that Black History is best served as an integrated part of the United States History class. The two cannot be separated without resulting in distortion. As Holt (1986) affirms, “an understanding of Black History is central to the study of American history” (p. 5). Katz (1969), Banks (1970), and Psencik (1973) are all early scholars who advocated for the integration of Black History into the United States History narrative. Psencik (1973) states that separating Black History and American history courses “poses the danger of isolating the contributions of Blacks from the mainstream American history, and tends to promote isolation at the present moment as well” (p. 375). In another book, Katz (1968) promotes the integration of Black and American history, while he discusses the issues that incorporating Black History week presented to teachers at his school. The key obstacles Katz witnesses are resistance bred by years of

isolation and a lack of materials addressed at integrating Black History. Together these issues pushed Katz to develop a guide to assist teachers wishing to integrate Black History in the American history classroom. Paynter (1971) advocates a different approach to integrating Black History – a social structure approach to the study of history, drawing on the social sciences to observe and deconstruct social issues. While this idea has merit, it presents issues in the present about the philosophy of the social studies. Along with many ideas broached, the social structural approach deviates from the more accepted understanding of history. While that alone may not be reason for pause, it should at least register as a potential issue in the social studies versus history debate. Anderson (1994) warns that approaching history as the individual history of minorities isolates the contributions of minorities and other ethnic groups from the American story. Kincheloe (1993) offers a slightly more critical view of integrating Black and American history, theorizing that the uncritical inclusion of Black History satisfies liberal agendas without ever attempting to understand race and racism. Devoid of a critical examination, “mentioning” merely propagates the continued alienation of people of color. Kincheloe (1993) references two requirements to properly integrate Black History into the American narrative:

1. To transcend its supplementary role, Black historical perspectives must be brought to existing courses in social studies, government, history, literature, science, art, and music;
2. Black perspectives should be studied as an academic area in its own right. Black History as simply an integrated aspect of the general curriculum would undermine the attempt to devise Black-oriented conceptual frameworks and epistemologies. (p. 251)

These orientations align with what many authors feel should be part of the perspective in teaching Black History which will be examined as part of the pedagogical requirements in

teaching Black History. The story of American history can only be complete when each chapter comes together to relate the whole story. Similarly, a recent study by Anita Chikkatur (2013) examines challenges of teaching African American history in secondary history classrooms. Chikkatur found that integrating African American history into an American history course “failed to give students a framework to understand the ongoing impact of historical and current race-based discrimination” (p. 530). Chikkatur suggests teachers look for opportunities to go beyond the curriculum to allow the voices of Black people to be heard and understood.

Banks (1994) offers educators and reformers a four level approach to integrating Black History or any “ethnic content” into the curriculum (p. 210). The first and least meaningful approach is that of “contributions,” the traditional heroes-and-holidays approach commonly seen in education. The next level is the Additive Approach which addresses “ethnic” content without changing the structure or format of the curriculum. The third approach, known as the “Transformation Approach” challenges teachers to change the structure of the curriculum to more effectively deal with issues of racism. The final approach advocated by Banks is the “social action” approach in which teachers devise the curriculum to encourage students to make decisions and take action on issues. Banks’ approach would force educators to not only integrate Black History, but also examine their goals for teaching. Regardless, United States History without the presence of a Black narrative can at best only be an incomplete story. Black History and United States History cannot be neatly divided into two separate narratives with two separate beginnings and destinations. This is best relayed by Huggins (1986) when he explains that “Afro-American history and American history are not only essential to one another. They share a common historical fate” (p. 160).

Black History: Whose Perspective? Whose Voice? The discussion on materials, textbooks, sources, and strategies ranges the gamut of pedagogical stances. Katz (1968), Banks (1970), and Psencik (1973) all offer a variety of sources and discuss the best pedagogical approaches to be used in a classroom. Gardner (1986), Anderson (1986; 1994) and Zimmerman (2004) debate the availability and value of textbooks and their portrayal of Black Americans. Banks (1999) includes a checklist for teachers to use when determining the value of textbooks and teacher resources. Anderson and Metzger (2011) and Southern Poverty Law Center (2011) address the lack of standards that deal with the inclusion of Black Americans in the social studies curriculum. While all these factors are necessary and add to the discussion of teaching Black History, the most crucial aspect addressed by the scholarship deals with perspectives and the role of the teacher. Katz (1968) believes the teacher is the single most important aspect of a course addressing Black History. Hare (1971) concludes that the perspective or point of view used to address the teaching of Black History should be a Black perspective, which includes the scholarship of African American authors. While not explicitly stated elsewhere, the idea of a Black perspective or a new historiography that addresses Black scholarship is a theme seen in the literature created by Holt (1986), Huggins (1986), Gardner (1986), Walker (1991), Anderson (1994), Foner (2002), and Dagbovie (2007). While Holt (1986) and Walker (1991) do not directly advocate a “Black perspective,” they do advocate for the teaching of Black History as a “bottom-up” perspective that highlights the accomplishments and roles of everyday people over famous historical figures. This approach is common in the field of civil rights history and is demonstrated in Emilye Crosby’s (2011) *Civil Rights History from the Ground Up*, a collection of case studies, local histories, and conversations concerning the Civil Rights Movement. Crosby points out that this perspective is so radically different from those learned and therefore so much

more powerful. When addressing the role of the teacher, none of the authors reviewed felt that skin color was a determining factor in the teaching of Black History. In other words, the race of the teacher is not a precursor to an effective Black History teacher. Cuban (1971) points to training as a more important factor than the teacher's race. Similarly, Banks (1970) declares that clear and well defined goals in teaching Black History are more important than teacher race. However, Merelman (1993) does observe that the ways in which White and Black teachers teach Black History varied. Black teachers focused more on community and race, while White teachers focused on order within the classroom. It is worth mentioning that the qualitative study performed by Merelman had a very small sample size, too small to draw such conclusions. Teachers of social studies have an extremely difficult time reaching a consensus about what to teach, how to teach, and who should teach. Articles and banter are constantly tossed about as to what constitutes best pedagogical practices. Keeping this in mind, summarizing the pedagogy of Black History in one neat package can be tricky, if not problematic. However, by delving into the Black History pedagogical discussions, a better picture of needed research emerges.

Studies in State Standards Analysis

To assist with an analysis of the *Florida Standards*, it is helpful to look at a few recent studies that analyzed other states' standards. Looking for common themes, results, and conclusions will aid with framing my own study.

Journell (2008) looked at the state standards of nine states (California, Georgia, Indiana, New York, North Carolina, Oklahoma, South Carolina, and Virginia) that have an end-of-course exam in United States History courses. The courses observed in the article, "When Oppression and Liberation Are the Only Choices: The Representation of African Americans within State Social Studies Standards," are specifically eighth grade and eleventh grade United States History

courses due to the fact that students in those courses are assessed through an end-of-course exam. An effort to understand the author's methods and results will help with my own analysis of the *Florida Standards*.

Journell (2008) argues that since the 2002 passage of No Child Left Behind, the movement towards assessment has limited both the formal and the enacted curriculum, and this limitation has affected the teaching of African American History. In an effort to understand these limitations, Journell looks at how the standards in these nine states represented the history of African Americans in the United States, how the standards addressed the view of African Americans as oppressed victims, and how the standards individualized African Americans. To accomplish this task he uses an interpretive framework to create thirteen categories that center on African American historical content (historical beginnings of slavery in the United States, geographical and legal implications of slavery, slave revolts, slavery and human rights, emancipation, segregation, Harlem Renaissance, contribution to labor and war efforts, Civil Rights Movement, factions of Civil Rights Movement, African American Associations, affirmative action, and post-Civil Rights contributions). Journell acknowledges that most of these fall into the areas of oppression and emancipation or achievements and contributions. Journell then creates a table to display which of the nine states had standards to address each category. A second table was created to note each state that used specific names of African Americans. While Journell analyzes the results, the data collection method of quantifying number of times and when a state mentions a topic seems simplistic compared to the questions he wants to answer.

Journell's (2008) results uncover a few trends across these nine states. One key finding points to the perspective of African Americans present in the standards, displaying them as either

oppressed or fighting oppression. This tends to lead to a simplistic and singular view of African Americans in United States History. The inclusion of individual African Americans is another finding within this study. Journell (2008) notes that “the lack of inclusion of prominent African Americans often sends a simplistic message to students regarding the nature of African American history” (p. 46), giving students a singular misconception of the role of Black people in the United States. A final finding by Journell’s study is that there was a lack of modern African American issues and inequalities, which fosters the view that these are issues of the past and the past only.

Journell (2008) concludes by calling for more research into state standards and for more teacher instructional materials being made available to teachers. It is with this in mind that I seek to understand both the *Florida Standards* and ancillary resources offered by the state to address Black History. While Journell’s study lacked in-depth methods, its findings and conclusions can be combined with the literature on standards analysis to guide my own research.

African American Representations

Anderson and Metzger (2011) offer an analysis of select state standards as they pertain to African American portrayal in the article, “Slavery, the Civil War Era, and African American Representation in United States History: An Analysis of Four States’ Academic Standards.” Anderson and Metzger (2011) present a mixed method analysis of four states’ (Michigan, New Jersey, Virginia, and South Carolina) historical standards within the eras of slavery, Civil War, and Reconstruction to not only ascertain the frequency of African American representation, but also the depth and breadth of the coverage. In examining the authors’ analytical perspectives, central argument, and methods, an evaluation of the strengths, weaknesses, and merit of such a study begin to emerge.

The authors are explicit with the analytical perspective and framework of their study. In the analysis of the state standards, Anderson and Metzger (2011) use a multi-perspective critical conceptual framework. The multi-perspective critical framework attempts to investigate and question the master narrative of power and structure usually found in traditional education settings, but as the authors note, “rejects a narrowly Marxian structuralist approach” (p. 396) in which the goal is to reject the “objective” truths. They note that a multi-perspective critical framework supports the use of verifiable and factual evidence while still considering various views, especially those in opposition to a master narrative. The authors also implement a second analytical framework, labeled a “critical lens” (p. 396) which seeks to explore and engage in the construction of identity and promote social justice. These two perspectives are not seen as contrary to a rigorous curriculum in which students engage with and interpret various historical facts while sifting through evidence to construct understanding through various and often conflicting sources. Anderson and Metzger attempt to get students to challenge traditional notions and to view history critically without outright dismissing those traditional notions.

The central argument or statement of the problem presented by Anderson and Metzger (2011) centers on the lack of African American representation in the United States History curriculum, or more accurately, the ways in which these contributions are viewed. The authors show that prior attempts to explore this topic have resulted in a simple measure of how many times African Americans appear rather than to what extent they appear. As they point out, the approach of quantifying African American representation in textbooks and standards tends to satisfy the policymakers while never challenging the master narrative of American history – in other words, never attempting to look at race and race relations from a foundational standpoint. A master narrative of history does not engage in the discussion of the role of race relations in

America; it only views the adverse treatment of African Americans as a temporary problem that we have overcome. This dissuades honest conversation about structural and inherent inequalities within the American history narrative. To alleviate the problems that a strictly quantitative view of African American representation presents, Anderson and Metzger (2011) propose a mixed method, two-prong approach, employing historical thinking and orientation of standards. These two approaches, when combined, present a clearer view of the extent of African American representation in the historical standards of Michigan, New Jersey, Virginia, and South Carolina.

The concept of historical thinking as presented by Anderson and Metzger (2011) “pertains to the degree to which the statement [standard] engaged students” (p. 399). They divide historical thinking into four categories: evidence-based, multiple perspectives, evaluative/interpretive, and higher-order thinking. The standard has an “evidence-based” component if it asks students to interact with a specific document while it is “multiple perspectives” if students must view apparently competing perspectives or views on a single controversial or contested issue. Standards that have students engage in creating meaning from various sources and supporting or defending their stances are deemed “evaluative/interpretive,” and those that reach the upper levels of Bloom’s taxonomy (Bloom, 1956) --- application, analysis, synthesis, and evaluation--- are considered “higher-order” for the study conducted by Anderson and Metzger (2013). Each category is given a rating of one point if it meets the requirement and zero points if it did not meet the requirement; a total score between 0 – 4 is assigned to each standard viewed.

The second prong to Anderson and Metzger’s (2011) approach is entitled orientation dimensions and is the qualitative component. In the “orientation” dimension three categories are created: contributory, progressive/exceptional, and discordant/conflict. The authors define

contributory as “praising or reinforcing” contributions of African Americans in American history (p. 400); progressive/exceptional as “focused on gradual but inevitable democratic progress or American democratic exceptionalism on race relations” while offering a non-combative stance on race in American history (p. 400); and discordant/conflict as offering the opportunity to directly confront the master narrative. Anderson and Metzger envision that the two prong approach of historical thinking and orientation, the quantitative and the qualitative, will produce a much clearer picture of African American representation in the United States History curriculum than the previous practice of providing a head count of historical African American representation.

The findings of Anderson and Metzger (2011) demonstrate that historical thinking as it relates to slavery is fairly low, with 9% of the standards scoring a two or more out of four. The story is slightly better for historical thinking concerning Civil War and Reconstruction in which 27% of the standards received a two or more out of four. The authors found a high degree of variation within the states, with New Jersey showing a high of 83% and South Carolina a low of 14% among the rating of historical thinking. The breakdown for orientation dimension of the analytical framework reveals that the standards have a tendency to address the contributory and progressive/exceptional orientations, but do little to address what the authors deem the discordant/conflict orientations.

The research conducted by Anderson and Metzger (2011) led to the conclusion that at least according to the standards of the four states reviewed, little is being done in these classrooms to address a critical view of history and history education. A weakness of the study, one even admitted by the authors, rests in the over-reliance of standards as a gauge to what and how history is taught. This snapshot of standards may lead to an idea of how a state believes history should be taught, but teacher attitudes, teacher experience, and classroom materials also

play crucial roles in determining what gets taught and how. To gain a clearer portrait of how history, especially the inclusion of African Americans in American history, is addressed within the classroom, a more extensive study needs to be done – a study that looks both to the standards as Anderson and Metzger (2011) have done, but that also views individual school districts’ endorsed/created resources and/or planning materials. When resources, planning guides, and state standards are viewed together from a critical lens, then, and only then, will a clearer picture of the breadth and depth of African American representation be discovered.

State Standards and the Civil Rights Movement

The Southern Poverty Law Center (SPLC) examined state standards on a much larger scale in an in-depth review of every state’s history standards in order to determine the depth of coverage of the Civil Rights Movement in their report entitled *Teaching the Movement* (2011). An underlying and driving assumption of SPLC, and its education outreach branch of Teaching Tolerance, is the ideal that the Civil Rights Movement is not only a crucial and profound event in United States’ history, but also a chance to truly teach civic education. When addressing the notion of civic engagement, the report notes, “Students need to know that the movement existed independently of its most notable leaders, and that thousands of people mustered the courage to join the struggle, very often risking their lives” (p. 11). Another assumption explicit in the study is the importance of Civil Rights Movement education in bringing relevance to Black students. Without including important historical content such as the Civil Rights Movement, Black students often feel disengaged with the curriculum and see little reflection of their own lives in the United States History narrative. The final and most telling assumption revolves around the question of why the Civil Rights Movement does not get addressed enough. The authors of the report point to three main reasons to explain this void. The first reason deals with the lack of

instructional time due to NCLB and the push for standardized testing. The second reason echoes the sentiments presented by Diane Ravitch (1998) that teachers are not prepared to tackle such topics due to the lack of training in history. And lastly, the states do not set high enough standards and do not regularly test for proficiency in these standards. These assumptions are extremely revealing and further display the need for research to extend beyond the standards and into the classroom to observe teachers and what Thornton (2005) calls teachers' "curricular gatekeeping," the notion that the teacher in the classroom ultimately will allow or disallow curriculum in the classroom.

The report examines the social studies, social science, and/or history state standards of each state and the District of Columbia. The approach taken is to divide their analysis of the standards into three phases. The authors create a rubric, assign scores to each state based on the rubric, and then look at the aggregate data to create an overall picture. The rubric created is divided between specific content (85% of the score) and how the movement is contextualized (15%). The specific content section is further divided into six categories: events, causes, leaders, tactics, groups, and obstacles. Within each category, a 0 or 1 is assigned for each mention with a desired total of eight accounts of mentioning for each category. These scores are then converted to percentages. The contextual portion of the rubric (15%) is designed to test four items: do the standards span numerous grades, do the standards connect the Civil Rights Movement to other movements, do the standards connect the movement to current events, and do the standards encourage students to apply ideals of the movement to ideals of citizenship. Each area counts as 25% of the 15% context score. The report is clear on the fact that they are liberal when applying these concepts and openly admit as much by stating, "In awarding letter grades, we opted to scale grades to recognize the full range of standards quality, so that the states with the most

rigorous standards—even if they didn’t cover more than 70% of recommended content—received A’s” (p. 19). Even with that being said, the average score was 19% or the grade of “F.” The major (and troubling) findings of the report show that 16 states require no Civil Rights Movement instruction; 35 states earned a grade of “F”; only 12 states received a “C” or higher (despite the fact that a “C” equals a mere 30%); and only 5 states made connections to civic engagement.

This report, while a stretch in its assumptions involving the reasons the Civil Rights Movement is not taught, highlights the failing of educators to at least address Black History in the curriculum. The report is limited to the Civil Rights Movement in the wider scope of Black History, but it is illuminating that we relinquish the study of Black History and conflicts of race to the pages of the founding of the United States. This narrative seems to paint the picture that the issues of Black people are in the past and by leaving the Civil Rights Movement out of the standards, we send the message that Black History is ancient history, and that the struggles of race and racism are of the distant past. While the report also fails to examine the root of these issues more deeply, it does acknowledge the idea that this is merely a starting point to a much broader discussion that should be occurring. The limits of the report are embedded in the assumptions discussed earlier. While outside the scope of the study, more could have been explored in school district provided planning tools and resources. While limited in the depth, breadth, and scope concerning Black History, the report at a minimum uncovers a need for further research into how school districts prepare teachers to tackle Black History content through endorsed planning guides and resources.

State Standards and Dominant Narratives

The most recent scholarship on the analysis of state standards for Black History content comes from Eargle (2015) in his article, “The Dominant Narrative of Slavery in South Carolina’s History Standards.” Eargle examines the standards, and more specifically the *South Carolina Social Studies Academic Standards Support Document* for 11th grade U.S. History courses. Eargle uses a critical analysis approach to understanding the formation of a dominant narrative on slavery to understand how content standards produce “official” knowledge (p. 1).

With this critical approach, Eargle (2015) attempts to understand what “dominant narrative” is offered by the *South Carolina Social Studies Academic Standards Support Document* on the topic of slavery in the United States (p. 3). Another issue Eargle chooses to explore in his study is how the *South Carolina Standards* hold up to the counter-narrative offered by historians in the field of slavery and African American History. Eargle uses content analysis as his methodology for his study, highlighting the mentioning of slavery in the *South Carolina Social Studies Academic Standards Support Document*. The author also creates a multiple column document in which he places the mentions of slavery in one column, his pre-determined codes in another column, and new codes in a third column. A fourth column was created for the development of themes discovered in data analysis. Once complete, Eargle produced a counter-narrative for each dominant narrative uncovered through the process. Eargle’s narratives are informed by analytical memos he created during the process of interpretation. The precise and detailed methods used by Eargle are helpful in building my own methodology and coding. Further, this study serves as an example of not only standard analysis, but also support document analysis.

Through an analysis of *South Carolina Social Studies Academic Standards Support Document*, Eargle (2015) discovered four themes. The first theme is the treatment of slavery, which is treated as a social, political, and economic issue. However, Eargle concludes that socially the document fails to address African American culture. Eargle concludes that do mention is made of the ways African culture influenced the culture of both the enslaved peoples and of the United States itself. The second theme is that of heroes, agency, and honor. In this area, the *South Carolina Social Studies Academic Standards Support Document* fails to promote famous African Americans and their efforts specifically through labeling slave resistance as “not essential” knowledge (p. 5) and excluding African American abolitionists. The third theme is the perpetuation of negative stereotypes. Eargle points out that the *South Carolina Social Studies Academic Standards Support Document* “projects an image of slaves and freedmen as illiterate, impoverished people with broken families” (p. 5). This narrow depiction leaves students with a false understanding of the totality of experiences and contributions of African Americans. The final theme revealed in Eargle’s study is the debunking of popular myths. He discovers that the document debunks the myths centering on certain historical figures (one mentioned by the author was Abraham Lincoln), but perpetuates the myth of the genteel slave owner. As with the perpetuation of stereotypes, the failure to debunk this myth leads to a simplistic, singular view of history.

Like other studies, Eargle’s (2015) findings display a lack of multiple perspectives in the *South Carolina Social Studies Academic Standards Support Document*, including the voices of African Americans. It is this lack of multiple perspectives that creates the twisted and singular view mentioned by Anderson and Metzger (2011) and Journell (2008). The study is limited by looking at 11th grade only, and earlier studies are hampered by concentrating only on standards.

This underlines the need for further research into standards and support documents offered by states and school districts. The last major finding by Eargle (2015) is that when discussing slavery in the United States, the *South Carolina Social Studies Academic Standards Support Document* fails to point out the role of racism in the rationale for the development of slavery. Eargle (2015) concludes with a call for further research into other areas of the *South Carolina Social Studies Academic Standards Support Document*, as well as research into other state standards.

Even though the themes and categories used by these authors vary, when looking into the literature on social studies standards analyses and Black History, we can see a few findings that emerge from their studies and conclusions. The findings will help inform my study on the *Florida Standards* and select lesson plans:

1. Black History standards are singular and lack multiple perspectives (Anderson and Metzger, 2011; Eargle, 2015; Journell, 2008).
2. Standards in Black History do not address structural racism and lead to a misconception that the issues of inequality have all been resolved (Anderson and Metzger, 2011; Eargle, 2015; Journell, 2008; SPLC, 2011).
3. Standards that teach Black History do not promote critical or higher-order thinking in students (Anderson and Metzger, 2011; Journell, 2008).

Summary

In light of the 2008 election of the first Black president and the 2009 *USA Today* article, “Should Black History Month Itself Fade into History?”, the conversation about the place of Black History is as relevant as ever. Jacobson (2009), in an article in *USA Today*, debates the continued need for a Black History month, asking if the rise of Barack Obama “opens a new

chapter in the nation's racial journey" (p. 1). While many concede that strides have been taken to address Black History and other forms of scholarship, it still appears there is a large hole in the current scholarship. While the debate surrounding the place of Black History Month is pondered, more research into Black History is necessary. With the rise in Multicultural education, scholarship that directly emphasized the teaching of Black History was hard to come by after the 1980s. There is limited recent scholarship aimed at state standards and national curriculum or textbooks and the lack of representation. My study aims to add to the current research and provide teachers with knowledge to make everyday curricular decisions.

As Thornton (2005) points out, the teacher's "gatekeeping" plays a larger role than curricular changes. Thornton identifies three crucial aspects of education: "(1) aims, (2) subject matter and instructional methods, and (3) student interest and effort" (p. 11). Epstein (1998) more or less addresses Thornton's last element when he explores various student perspectives to understanding history. Epstein presents research which discovered that African American students largely viewed history through an understanding of what Epstein entitles "African American equality," while European-American students largely identified history through a "nation building" perspective (p. 402). When dealing with secondary historical sources, Epstein discovered African American students relied more on family members for information, while European-American students relied on textbooks followed by the teacher. Epstein relates that in follow-up interviews, most African American students explained that the reliance on family members stemmed from a lack of viable information on Black History in textbooks. In the follow up interviews, European-Americans explained that the textbook was written by experts who knew more. Epstein's research into history as conceptual highlights the need to explore how standards and support materials suggest Black History be taught and whether they emphasize

critical thinking and historical analysis as Anderson and Metzger (2011) and Journell (2008) found missing from their studies of state standards. My research will seek to further the research in the area of state standards by examining the *Florida Standards* as well as suggested lesson plans that accompany each standard. Teachers need materials that offer multiple perspectives and challenge students to think historically and critically when they are making their daily decisions. Reviewing standards and curriculum to ensure that they are inclusive and well-balanced are important steps in assisting teachers, as teachers are indeed the curricular “gatekeepers” (Thornton, 2005, p. 1)

CHAPTER THREE:

METHODS

In the attempt to understand if and to what degree Black History is integrated into United States History courses in the state of Florida, a research design anchored in qualitative methods is used for this study. Berg and Lune (2012) suggest that those who use qualitative methods “are most interested in how humans arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth” (p. 8). In order to analyze the *Florida Standards*, I used Critical Race Theory as an epistemological guide throughout my study. Critical Race Theory, at its core, is about challenging traditional narratives and advocating for the inclusion of people of color (Ladson-Billings, 2003). While CRT is not mentioned directly within my research questions, it is with this guiding framework that the study sought to explore and address the following research questions:

1. To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?
2. What topics in Black History are included in the *Florida Standards* for United States History?
3. Using Banks’ (1994) “levels of integration” framework, how is Black History reflected in the *Florida Standards* for United States History?
4. How do selected state-produced and/or endorsed lesson plans found on the State of Florida’s curriculum standards website address and/or support Black History?

Research Design

This study sought to understand how and to what degree the state of Florida integrates Black History in United States History courses and utilizes Directed Content Analysis as a primary research method. Hsieh and Shannon (2005) stated that it is a “subjective interpretation of content of text data through the systematic classification process of coding and identifying themes or patterns” (p. 1278). Likewise, Berg and Lune (2012) described Content Analysis as a “careful, detailed, systematic examination and interpretation of a particular body of material in an effort to identify patterns, themes, biases, and meanings” (p. 349). Directed Content Analysis involves the use of predetermined coding influenced by previous research discussed in the literature review. Directed Content Analysis for this study consisted of the following stages (adapted from Hsieh and Shannon, 2005):

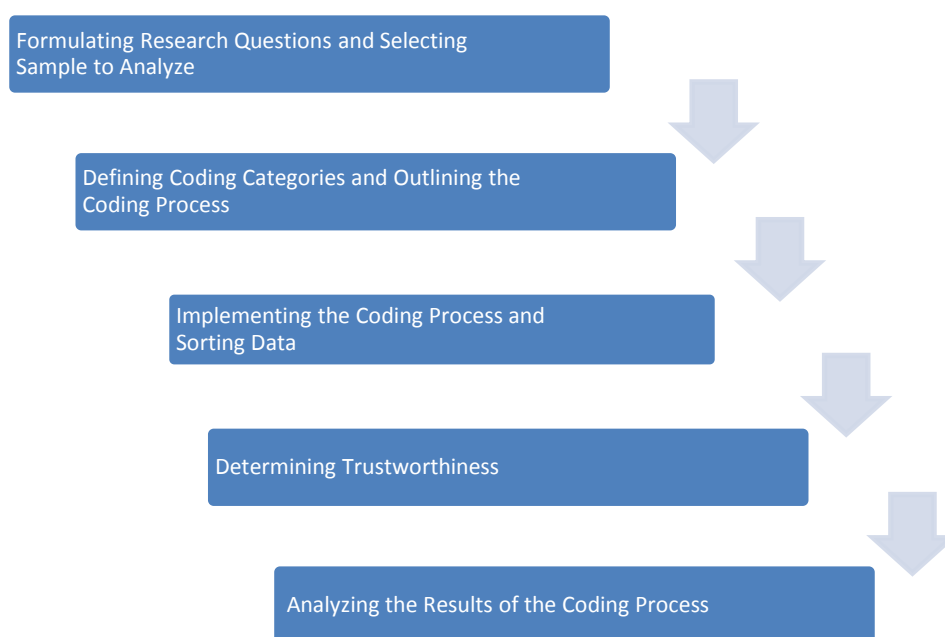


Figure 3.1. Directed Content Analysis Research Process

Theoretical Orientation

An examination of Black History should center on race and the role race and racism have historically played in the formation of the United States. For this reason, I used both multicultural education and Critical Race Theory as lenses to help me observe, examine, and interpret data. While I used Banks' (1999) "levels of integration" as a tool for analysis, this multicultural education framework by itself lacks a critical view at the way race and racism shapes the curriculum. A better tool for this exploration is Critical Race Theory. Gloria Ladson-Billings (2003) explained in her own work that she "used critical race theory (CRT) to explicate new epistemological perspectives on inequity and social justice in education" (p. 10). While I did not address and apply each tenet of CRT to my research, each did play a key part in my role as researcher. Within my analysis I utilized a few key tenets of CRT, the first and most crucial of which is the centering of race. Across the scholarship was found the idea that racism is an endemic issue in America and that race is at the center of the American experience (Bergerson, 2003; Ladson-Billings, 1998; McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000). My analysis explored how or even if the curriculum addresses the systemic racism that influences ways in which Black people have been treated throughout the history of the United States. A second tenet the analysis addresses is the challenging of dominant/liberal ideology. Solórzano and Bernal (2001) and Solórzano and Yosso (2000) label this tenet as challenging dominant ideology, while Bergerson (2003) and Ladson-Billings (1998) refer to it as a critique of liberalism. At the root of this tenet is the challenging of the current ideal of colorblindness, meritocracy, and a master narrative of history told from the point of view of white Americans. The use of this tenet in my analysis specifically focused on the perspective of the materials examined. A third tenet I employed in my analysis addresses an emphasis on the

voices and experiential knowledge of people of color (Bergerson, 2003; Ladson-Billings, 1998; McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000). Solórzano and Bernal (2001) and Solórzano and Yosso (2000) refer to the “centrality of experiential knowledge” as the view that the experiences of people of color can and should be used as a valid form of scholarship and means to build knowledge (p. 41). My analysis of findings focused on whether the curriculum included voices and perspectives of Black people throughout the U.S. History curriculum and in lesson plans analyzed. The final tenet I used, found especially in the scholarship of CRT scholars in the field of education, is a commitment to social justice and teaching to bring about change in the condition of Black people in America (McDowell & Jeris, 2004; Solórzano & Bernal, 2001; Solórzano & Yosso, 2000). Through analyzing Banks’ (1999) “levels of integration” and discussing my findings through this tenet, I critiqued the state’s approach to integrating Black History. The actual findings ultimately determined which CRT tenets were addressed.

Sampling

The *Florida Standards* for United States History (K-12), along with lesson plans developed and/or endorsed by the state of Florida were analyzed for Black History content. The *Florida Standards* are public record available on the Florida Department of Education website (<http://www.CPALMS.org/Public/search/Standard#0>), as are some suggested lesson plans and learning activities. All *Florida Standards* for United States History were examined for Black History content. Each standard is linked to lesson plans in the CPALMS website; any suggested lesson plans within standards that address Black History were also analyzed.

Research Protocol

Defining Coding Categories and Outlining the Process

In an effort to decipher the *Florida Standards* and accompanying lesson plans, many categories were established to help answer the research questions using Directed Content Analysis. Categories were both designated by myself and borrowed from a previous study by Anderson and Metzger (2011). The chief goal of Directed Content Analysis is to validate or build upon previous research and/or theories (Hsieh and Shannon, 2005). This study sought to do both by building on previous research on state standards analysis such as the work performed by Anderson and Metzger (2011) and, in addition, testing Banks' (1999) theory about the "levels of integration" of multicultural content. Hsieh and Shannon (2005) describe two strategies in Directed Content Analysis. One strategy is to code all data using predetermined codes and categories. The second strategy is to begin coding data with the predetermined codes and categories, allowing data that cannot be placed in a predetermined category to be placed in new categories or subcategories. The study was designed with these in mind and while open to new categories none were found. In addition to pre-constructed categories I created, this study utilized pre-established categories and codes borrowed from Anderson and Metzger (2011) in which they analyzed the *South Carolina State Standards*. The first category is "standard" which serves as a bookmark to which of the *Florida Standards* are being analyzed. The next category is "topic" which helps to determine the people, themes, or historical events covered by the standards. The categories aided in answering the first research question, "To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?"

To aid in answering research questions two, “To what degree is Black History reflected in the social studies curriculum standards at each level (K-12) of instruction?” and four, “How do selected state-produced and/or endorsed lesson plans address and/or support Black History?”, I borrowed from Anderson and Metzger’s (2011) categories in their study of the *South Carolina State Standards*. The first of such categories is “evidence-based” – when students are asked to use document analysis skills to make interpretations and draw conclusions about an issue. A second category is “multiple perspectives” which identifies whether or not students are asked to look at a historical event from the views of multiple ethnic groups. A third category, “evaluative/interpretive,” addresses whether the standard asks students to create and defend a position on a historical event or issue, and the last category determines whether a standard or support material is considered “higher-order,” which according to Anderson and Metzger (2011), is if “the verbs used in the statement transcended the ‘knowledge’ and ‘comprehension’ levels of Bloom’s Taxonomy” (p. 400). The analytical category of “higher-order” utilizes the language in Bloom’s Taxonomy (Bloom, 1956). Anderson and Metzger (2011) also use a category called “orientation” which acts to assess the “ideology of the standard”; however, I instead relied on Banks’ (1999) “levels of integration” for the same purpose.

Banks’ (1999) “levels of integration” category helped in understanding and answering research question three, “Using Banks’ (1999) “levels of integration” framework, how is Black History reflected in the *Florida Standards* for United States History?” Banks (1999) believes that multicultural education has been approached from four different, hierarchical levels of integration: Contributions, Additive, Transformation, and Social Action. The higher the level of the approach, Banks argues, the better students will be empowered to create change and bring about equity.

The first and lowest level of integration is the “Contributions Approach” in which the focus remains on specific people or events. In this approach, the curriculum is unchanged, but, as an example, Black “heroes and holidays” are added to the curriculum. A teacher embracing this approach might note the contributions of Martin Luther King, Jr. to U.S. History. S/he might also note African American History Month, relegating the instruction of any Black History to the month of February.

The next level of integration is the “Additive Approach,” described by Banks (1999) as “content, concepts, themes, and perspectives...added to the curriculum without changing its structure” (p. 210). In this particular approach, new content is added to a course without changing the perspective or master narrative of U.S. History. For example, a teacher may incorporate a worksheet or reading about slavery without incorporating the views and perspectives of the slaves via slave diaries or narratives. Instead of teaching about the life and experiences of free Blacks in the North, the teacher following an Additive Approach may only expose students to Black people as enslaved.

Banks’ (1999) last two levels of integration are the “Transformation Approach” and the “Social Action Approach.” In the “Transformation Approach,” the curriculum is restructured to view multiple perspectives that will help “extend students’ understandings of the nature, development, and complexity of U.S. society” (p. 208). This approach can be best illustrated with the previously mentioned slavery example. Instead of the teacher reading a source about slavery, that teacher could supply his/her students with multiple and varying accounts from enslaved Blacks about their experiences as slaves in the South. Likewise, a teacher can provide documents and lessons that show Black people in the 18th and 19th century as free and successful, not just enslaved people. The “Social Action Approach,” the highest level of integration,

includes all the elements of the “Transformation Approach,” but also requires that students take action and help make decisions related to the unit studied. As an example, in a unit on Civil Rights, students may take on a project that examines discrimination in their own school and then meet with school administration to address concerns. Banks (1999) points out that the goal of this approach is to teach decision-making skills and to empower students in their own education (p. 209). Students develop and implement strategies to eradicate racism, sexism, or any other form of oppression in their schools, work environments, and personal lives.

Implementing the Coding Process and Sorting Data

The chief goal of this Directed Content Analysis was to validate or build upon previous research and/or theories (Hsieh and Shannon, 2005). Using codes I developed as well as those borrowed from Anderson and Metzger (2011) and adapted from Banks (1999), I created a spreadsheet in Microsoft Excel to examine those *Florida Standards* for United States History that specifically examined Black History.

Sorting Data

Once the data were collected, I used the analytical categories and codes to help sort the data. I used Microsoft Excel and the “cutting and sorting” technique as described by Ryan and Bernard (2003), helping sort through the data looking for themes and words to place into the selected analytical categories and codes. I examined the K-12 *Florida Standards* for United States History and those standards that dealt with Black History were selected and “cut and pasted” into the Excel spreadsheet. Standards were selected based on whether they addressed Black History. To determine whether the standard addressed Black History I looked for keywords (i.e. Black, African, African American, minority, ethnic, civil rights). Following the selection of standards, each standard was analyzed for the predetermined categories established.

Once this process was completed with the *Florida Standards*, it was repeated with lesson plans found on the CPALMS website. With the lesson plans, I looked at the descriptions on the website along with the title to look for the same keywords I utilized in sorting and analyzing the state standards. Given that the lesson plans have more text to sort through I looked at them line by line for Black History content and/or keywords. After the lesson plans were selected they went through the same process as the standards using the same process and the same spreadsheet.

Establishing Trustworthiness

Guba and Lincoln (1982) recommend measures to provide trustworthiness. Among these measures are credibility, transferability, and confirmability which this study seeks to establish. To meet Guba and Lincoln's (1982) level of credibility, the study utilized peer debriefing and triangulation. Through peer debriefing, the researcher discovered biases and reflect through the comments and suggestions of others (Lincoln and Guba, 1985). Peer debriefing was accomplished by having two colleagues who are teachers within the field of social studies and Black History review the coding schemes and the analysis to give advice and critique the methodology and findings of the study. Those selected for peer debriefing are teachers who have extensive graduate coursework in both history and social studies methods and have been secondary teachers for over 20 years combined. One of the reviewers has also taken coursework in Black History and Africana Studies. In addition to peer debriefing, a form of triangulation occurred using multiple points of data including the *Florida Standards*, as well as lesson plans associated with each standard.

While generalization does not usually occur in qualitative methods studies, Guba and Lincoln (1982) recommend a "degree of transferability" which can be accomplished through "thick, detailed description" (p. 247). Detailed descriptions of context, motives, and the

transferability of findings into other scenarios were used throughout the study. The latter is discussed in the findings of my study.

Finally, Guba and Lincoln (1982) address the issue of confirmability by stating “the onus of objectivity ought, therefore, to be removed from the inquirer and placed on the data...” (p. 247). In order to address Guba and Lincoln’s (1982) concern over confirmability, the study incorporated practicing reflexivity through the use of a reflective journal. Reflective journals allow the author’s underlying assumptions, biases, and prejudices to be revealed instead of masked (Guba & Lincoln, 1982). Ortlipp (2008) states that “the aim is to consciously acknowledge those values” (p. 695). Ortlipp (2008) demonstrates ways in which reflective journals can help researchers expose their underlying values and motives for a study and reflect critically with the process of determining meaning from qualitative research. Within my reflective journal, I addressed my ongoing feelings and motives in dealing with the process of developing the study as well as the data collection, coding, and analysis of data.

Analyzing the Results of the Coding Process

After the coding process, a descriptive summary of the data was created. Directed Content Analysis allows theory to shape the analysis and discussion of data (Hsieh and Shannon, 2005). Like other authors and scholars of CRT (Branch, 2003; Helig, Brown, & Brown, 2012; Ladson-Billings, 2003), I used select tenets of CRT to discuss findings and answer the research questions. There are many tenets of CRT, but within the analysis I utilized the following tenets:

- Centrality of race to historical understanding,
- Challenge of dominant ideology,
- Experiential knowledge of people of color, and
- Commitment to social justice.

Limitations

A limitation to the study was possible author bias given that issues of race and racism that accompany the study of Black History are a charged and emotional subject, and I have substantial personal experience with this issue. In order to help remain as open as possible, I kept a journal and detailed notes. These notes and my journal helped me reflect on my emotional responses to the documents, while also serving as an ongoing record to be referred back to when discussing my findings. In addition, to help limit bias, I used peer review with experienced colleagues who are familiar with both the *Florida Standards* and the teaching of African American History.

Another limitation of the study is that while I sought to learn how Black History is integrated within the United States History courses, I limited my review and analysis to the *Florida Standards* and lesson plans created/endorsed by the state of Florida. For a clearer understanding of how and if Black History is actually integrated in United States History courses, a subsequent study could be broadened to include other states and also to conduct observations of teachers as they enact the curriculum.

CHAPTER FOUR: RESEARCH FINDINGS

Introduction

Growing up as a white male in Florida, I was consistently taught in school how United States history was shaped by the actions of white males in America. From the early settling of the nation to contemporary times, white people dominated the story of America I learned. I remember sitting “Indian style” on the floor in elementary school and learning how the Pilgrims came to America and worked with Indians to create the first Thanksgiving. I can recall being thrilled when I learned about the ordinary man of the people, Andrew Jackson, who rose from poverty to become president of the United States of America. This ordinary man became my hero; a poor white man, this man represented the people I was familiar with. His ideas that government interfered too often, that we can work hard and become anything we want, resonated with my world. He clearly represented the people I saw daily: my hard-working, ditch-digging father, my factory-working uncles – in other words, my blue collar, white family.

It wasn't until high school that a young social studies teacher fresh out of the University of Florida challenged my notions of what I saw as the everyday American's version of history. In his lessons, the Pilgrims were saved by the experience and ingenuity of the Native Americans. He also presented an Andrew Jackson who maimed and killed Native Americans, a man who became rich off the hard work of others, a president who expanded the power of a corrupt government. I continued to reflect on these disparate interpretations of history, but it wasn't until

the end of my undergraduate degree in history and my graduate work in education that I began to see a narrative of United States History that remained largely invisible in my previous educational experiences.

Once I graduated with my Bachelor's degree and obtained teaching licensure, I was determined to teach a multi-perspective history that was both accurate and inclusive. As a teacher at a small charter school in the early 2000s, I largely ignored state standards and relied heavily on textbooks to dictate what I taught in my middle school classroom. Upon starting my graduate work in education and history in 2005, I started paying more attention to what I was teaching and how I taught. Immediately evident was that the required classroom textbook and mandated curriculum standards largely lacked a presence of Black History, and I was forced to get creative about ways in which I could integrate Black History into my middle school United States History class.

Since my early days in education, a plethora of resources have been made available to teachers who wish to integrate Black History into their courses, but how these resources are organized and where to find them can still be daunting. While working as director of social studies curriculum for a local Florida school district, I discovered that teachers are often overwhelmed and look to their districts and/or states for guidance.

In an effort to answer my research questions,

1. To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?
2. What topics in Black History are included in the *Florida Standards* for United States History?

3. Using Banks' (1994) "levels of integration" framework, how is Black History reflected in the *Florida Standards* for United States History?
4. How do selected state-produced and/or endorsed lesson plans found on the State of Florida's curriculum standards website address and/or support Black History?

I employed a "Directed Content Analysis" (Hsieh and Shannon, 2005). Hsieh and Shannon (2005) define directed content analysis as "the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (p. 1278). I analyzed the *Florida Standards* for United States History (K-12), along with suggested lesson plans and resources, for Black History content. To access the data, I used the website CPALMS (2013), which is used to house the *Florida Standards* as well as resources (e.g., lesson plans, tutorials, text examples) suggested and/or endorsed by the State of Florida. Analysis of the data was conducted using predetermined categories influenced by Anderson and Metzger's (2011) work on South Carolina's curriculum standards and Banks' (1999) levels of multicultural integration.

I created an Excel spreadsheet to categorize the data. Each standard was analyzed for the historical themes it addresses; whether it has resources attached; whether it meets Anderson and Metzger's evidence-based, multiple perspectives, evaluative/interpretive, and high-order thinking dimensions; and which Banks' (1999) levels of multicultural integration it represents. In addition, each standard was given a score based on Anderson and Metzger's dimensions. In their study, Anderson and Metzger (2011) describe each category:

A standard was evidence-based if it asked students to read and interpret specific documents, either historical or contemporary, and then develop a conclusion or defend a position using the document(s) for support. A standard included multiple perspectives if

it asked students to consider competing sides of a historical or contemporary issue or the viewpoints of different identity groups in U.S. history. A standard was evaluative/interpretive if it asked students to form and defend a conclusion, understanding, or constructed meaning about a historical or contemporary issue. A standard was higher-order if the verbs used in the statement transcended the “knowledge” and “comprehension” levels of Bloom’s Taxonomy (Bloom, 1956) and instead required “application,” “analysis,” “synthesis,” “evaluation,” or other advanced intellectual processes. (p. 400)

If a standard met the requirements of any of the four categories – evidence-based, multiple perspectives, evaluative/interpretive, higher-order – a point was assigned; each score was added together for a total of four points possible. A similar process was used to examine resources suggested by the State of Florida for each standard. The original Excel spreadsheet has been condensed into a Word document (Appendix A).

This chapter is organized into four main sections beginning with elementary level standards, middle school standards, and high school standards; each of these sections includes discussions on historical themes present in the standards, the findings in the standards via the coding scheme, and the findings in the resources via the coding scheme. The fourth and final section consists of a discussion of the research questions.

Elementary School

Elementary school is key for helping students build skills they will need to navigate an ever-changing society. For many students, elementary school presents the first opportunity to learn about America’s past and how this past led to the nation we are today. When discussing the

place of social studies, and more specifically the role of multicultural education in elementary school, Duplass (2011) asks teachers to consider:

Both multicultural education and cultural literacy are vital to the character and citizenship development of elementary students and to your success as a social studies teacher. Both provide insights into the shared human experience and encourage people to develop the wisdom necessary to the common task of providing for the common welfare of the inhabitants of our planet. Your students should come to appreciate the values, traditions, and history of the United States, with its rich evolving multicultural and intellectual traditions. It is difficult to imagine teaching social studies without this kind of academic disposition. (p. 48)

If we hold this assumption to be true, where does the State of Florida's responsibility lie? If we specifically look at how the *Florida Standards* for history in elementary school address Black History within their history standards, we can begin to address this question.

Elementary School Standards

In the *Florida Standards* for United States History at the elementary level, there are 224 standards that relate to social studies in general. Only about five percent of the standards address any Black history content. Out of the 224 social studies standards, I found thirteen standards that integrate Black History to various degrees. In two cases, the term "ethnic" includes African Americans and is thus accepted as a reference to African Americans and hence Black History.

A few historical themes are present in the elementary standards. One of the most common themes appearing in the standards is contributions of famous African Americans; out of the thirteen standards analyzed, four of them relate to contributions of African Americans. Standards range from recognizing the importance of ethnic celebrations and America's ethnic

heritage (SS.K.A.2.2; SS.1.A.2.3) to “evaluat[ing] the contributions of various African Americans” SS.2.C.2.5) or “identify[ing] contributions from various ethnic groups” (SS.3.G.4.4). Another prevalent historical theme addresses slavery and the impact of slavery in the United States. Of the thirteen standards at the elementary level, five (SS.4.A.3.5; SS.5.A.3.3; SS.5.A.4.5; SS.5.A.4.6; SS.5.A.6.8) concern slavery in the United States or the effects slavery had on the United States. Other historical themes covered in the elementary standards reviewed include civil rights (SS.4.A.8.1; SS.5.C.2.3) and Reconstruction (SS.4.A.5.2).

Kindergarten and first grade contain one standard apiece that addresses Black History in any way. Both standards focus on the “nation’s ethnic” heritage and celebrations but do not directly mention African Americans. Similarly, grades two and three each have one standard that integrates the contributions of African Americans into United States History. The fourth grade curriculum includes three standards (SS.4.A.3.5; SS.4.A.5.2; SS.4.A.8.1) that integrate Black History into United States History, and in fifth grade, there are five (SS.5.A.3.3; SS.5.A.4.5; SS.5.A.4.6; SS.5.A.6.8; SS.5.C.2.3). These findings suggest that students receive little curricular exposure to Black History in the early grades with a slight increase towards the end of elementary school. Using the Anderson-Metzger (2011) rating scale outlined earlier, no elementary level standard addressing Black History exceeded a score of 1, and the average score was a .46. Analysis of the elementary standards indicates a lack of development of a historical understanding of Black History, supplying students with only a rudimentary base understanding of historical events that surround the history of African Americans.

Elementary School Resources

Although the *Florida Standards* show little promise for the meaningful integration of Black History at the elementary school level, the curricular resources endorsed by the state fare

better. While the standards demonstrate little in the way of historical thinking, with an average score of .46, the resources score much higher at 2.66. However, there are only three resources for the entire elementary school level that integrate Black History.

Evidence-based. All three lessons available on the CPALMS web site are “evidence-based” in that students must refer back to text or documents to help determine and support answers. In the lesson “Footsteps that Changed Society,” students are given four worksheets and readings in order to answer a guiding question. In another activity “Most Famous Floridian[s] of the 19th Century,” students are asked to read about various famous Floridians to determine the most influential. The assignment reads:

Now we need to narrow our list down to one winner. We have come up with a new list of criteria to use to help choose the Most Famous Floridians. Based on information provided, we need to determine who was the most famous Floridian during the 1800s.

You will need to consider the following factors.

1. What was their occupation?
2. What was their contribution to society?
3. What was their life span?
4. How long did they live in Florida?

We look forward to receiving your model for choosing this person.

In this example of an evidence-based lesson, students must go back through the various readings to evaluate information, find answers, and create new criteria. While all three lessons include examples of the evidence-based dimension, having only three sample lessons for K-5 gives students little practice with these skills in Black History.

Multiple perspectives. An important aspect of historical understanding is the consideration of competing views of a historical event. Only one of the resources addresses “multiple perspectives” within the lesson. “Ruby Bridges: A Simple Act of Courage,” a fourth grade lesson, directs students to read a text passage and watch a slide show in order to gain understanding on multiple perspectives surrounding the integration of public schools in the 1960s. Students are asked the following questions:

1. How did this individual’s (or group’s) actions affect Ruby and/or the overall civil rights movement?
2. How would you describe this person’s (or group’s) actions?
3. What motivated this person (or group)?
4. For further work on character traits, have students complete a short answer response about one or more of the key players in the story and/or have students compare two key players’ character traits.

In this example, students are asked to consider the views of different groups of people including the anti-integration protestors, the judge in the case, and Ruby Bridges herself. The multiple perspectives presented help students develop and apply concepts relating to history instead of merely memorizing facts.

The other two lessons, “Footsteps that Changed Society” and “Most Famous Floridian of the 19th Century” do not include multiple perspectives but could have provided additional documents that require students to view multiple sides of history. Further, the lack of overall lessons integrating Black History remains a problem.

Evaluative/interpretive. According to Anderson and Metzger (2011), in order for a lesson to be considered evaluative/interpretive, students must “form and defend a conclusion” on

a historical issue (p. 400). While none of the standards for elementary school meet this qualification, two of the three resources evaluated do meet this expectation. In the lesson “Most Famous Floridian of the 19th Century,” students are asked to research multiple figures to help determine which of these Floridians are the most famous. The lesson states, “Students need to be able to defend their process and the criteria they used to create their process.” Another lesson, “Ruby Bridges: A Simple Act of Courage,” asks students to place themselves in the shoes of Ruby Bridges. Students are directed to, “Imagine it is the year 1960, and you are Ruby Bridges. What would you do if you were Ruby Bridges? Why? Explain your answer in the space below. Use details to help explain your answer.” By selecting an action and using details to show support for their decision, they are meeting the evaluative/interpretive dimension described by Anderson and Metzger (2011).

Higher-order. In order for a lesson to be higher-order, it must require students to move beyond recalling facts or simply explaining what they have learned; it must ask students to move higher on Bloom’s taxonomy (Bloom, 1956) into the realm of application, synthesis, or higher. Two of the three resources call for these higher levels in Bloom’s taxonomy (Bloom, 1956). In the lesson “Most Famous Floridians of the 19th Century,” students are asked to design criteria and rank famous individuals for their contributions to Florida. This action requires students to apply information in a new way and analyze through a comparison of deeds to ultimately evaluate each person’s achievements to determine which is most influential. Likewise, “Ruby Bridges: A Simple Act of Courage” reaches the same levels of application, analysis, and evaluation by asking students to consider what they would do if they were in the shoes of Ruby Bridges integrating an all-white school. In addition to stating how they would react, students must support their answer with evidence and example.

While the elementary level lacks resources, the few resources provided seem to do a better job at developing a historical understanding than the *Florida Standards* could achieve. It is worth noting that the resources cover a limited number of the standards and only address the contributions of a few African Americans and the historical period of the Civil Rights Movement. As previously noted, most of the standards at the elementary level deal with slavery, and none of the sample resources help teachers teach those particular standards. The impact of the resources are diminished when taking into account the scope of the resources vis-a-vis the mandated curriculum.

Middle School

Middle school is a challenging time for students. They find themselves between childhood and adulthood. Middle school students begin to change classes and academic subjects are separated from each other. Furthermore, Duplass (2006) reminds that:

When a student's culture is similar to the larger culture, the middle and high school years are typically less taxing on the student's emotional, physical, and intellectual resources. For others, finding personal identity and success in the foreign culture of the school can be a substantial challenge that is added on to the academic challenges of the school. (p. 55)

Considering this caution, it is important that the curriculum is inclusive and reflective of all cultures represented in the student body. By extension, Black History needs to be included at all levels of the school curriculum; looking at how the *Florida Standards* for middle school United States History address the integration of Black History can aid educators in moving the curriculum in that direction.

Middle School Standards

Historical themes. The middle school curriculum in the state of Florida is designed so that students take three social studies courses: world history, civics, and United States History. For the purpose of this study, standards were examined in both civics and United States History. Civics was used due to the concentration of United States History and United States judicial cases within the course. Nevertheless, the course in civics includes only two standards out of forty that address Black History. The historical themes of these standards deal with slavery, civil rights, and voting rights. The first standard (SS.7.C.3.12) addresses significant court cases in United States History; among those cases are *Plessy v. Ferguson* and *Brown v. Board of Education*. The second standard asks students to “Analyze the impact of the 13th, 14th, 15th, 19th, 24th, and 26th amendments on participation of minority groups in the American political process” (SS.7.C.3.7). The historical themes of slavery, equal rights, and voting rights are present in this particular standard.

The United States History standards are arranged chronologically from the colonization of North America to the time of Reconstruction following the U.S. Civil War. A majority of the standards that integrate Black history focus on slaves or slavery (SS.8.A.3.4; SS.8.A.3.15; SS.8.A.4.2; SS.8.A.4.3; SS.8.A.4.4; SS.8.A.4.8; SS.8.A.4.10; SS.8.A.4.11; SS.8.A.4.17; SS.8.A.4.18; SS.8.A.5.1; SS.8.A.5.2). Another four standards address contributions that individuals or groups made to the development of United States History (SS.8.A.2.7; SS.8.A.4.3; SS.8.A.4.4; SS.8.E.2.3); however, no specific names of individuals or groups appear directly in the standards. The remaining historical themes deal with time periods or major events in United States history: colonialism (SS.8.A.2.7; SS.8.A.3.15), the Revolutionary War (SS.8.A.3.4), the Civil War (SS.8.A.5.1; SS.8.A.5.2), and Reconstruction (SS.8.A.5.8). Representation of free

African Americans is missing in the middle school standards; African Americans are seen only as slaves.

Findings. Of eighty-five standards in United States History, eighteen (twenty one percent) attempt to integrate Black History, and of those eighteen, only eight allude to or mention African Americans specifically. Some standards allude to different groups and may mention “key individuals” or “influential groups” (SS.8.A.3.4; SS.8.A.4.3; SS.8.A.4.8; SS.8.A.4.17; SS.8.A.4.18), yet others refer to historical events that affected African Americans such as the Haitian Revolution, the Civil War, and Reconstruction, but do not mention African Americans (SS.8.A.4.12; SS.8.A.5.1; SS.8.A.5.8). However, most mention African Americans by a number of various identifiers, “slave” or “slavery” being the most often used (SS.8.A.3.15; SS.8.A.4.2; SS.8.A.4.4; SS.8.A.4.10; SS.8.A.4.11; SS.8.A.5.2). Another frequently used identifier was “African” (SS.8.A.2.7; SS.8.A.4.4; SS.8.E.2.3). Nowhere in the standards are free blacks or abolitionists mentioned. Little in the standards addresses ways in which African Americans controlled their own lives, with the exception of vague references to individual contributions and significant individuals followed by mentioning a name such as Sojourner Truth, Harriet Tubman, or Frederick Douglass (SS.8.A.4.8) or groups such as buffalo soldiers (SS.8.A.4.3). Looking at Anderson and Metzger’s (2011) dimension of historical thinking, the *Florida Standards* for United States History that integrate Black History score an average ranking of .93 out of 4. Of the eighteen standards, six standards score a zero, ten standards score a one, one standard scores a two, and one standard scores a three.

Evidence-based. No standards reviewed for the integration of Black History display Anderson and Metzger’s (2011) dimension of an evidence-based standard. However, it is worth noting that the *Florida Standards* for social studies divide the skills and content into separate

standards. Five standards are most closely tied to the dimension of evidence-based teaching. One such standard concentrates on using textual evidence to check the validity of claims (SS.8.A.1.1). A second standard addresses the use of graphics and political cartoons, specifically in an effort to examine cause and effect relationships (SS.8.A.1.2), while another focuses on the use of primary and secondary sources (SS.8.A.1.6). Still other standards advocate for the use of multimedia (SS.8.A.1.3) and the use of fiction and nonfiction to differentiate fact from opinion (SS.8.A.1.4). While these are crucial skills in developing historical understanding, this may present confusion to teachers who are new to the state or new to standards-based teaching as nowhere are content standards linked to specific skills-based standards, and it is up to the teacher to recognize which skills standards correspond to which content standards. This may be a deterrent to teaching historical thinking and effectively integrating Black History.

Multiple perspectives. Of the *Florida Standards* that integrate Black History into United States History at the middle school level, seven of the eighteen standards meet the historical thinking dimension that Anderson and Metzger (2011) designate as multiple perspectives. Anderson and Metzger (2011) explain that multiple perspectives can be achieved by either looking at “viewpoints of different identity groups” or “competing sides” of a historical event (p. 400). Six of the standards achieve multiple perspectives using the former. A few mention the viewpoints of African Americans, slaves, women, and/or Native Americans in the standard (SS.8.A.2.7; SS.8.A.3.15; SS.8.A.4.4; SS.8.E.2.3), while others mention the same groups in the remarks and comments section (SS.8.A.3.4; SS.8.A.4.3). Two standards ask students to consider opposing viewpoints such as various individuals and groups associated with the British and the Americans in the Revolutionary War (SS.8.A.3.4) or opposing views on the debate around the spread of slavery in the West (SS.8.A.4.2).

Evaluative/interpretive. Only two standards reviewed ask students to form a conclusion. One standard asks students to “explain and evaluate the policies, practices, and consequences of Reconstruction” (SS.8.A.5.8) while another standard asks them to “assess the role of Africans and other minority groups in the economic development of the United States” (SS.8.E.2.3). In assessing or evaluating a historical event, students form conclusions, reaching Anderson and Metzger’s (2011) dimension of evaluative/interpretive. More common is standards that require only lower-level thinking. For example, standards may ask students to describe (SS.8.A.2.7, SS.8.A.3.4, SS.8.A.4.2, SS.8.A.4.8) or examine (SS.8.A.3.15, SS.8.A.4.2, SS.8.A.4.3, SS.8.A.4.11, SS.8.A.4.17, SS.8.A.4.18) a historical event relying on a lower taxonomy of Bloom’s Taxonomy (Bloom, 1956).

Higher-order. To determine whether a standard achieves the dimension of higher-order thinking, the verbs present in the standards are analyzed to determine if they reach beyond knowledge and comprehension to the higher levels of Bloom’s Taxonomy (Bloom, 1956). The most commonly used verb that extends beyond Bloom’s (1956) level of knowledge and comprehension is “analyze.” Four of the eighteen standards ask students to analyze various aspects of history (SS.7.C.3.7; SS.7.C.3.12; SS.8.A.4.10; SS.8.A.5.2): one standard asks students to “assess the role of Africans and other minority groups” (SS.8.E.2.3) and another asks students to “explain and evaluate the policies, practices, and consequences of Reconstruction” (SS.8.A.5.8). Although these standards focus on higher-order thinking, most standards focus on “explaining” or “describing” historical events and issues. For example, one standard asks students to “describe the contributions of key groups (Africans, Native Americans, women, and children) to society and culture of Colonial America” (SS.8.A.2.7). This example only accesses Bloom’s lower level of comprehension.

Middle School Resources

Standards are an important guide for teachers, especially as more districts implement standards-based assessment for students. Yet the standards alone do not always help teachers understand how to approach a given standard; resources and lesson plans become an important tool for classroom teachers. Of roughly 505 social studies resources available at the middle school level through the CPALMS website, only eleven (2% of the total) integrate the topic of Black History into United States History courses. Seven of these eleven resources are lesson plans that were analyzed using Anderson and Metzger's (2011) dimensions of historical thinking. The average score of these seven lessons is a 2.14 out of 4; however, a few lessons scored very well in their effort to integrate Black History.

Evidence-based. Five of the seven lessons ask students to interpret sources or documents and use them in defending their answers. In the lesson "Analyzing the Impact of Uncle Tom's Cabin" students are asked to gather evidence from a variety of sources to write a paragraph from the perspective of a historical figure as it relates to slavery. Another lesson, "Close Reading Exemplar: Narrative of the Life of Frederick Douglass," requires students to use the text and class discussion to form an opinion about how Douglass's words and word choice help convey his message. In an effort to understand the differing opinions on slavery and abolition on pre-Civil War America, the lesson "Frederick Douglass's Speech 'The Meaning of the Fourth of July for the Negro'" asks students to use primary sources to examine the point of view of various northerners and southerners. Once they have selected both a specific southerner and northerner, they are asked to:

Write an imaginary dialogue between them in which they discuss the following:

- a. Their reaction to Douglass's speech

- b. Reasons why they reacted that way
- c. Their points of view on the issues of slavery and abolition
- d. How their points of view influence their opinion of what Douglass had to say.

They must use evidence from resources to support their arguments and main points which align with Anderson and Metzger's (2011) evidence-based historical thinking. A fourth lesson that integrates Black History using the evidence-based dimension is the multi-day lesson "Teaching about Slavery through Newspaper Advertisements." Day one begins with students observing and discussing modern classified ads to understand the types, purposes, and features of classified ads. The next day students move into researching primary source advertisements in the South during slavery, focusing on ads for slave auctions and runaway slaves. Students are given options on their essay topics, either addressing common threads in each of the advertisements, researching the ad for a before and after to help understand the lives of slaves, or depicting the different perspectives that would be surrounding the advertisement. No matter the option, students are reminded to document their conclusions: "the key points of your essay should be well-supported by evidence from the advertisement and from secondary sources such as your textbook." The multi-day lesson plan requires students to think about their topic and support it with evidence, which demonstrates evidence-based historical thinking. A final example of the evidence-based dimension in the lessons analyzed comes from the lesson "Thank You, Mr. Lincoln" which asks students to:

Write a paragraph...describing the importance of the Emancipation Proclamation and General Order 143. Consider the following questions to help you organize your thoughts:

1. Do you think Abraham Lincoln needed to wait for the Union Army to win a battle before issuing the Proclamation?

2. Why do you think these two documents were important during the Civil War?
3. Why do you think the Emancipation Proclamation and General Order 143 are important today?

Students must support their answers with both primary sources (Emancipation Proclamation, General Order 143) and secondary sources (Antietam and Emancipation PowerPoint and Battle of Antietam Summary).

Although the examples above can help students develop critical historical thinking skills, some lessons provided on the site fall short of this goal. The lesson plan “Mr. Lincoln We Have a Problem” relies heavily on worksheets that use basic recall. In one part of the lesson, students look at a timeline and answer basic recall questions based on the timeline. Likewise, the lesson “Freedom with Harriet: Life on the Underground Railroad” asks students to create a living portrait of what they feel the Underground Railroad was like. While this lesson relies on knowledge gained in previous lessons/activities, it is not based in specific evidence.

Although the *Florida Standards* fall short of an evidence-based approach to integrating Black History, the Florida endorsed lessons reviewed provide students with the opportunity to think historically about Black History and support their ideas with primary and secondary textual evidence. The lesson plans that promote evidence-based learning would be more effective if they covered additional Black History topics outside of slavery. Including topics such as Black entrepreneurship and the life of free African Americans could enhance students learning.

Multiple Perspectives. While generally the lessons reviewed are more effective than the standards at addressing the dimensions of historical thinking, this trend is reversed with the multiple perspectives dimension. Seven of the standards reviewed meet the criteria of multiple perspectives in comparison to only three of the lesson plans. Two of the three lessons actually do

so through additional activities and not as part of the original lesson. One lesson, “Frederick Douglass’s Speech “The Meaning of the Fourth of July for the Negro,”” addresses multiple perspectives by asking students to write a dialogue between a northerner and a southerner after they both attended a speech given by Frederick Douglass. The allowed perspectives given by the lesson are as follows:

Northerners:

A textile manufacturer

John Brown, profiteer in the slave trade

Benjamin Franklin

A Quaker minister from Pennsylvania

Southerners:

Senator John Calhoun

President Andrew Jackson

Thomas Jefferson

A cotton planter

In this assignment students must choose from a pool of northerners and southerners so that they understand not only the different point of view *between* the North and the South, but also *within* the North and South. Instead of integrating multiple perspectives within the assignment, the lesson plan “Close Reading Exemplar: Narrative of the Life of Frederick Douglass” lists an additional assignment that can be used:

If teachers wish to explore the relationship between the individual and society or offer an additional day of instructional time, they may want to consider having small groups of students of mixed abilities tackle one or more of these tasks. Each of these require students to consider a point of view outside themselves, evaluate Fredrick Douglass from that point of view, and consider how the text might have influenced behavior. Teachers may use the general information on this page to debrief the various attitudes with students, or for enrichment, they may take it one step further. After students have done the following exploration, show excerpts from the reviews included in Appendix B or the

poetry included in Appendix C. Did groups with points of view similar to the two reviews correctly predict the attitudes?

The perspectives recommended by the lesson include the following:

I. ... President Polk in his diary said that he wanted the Missouri compromise extended, leaving the country permanently split between slave and non-slave states.

II. ... Gerrit Smith and his wife Ann Carrol Fitzhugh became increasingly active in the abolitionist movement. He gave land to free blacks to try and help them establish residency and earn voting rights in New York, and his house became a stop on the Underground Railroad.

III. ... Lynn Pioneer is the name of a paper based in Lynn, Massachusetts. The paper focused on abolitionism and temperance and would have reflected the views of journalists and editors such as William Lloyd Garrison (from role play group III), even though William Lloyd Garrison did not write that review.

IV. ... A.C.C. Thompson wrote a public review in which he claimed that the narrative slandered the honorable men mentioned and that no slave, much less the “average Negro” he knew only by his first name “Frederick”. He claims that someone else actually wrote the book using some of Frederick’s stories, and that it is all propaganda from abolitionists.

V. ... Emily Dickinson never did publicly comment on slavery; however, at the time, other writers often compared the hunting of an animal to the hunting down of an escaped slave. In the 1850s she wrote a number of poems about the agony of a hunted animal. Some people have interpreted that as her sympathy for running slaves (the fugitive slave laws were hotly debated at this time); however, many people point to the fact that she

sympathizes with those who run without explicitly connecting it to slavery to suggest that she sees all forms of “Mastery” (slave owner over slave/husband over wife/hunter over deer) as equally demeaning. Advanced students may want to explore her poetry...and decide if they believe, as some experts do, that she is writing about slavery.

The additional activity is a good way to incorporate multiple perspectives, but in my experience a teacher may be more likely to adhere to the original lesson plan, putting the viability and rating of the multiple perspectives dimension in doubt. Another similar example of this can be seen in the lesson plan “Teaching about Slavery through Newspaper Advertisements.” In this lesson, students use slave advertisements to understand the institution of slavery in the Antebellum American South. Students are to complete an essay with evidence from the slavery advertisements, but they have three options for their essays. One option states:

Read through a large number of advertisements related to runaway slaves (at least 15).

Choose one advertisement that you think includes useful information about not only the runaway slave(s) but also interesting information about the perspectives of the person placing the ad. (It should not be from January 7, 1837.) Write a three- to five-page essay that:

Describes what we know about the slave(s) in the ad and the slave holder who placed it. Please use details from the ad itself to show the reader what we can learn from the advertisement.

Write about how this ad might appear from the perspective of any slaves who appear in it. Try to imagine what they might have thought about the circumstances described by the ad, what they might have thought of the person placing the ad,

and what concerns they might have about the details provided. In other words, what would their side of the story be?

Write about how this ad might appear from the perspective of the person who submitted the ad. What were his motivations and concerns? What can you tell about how he thought about the slave(s) listed in this ad based on the way he wrote about them?

If the student selects this option, then the assignment addresses the multiple perspectives dimension; however, if the student chooses another option, the lesson remains singular in perspective. In the first example, the lesson in itself addresses the multiple perspectives dimension. In the other two examples, the multiple perspectives dimension is contingent on the decision of the teacher and student in selecting a specific aspect of the lesson to address this dimension. Ultimately, the first two lessons (“Frederick Douglass’s Speech ‘The Meaning of the Fourth of July for the Negro’”; “Close Reading Exemplar: Narrative of the Life of Frederick Douglass”) are added to the totals in assessing how many lessons address the multiple perspectives dimension, but the third lesson (“Teaching about Slavery through Newspaper Advertisements”) is left out of the totals due to the student choice element. However, I include the example in this section to show how the dimension could be addressed within the United States History class.

Evaluative/interpretive. Many lessons ask students to form some type of opinion on historical topics; however, only two of the lessons reviewed require a well formed conclusion on a historical topic. In the lesson “Teaching about Slavery through Newspaper Advertisements,” students must choose from three topics and write an essay that forms a claim. The first option states:

Read through as many advertisements as necessary to start to identify some common threads... Try to identify at least three or four common threads or themes that interest you and identify a few advertisements that will illustrate each. Print out those advertisements for future reference and take notes on your observations about them — what strikes you as interesting or significant about each?

Then write a three- to five-page essay in which you analyze those common threads. What do they reveal about the lives of enslaved people? What do they reveal about the perspectives and attitudes of slave holders? What perspectives on slavery do these advertisements offer us that are different from what we can learn from other sources? (In other words, why do these sources matter?) Be sure that the resulting essay has a strong thesis and that you use evidence from the advertisements to support your main arguments.

A second option presented to students deals with the lives of people involved in the advertisements. This option asks students to:

Read through a large number of advertisements related to runaway slaves (at least 15).

Then choose one advertisement to serve as the focus of your paper (it should not be one of the advertisements from January 7, 1837 that we analyzed in class).

Write a three- to five-page essay in which you do the following:

Based on this ad, describe what you know about the person or people who ran away (name, age, sex, physical description, distinguishing marks, special skills, previous slave holders or locations, etc.) Also describe what the ad reveals about the slave holder's assumptions about why the slave(s) ran away or where the runaway(s) might be headed.

Using secondary sources to provide support for your arguments, write about why the person or people described in this ad might have run away. What were the conditions for slaves in North Carolina in the 1830s and why might they have been trying to escape them? Where do you think they might have been trying to go and what was their ultimate goal? What were the risks and possible downfalls of running away? Why might the person or people in this ad have decided that it was worth the risk? Feel free to be creative in your response, but make sure that your ideas for the possible history behind this ad is plausible and based on historical evidence about American slavery.

Using secondary sources to provide support for your arguments, write about the possible scenarios that you can imagine as outcomes for this story. Did the slave(s) escape to freedom or wind up recaptured? What would happen in each scenario? Which outcome do you think was most likely?

A final third option from “Teaching about Slavery through Newspaper Advertisements” also incorporates multiple perspectives. It asks students to:

Read through a large number of advertisements related to runaway slaves (at least 15).

Choose one advertisement that you think includes useful information about not only the runaway slave(s) but also interesting information about the perspectives of the person placing the ad. (It should not be from January 7, 1837.) Write a three- to five-page essay that:

Describes what we know about the slave(s) in the ad and the slave holder who placed it.

Please use details from the ad itself to show the reader what we can learn from the advertisement.

For all three options, the assignment notes that “[t]he key points of your essay should be well-supported by evidence from the advertisement and from secondary sources such as your textbook.” Similarly, the lesson plan “Thank you, Mr. Lincoln” asks students to:

Write a paragraph on the following lines describing the importance of the Emancipation Proclamation and General Order 143. Consider the following questions to help you organize your thoughts:

1. Do you think Abraham Lincoln needed to wait for the Union Army to win a battle before issuing the Proclamation?
2. Why do you think these two documents were important during the Civil War?
3. Why do you think the Emancipation Proclamation and General Order 143 are important today?

Many other lessons ask students to answer questions and give opinions, but not with the detail of these examples. Other lessons fall short of the evaluative/interpretive dimension because they do not explicitly ask students to form and defend a conclusion on a historical event.

Higher-order. Six of the seven middle school lesson plans reviewed make use of verbs that go above the knowledge and comprehension levels of Bloom’s Taxonomy (Bloom, 1956). Since these lessons achieve this in different manners, I have divided them into two groups. The first group consists of the lessons that use the higher level verbs within their objectives or lesson outcomes. The lesson “Analyzing the Impact of Uncle Tom's Cabin” targets the following objectives:

Objectives:

1. Students will be able to read a historical novel or excerpt and answer 4 related questions with 80% accuracy.

2. Using a news article or website, students will make a 3-5 minute oral presentation to their peers about a current issue and how this issue relates to the historical issue being discussed.
3. Students will write a single paragraph in which they take on the perspective of a historical figure and develop any argument this person might have made regarding the issue being discussed.
4. Students will analyze a historical image and answer 3-5 related questions.
5. Students will participate in a readers' theater from a historical novel and answer 3-5 related questions.

Actions such as “develop an argument” and “analyze a historical image” demonstrate that students are expected to work in the middle to upper level of Bloom’s Taxonomy (Bloom, 1956). Another example of objectives designed to exceed Bloom’s (1956) knowledge and comprehension can be seen in the lesson “Freedom with Harriet: Life on the Underground Railroad.” This lesson lists the following objectives:

Students will use a work of art to enhance their understanding and interpretation of the experiences of those involved in the Underground Railroad and the quest for freedom of slaves during that time.

Students will increase their knowledge of the reasons behind the desire of slaves to escape and the implications of slavery in the south.

Students will work from a painting and prior knowledge to create a narrative of an escaping slave.

Students will work collaboratively in groups to create a living tableau of the painting on which they are working, respecting the views and ideas of others.

Terms such as “interpretation,” “implications,” and “prior knowledge to create a narrative” demonstrate that this lesson achieves the dimension of higher-order. A final lesson that employs higher-order historical thinking within the stated outcomes/objectives is the lesson “Teaching about Slavery through Newspaper Advertisements.” The lesson expects the following learning outcomes:

Students will enhance their understanding of antebellum North Carolina, U.S. history, and the history of American slavery.

Students will connect the past to the present by comparing advertisements from the nineteenth century to those in modern newspapers.

Students will gain experience analyzing primary source documents and will learn more about working with historical newspapers while developing their own thoughtful, original analyses that are well-supported by historical evidence.

This lesson relies on a few key words to achieve the higher-order dimension such as “connect,” “comparing,” “analyzing,” and “developing.” All three of these lessons make it a priority to address Bloom’s (1956) higher levels of thinking within their outcomes/objectives and not just in various pieces of the lesson.

The next three lessons that achieve Anderson and Metzger’s (2011) dimension of higher-order do so by integrating questions or tasks within their lessons that require students to work in the upper levels of Bloom’s Taxonomy (Bloom, 1956). In the lesson “Frederick Douglass’s Speech ‘The Meaning of the Fourth of July for the Negro,’” students are asked to complete the following activity:

SOAPSTone Activity: To generate a basic class understanding of the text, discuss Douglass's speech by brainstorming on the board the following aspects of the speech with the students:

- Subject (What is the speech about?)
- Occasion (When is the speech given?)
- Audience (Who is Douglass talking to? Who is the speech written for?)
- Purpose (Why is he giving this speech?)
- Setting (Where is he giving it?)
- Tone (What mood, or feeling, does he convey?)

While each of the individual questions may not exceed the comprehension level, the lesson in itself is to analyze the document and break it into parts to understand the whole. To break down parts to study a larger idea is evidence of the evaluation level of Bloom's taxonomy (Bloom, 1956). A second example of this type of integration can be seen in another lesson on Frederick Douglass, "Close Reading Exemplar: Narrative of the Life of Frederick Douglass." In this lesson, students perform a close reading of a text complete with discussion and a writing assignment. While the learning objective uses the vague term "explore," the students are asked to take the reading as a whole and break it into its parts in order to understand the change in emotions Douglass is feeling over the course of the narrative. Like the previous lesson, analysis is engaged when a larger idea is broken down into smaller parts to gain an understanding or come to a conclusion. The lesson "Thank You, Mr. Lincoln!" contains vague references in the objectives to "discussing" that do not reach past Bloom's (1956) knowledge and comprehension levels. However, when the lesson is taken as a whole, it becomes apparent it uses primary and secondary sources to achieve the knowledge and comprehension levels, then moves into

application when it asks students to apply the knowledge gained in order to complete an essay “describing the importance of the Emancipation Proclamation and the General Order 143.”

Although they may accomplish it in different ways, six of the seven middle school lessons still manage to achieve the dimension of higher-order historical thinking.

High School

In the state of Florida, high school students are required to earn 3 credits in the social studies. The courses are (in order): a world history course, a United States History course, a government course (.5 credit), and an economics course (.5 credit). Since the state does not require additional social studies course work, this study only focuses on those Black History standards found in the required United States History course even though some standards related to Black History may be found in elective courses.

High School Standards

Historical Themes. The United States History course for high school begins with a review of the Civil War and Reconstruction and continues through the 1970s. When viewed through historical events and/or historical eras, the standards that address Black History are spread throughout the United States History curriculum. In the early parts of the course there are standards for Civil War (SS.912.A.2.1), Reconstruction (SS.912.A.2.2; SS.912.A.2.3), and the Industrial Revolution (SS.912.A.3.5). Moving along chronologically, the standards integrate Segregation (SS.912.A.2.5; SS.912.A.2.6; SS.912.A.5.9), Black History in World War I (SS.912.A.4.8; SS.912.A.4.9), the Harlem Renaissance (SS.912.A.5.6), the Progressive Era (SS.912.A.3.12), and World War II (SS.912.A.6.4; SS.912.A.7.2). Specific to the state of Florida, one standard “examine[s] key events and people in Florida history as they relate to United States history” (SS.912.A.5.12).

Another way to view the standards is to look for historical themes in the standards. A historical thematic view is different from a chronological view as it may encompass multiple time frames into one theme. From this view, the standards that attempt to integrate Black History fit into three categories. The largest of these categories deals with civil rights and the attempts to gain civil rights. Eight of the twenty-two standards that integrate Black History fit this description. These standards (SS.912.A.2.4; SS.912.A.5.7; SS.912.A.5.10; SS.912.A.6.4; SS.912.A.7.5; SS.912.A.7.6; SS.912.A.7.7; SS.912.A.7.8) cover the scope and sequence of the course, but the latter half address the classical Civil Rights Movement beginning in the 1950s. The next largest grouping by historical theme deals with the contributions of African Americans to United States History. Five standards (SS.912.A.2.2, SS.912.A.3.5; SS.912.A.5.8; SS.912.A.5.12; SS.912.A.7.6) look at the contributions of African Americans from Reconstruction (SS.912.A.2.2) through the 1970s (SS.912.A.7.6). A last historical theme that is present throughout the standards deals with the experiences (SS.912.A.4.8; SS.912.A.7.2) and impact (SS.912.A.4.9; SS.912.A.5.6) of African Americans in and on United States History. Standards that attempt to integrate Black History are spread throughout the scope and sequence of the United States History course, but the degree to which this is done is being examined here.

Findings. The *Florida Standards* for high school United States History contain 121 standards; of those 121, twenty-two (eighteen percent) of them integrate Black History to varying degrees. Unlike the middle school standards, most standards (SS.912.A.2.4; SS.912.A.2.5; SS.912.A.2.6; SS.912.A.3.5; SS.912.A.4.8; SS.912.A.4.9; SS.912.A.5.6; SS.912.A.5.7; SS.912.A.5.8; SS.912.A.5.9; SS.912.A.5.10; SS.912.A.7.5; SS.912.A.7.6; SS.912.A.7.7) directly mention “African American” in the standard. However, only three of those standards (SS.912.A.2.6; SS.912.A.5.8; SS.912.A.7.60) address Black History alone. The

other standards combine African Americans with a combination of “other[s]” (SS.912.A.2.4; SS.912.A.2.5; SS.912.A.7.7) such as “women” (SS.912.A.3.5; SS.912.A.4.8; SS.912.A.4.9; SS.912.A.5.7; SS.912.A.5.9; SS.912.A.7.5), “Hispanics” (SS.912.A.4.8; SS.912.A.4.9; SS.912.A.7.5), “Latinos” (SS.912.A.5.7), “Native Americans” (SS.912.A.4.9; SS.912.A.7.5), and “Asians” or “Asian Americans” (SS.912.A.4.8; SS.912.A.4.9; SS.912.A.5.5).

Another six standards (SS.912.A.2.1; SS.912.A.2.2; SS.912.A.2.3; SS.912.A.3.12; SS.912.A.5.12; SS.912.A.6.4) do not directly mention African Americans or Black History, but they list African Americans or Black History topics within the notes or remarks under the standard. Finally, two standards are vague, mentioning “ethnic groups” (SS.912.A.7.2) or referencing “integration, busing, affirmative action, the rights of the accused” (SS.912.A.7.8) without actually mentioning African Americans or Black History. Using Anderson and Metzger’s (2011) dimensions, the high school *Florida Standards* for United States History score slightly higher than the middle school with an average score of 1.09 out of 4.

Evidence-based. As previously discussed, no standards reviewed for the integration of Black History display Anderson and Metzger’s (2011) dimension of an evidence-based standard. However, it is worth noting that the *Florida Standards* for social studies divide skills and content into separate standards. There are four separate standards that are most closely tied to the dimension of evidence-based teaching (SS.912.A.1.1; SS.912.A.1.2; SS.912.A.1.4; SS.912.A.1.5). These standards are designed to integrate historiography through examining primary and secondary sources and identifying bias, validity, and reliability.

Multiple Perspectives. Eleven of the twenty-two standards identified attempt to “consider competing sides of a historical issue” as outlined by Anderson and Metzger (2011). Most of the standards that integrate Black History (SS.912.A.2.2; SS.912.A.2.4; SS.912.A.3.12;

SS.912.A.4.8; SS.912.A.4.9; SS.912.A.5.7; SS.912.A.5.8; SS.912.A.5.10; SS.912.A.6.4; SS.912.A.7.5; SS.912.A.7.7) meet this requirement by looking at how various ethnic, cultural, or minority groups were affected by or influential in United States History. A few of the exceptions to this rule look at “different organizations” (SS.912.A.3.12), violent versus non-violent methods of protest (SS.912.A.7.5), or the views of different leaders such as Booker T. Washington, W.E.B Du Bois, and Marcus Garvey on African American experiences (SS.912.A.5.8).

Evaluative/interpretive. Anderson and Metzger (2011) define this dimension as asking students to create a conclusion or understanding of a historical issue. Four standards (SS.912.A.2.2; SS.912.A.2.5; SS.912.A.7.6; SS.912.A.7.7) reviewed for this study ask students to “assess” some historical idea or event. One example deals with Reconstruction, stating “assess the influence of significant people or groups on Reconstruction” (SS.912.A.2.2). Another example of this dimension is a standard that asks students to “assess the building of coalitions between African Americans, whites, and other groups in achieving integration and equal rights” (SS.912.A.7.7). When students assess an issue, they must learn the details associated with the event or issue and then construct some type of meaning or conclusion from this information. While most standards do not reach for this level of understanding, four of the twenty-two do. One standard that easily lends itself to an evaluative/interpretive dimension but fails to accomplish this goal states, “compare the effects of the Black Codes and the Nadir on freed people, and analyze the sharecropping system and debt peonage as practiced in the United States” (SS.912.A.2.6). By asking students to assess the effects of the Black Codes and Nadir, the standard would require a high level of analysis and understanding on the part of the student.

Higher-order. While only four of the standards require students to reach the evaluative/interpretive dimension, many standards attempt to push students to think beyond the

basic Bloom's (1956) levels of knowledge and comprehension. Of the twenty-two standards, eleven succeed at addressing the higher levels of Bloom's Taxonomy (Bloom, 1956). Besides the four standards (SS.912.A.2.2; SS.912.A.2.5; SS.912.A.7.6; SS.912.A.7.7) that expect students to "assess," another seven standards urge students to reach for the upper level of Bloom's Taxonomy (Bloom, 1956). Four standards (SS.912.A.2.6; SS.912.A.5.6; SS.912.A.5.10; SS.912.A.7.8) request that students analyze a historical issue or event. Another three standards ask students to "distinguish" (SS.912.A.2.4), "examine" (SS.912.A.6.4), and "compare relative prosperity" between different ethnic groups (SS.912.A.7.2). The *Florida Standards* for United States History do not fare well when judged by Anderson and Metzger's (2011) dimensions of historical thinking; however, by looking at the standards with the endorsed and/or created lesson plans provided in CPALMS, we may gain a better understanding of how the state of Florida treats Black History and its integration into United States History courses.

High School Resources

There are 372 resources available for the high school United States History course. Of those 372 resources, twenty-five address Black History, and twenty of them are lesson plans related to Black History. These lesson plans were analyzed using Anderson and Metzger's (2011) dimensions of historical thinking. The average score of these twenty lessons is a 3.20 out of 4, outscoring all standards and resources at the elementary and middle school level. Breaking these scores down into the separate dimensions of Anderson and Metzger's (2011) historical thinking helps to explain how these lessons can be effective at developing these higher order skills.

Evidence-based. Anderson and Metzger (2011) state that to be evidence-based, a lesson must ask "students to read and interpret specific documents" (p. 400). While none of the

standards reviewed are evidence-based, the same is not true for CPALMS resources reviewed. All twenty of the lesson plans reviewed meet the criteria for the evidence-based dimension. Of the twenty lesson plans, fifteen of them examine and analyze various types of primary documents. The primary source documents consist of speeches, government documents, images, personal communication such as letters and diaries, and publications such as books and newspapers. Five lessons utilize speeches as primary sources. Three lessons, “Reading like a Historian: Radical Reconstruction,” “Reading like a Historian: Abraham Lincoln,” and “Reading like a Historian: Booker T. Washington and W.E.B. Du Bois” use speeches to show opposing views around an issue. In the lesson “Reading like a Historian: Radical Reconstruction,” students read speeches given by Thaddeus Stevens and President Andrew Johnson to view opposing ideas on Reconstruction. The lesson asks teachers to:

- Hand out Thaddeus Stevens and Andrew Johnson documents. Have students answer Guiding Questions (Sourcing questions should be answered before reading the document).
- Review student responses. Be sure to ask students to point to evidence in the text to support their claims.
- Discussion questions:
 - What are the major differences between the Radical Republicans and Andrew Johnson?
 - Which plan do you think would be more likely to unite the country after the Civil War?
 - Why do you think the Radical Republican plan was considered “radical?”
 - What do you predict actually happened during Reconstruction?

Similarly, “Reading like a Historian: Abraham Lincoln” uses primary source speeches given by Abraham Lincoln and Stephen A. Douglass to debate the question, “Was Abraham Lincoln racist?” The third lesson plan, “Reading like a Historian: Booker T. Washington and W.E.B. Du Bois,” draws on speeches given by Booker T. Washington and W.E.B. Du Bois to determine and discuss “who was a stronger advocate for African-Americans.” Two other lesson plans also employ speeches to help analyze and discuss a historical issue or event. In the lesson “Reading like a Historian: Civil Rights Act,” speeches given by President Kennedy and civil rights activist John Lewis are analyzed and compared in an effort to analyze the central question: “Was JFK a strong supporter of Civil Rights?” The last lesson to use speeches, “Reading like a Historian: Montgomery Bus Boycott,” integrates a speech given by Martin Luther King Jr. as one of many primary source documents that help students understand, “Why did the Montgomery Bus Boycott succeed?”

Some of the lessons reviewed for the evidence-based dimension also use various government documents as primary source documents. “Reading like a Historian: Emancipation Proclamation” asks students to answer and defend the question, “Did Lincoln free the slaves or did the slaves free themselves?” by analyzing the Emancipation Proclamation. True to its title, the lesson “The 15th Amendment – Intentions and Reality” applies the 15th Amendment so that “students will examine the intentions of the 15th Amendment by studying its text, as well as analyzing primary source evidence of multiple obstructions to black suffrage.” In a lesson plan entitled “Civil Rights: An Investigation,” students attempt to:

1. understand the concepts of civil rights and civil liberty;
2. understand and evaluate the roles played by President Lyndon B. Johnson, Dr. Martin Luther King Jr., and J. Edgar Hoover during the American civil rights movement; and

3. understand the roles of these three men in the context of the times in which they lived. Examining the Civil Rights Act of 1964 helps students accomplish these tasks. A final lesson that integrates government documents as primary sources is the lesson “Reading like a Historian: Reconstruction SAC.” The lesson aims at developing debating skills in students by having them analyze documents such as the 13th, 14th, 15th amendments as well as the Black Codes from the state of Louisiana to discuss the historical question, “Were African Americans free during Reconstruction?”

Another popular primary source tool implemented by the reviewed lesson plans is the use of images from political cartoons to pictures. Some lesson plans such as “15th Amendment – Intentions and Reality” and “Reading like a Historian: Thomas Nast's Political Cartoons” use political cartoons as a way to analyze and understand historical issues and/or events. “15th Amendment – Intentions and Reality” includes a political cartoon and other primary sources to view the impact of the 15th Amendment, while the lesson “Reading like a Historian: Thomas Nast's Political Cartoons” uses two different political cartoons by the same illustrator to examine changing attitudes toward African Americans during the time of Reconstruction. Political cartoons are just one type of primary source image found in the lessons reviewed. The lessons also incorporate pictures as primary sources. The lesson plan “Reading like a Historian: Sharecropping” displays a picture of African American sharecroppers to engage a discussion on sharecropping during Reconstruction. Also looking at the Reconstruction period, the lesson “Reading like a Historian: Reconstruction SAC” includes images of elected Black government officials to help students debate whether African Americans were indeed free during Reconstruction. Images can be useful primary source documents in examining historical events and issues.

In an effort to teach students to engage primary sources as historical evidence, some lesson plans reviewed include personal communications such as letters, diaries, and memos. Along with speeches, the lesson plan “Reading like a Historian: Abraham Lincoln” incorporates a letter from Lincoln to a friend to help debate whether Lincoln should be considered racist. The lesson “Reading like a Historian: Montgomery Bus Boycott” takes it a step further by including letters and a diary as methods of primary personal communication. In an effort to understand why the Montgomery Bus Boycott was successful, students analyze a letter written by a civil rights activist to the mayor of Montgomery and a diary entry written by one of the civil rights activists working in Montgomery. A last lesson to incorporate personal communications, “Reading like a Historian: Marcus Garvey,” does so using letters and memos from the government concerning Marcus Garvey, as well as other primary sources given to students to analyze and use as they attempt to understand, “Why was Marcus Garvey a controversial figure?” in United States History.

A final type of primary source utilized by the lessons reviewed in achieving the dimension of evidence-based is publications such as books and newspapers created at the time of the event or historical issue. Two lessons use analysis of primary source newspapers in an effort to understand a historical issue. “Teaching about Slavery through Newspaper Advertisements” draws upon advertisements from a 19th century North Carolina newspaper relating to slavery to teach about slavery in the United States. Another lesson “Reading like a Historian: Chicago Race Riots of 1919” also uses excerpts from the newspaper, but this time giving different perspectives of African Americans and whites in discussing the race riots in Chicago. Primary source publications are also used in the lessons “Reading like a Historian: Emancipation Proclamation” and “Read like a Historian: Marcus Garvey.” Both lessons use autobiographies as primary source

materials. While a variety of primary source materials are used in meeting the evidence-based dimension, they are not the only way this dimension is achieved.

Nine lessons also achieve the evidence-based dimension by using secondary source materials to explore a historical issue/event. Three lessons plans, “A Senate Apology for History of Lynching,” “Misplaced Honor,” and “The Freedom Riders, Then and Now” all use contemporary newspaper/magazine articles to discuss historical events. Each reading is accompanied by text based questions to help students gain an understanding of the historical events. Two lessons, “Reading like a Historian: Chicago Race Riots of 1919” and “Reading like a Historian: Montgomery Bus Boycott,” make use of textbooks to compare and contrast accounts found in various primary and secondary sources. Other secondary sources include historical essays (“What was Jim Crow? Pre-reading Essay Activity,” “Reading like a Historian: Chicago Race Riots of 1919”), timelines (“After Reconstruction: Problems of African Americans in the South,” “Civil Rights: An Investigation”), and videos (“Where is the Love? Civil Rights in America”). Whether using primary sources, secondary sources, or a combination of both, all twenty lesson plans reviewed at the high school level meet Anderson and Metzger’s (2011) dimension of evidence-based.

Multiple Perspectives. Multiple perspectives allow students to look at historical events/issues from many sides and gain a more complete view of history. In an article for *The Atlantic*, author Michael Conway (2015) notes, “currently, most students learn history as a set narrative – a process that reinforces the mistaken idea that the past can be synthesized into a single, standardized chronicle of several hundred pages.” While this may hold true, the lessons endorsed/created by the state of Florida at least attempt to change that narrative. Nine of the twenty lessons reviewed at the high school level include multiple perspectives. Seven of the nine

lessons include perspectives and voices of African Americans (“Reading like a Historian: Emancipation Proclamation,” “Reading like a Historian: Reconstruction SAC,” “Reading like a Historian: Booker T. Washington and W.E.B. Du Bois,” “Reading like a Historian: Chicago Race Riots of 1919,” “Reading like a Historian: Marcus Garvey,” “Reading like a Historian: Civil Rights Act of 1964,” and “Civil Rights: An Investigation”). Those lessons and others offer differing views on various historical issues.

Two lessons incorporate multiple perspectives to allow students to explore historical issues present in the Civil War. The lesson “Reading like a Historian: Abraham Lincoln” uses primary source documents to explore different perspectives on whether Abraham Lincoln was racist. The lesson relies on Lincoln’s own words, as well as a speech given by one of Lincoln’s main opponents Stephen Douglass along with the words of a pro-slavery writer John Bell Robinson. As they attempt to answer the guiding questions, students look at the views of both pro-slavery and anti-slavery advocates. In another lesson plan involving Lincoln and the Civil War, (“Reading like a Historian: Emancipation Proclamation”), students must explore who freed the slaves – Lincoln or the slaves themselves. In “Reading like a Historian: Emancipation Proclamation” students read the Emancipation Proclamation and excerpts from Frederick Douglass to understand the perspectives of both a white government official and a black citizen and former slave.

Another historical issue the lesson plans address with multiple perspectives is Reconstruction. The lesson “Reading like a Historian: Radical Reconstruction” utilizes speeches given by Thaddeus Stephens, an anti-slavery “Radical Republican,” and President Andrew Johnson, a Southerner, to explore how the South should be brought back into the Union after the Civil War. In a similar lesson, “Reading like a Historian: Reconstruction SAC,” students are

equipped with multiple documents including a statement made by a former slave and a report to the government created by a white Northerner. These documents are used to take sides and hold a debate around the idea of whether African Americans were free during Reconstruction. The two documents mentioned, along with other documents, give students the opportunity to use the evidence from these different perspectives to support their ideas in a classroom discussion.

A final major historical event covered through the use of multiple perspectives is the Civil Rights Movement. The lesson “Reading like a Historian: Civil Rights Act” includes speeches given by president Kennedy and civil rights activist John Lewis to give both a white and black person’s perspective on the Civil Rights Act. Students are to use those perspectives to support their ideas on whether President Kennedy was a strong supporter of Civil Rights. “Civil Rights: An Investigation” takes the idea a step further by looking at the roles and perspectives of many of the key figures in the Civil Rights era, using primary and secondary sources to view the perspectives and roles of Dr. Martin Luther King Jr., President Johnson, and the director of the FBI, J. Edgar Hoover. All the lessons described combine multiple sources from different parties to allow students to look at historical issues not from the single narrative that Conway (2015) describes, but instead from a diverse narrative that provides students a better insight into historical events.

While nine lesson plans address multiple perspectives, the majority of the lessons do not. For example, the lesson plan “Reading Like a Historian: Thomas Nast’s Political Cartoons” examines how the political cartoons of one illustrator changed over time; however, it could have easily included political cartoons from illustrators from both the North and South or political cartoons found in both white and black newspapers to integrate the multiple perspectives dimension. Another example of missing multiple perspectives can be seen in the lesson “Reading

like a Historian: Sharecropping,” a lesson that uses primary sources to examine sharecropping in the South during Reconstruction. The lesson is missing the perspective of the African Americans on why they decided to become sharecroppers or even how they feel sharecropping affected their lives.

Evaluative/interpretive. Anderson and Metzger (2011) define the evaluative/interpretive dimension as one that asks “students to form and defend a conclusion, understanding, or constructed meaning about a historical or contemporary issue” (p. 400). In comparing the resources to the standards, only four out of twenty-two standards reach the dimension of evaluative/interpretive, while sixteen out of twenty lesson plans do so. Looking at the historical topic of the Civil War, four lesson plans meet the dimension of evaluative/interpretive: “Reading like a Historian: Emancipation Proclamation,” “Reading like a Historian: Abraham Lincoln,” “Misplaced Honor,” and “Teaching about Slavery through Newspaper Advertisements.” The lesson “Reading like a Historian: Abraham Lincoln” attains evaluative/interpretive as students must use primary source documents to answer and support a central historical question, “Did Lincoln free the slaves or did the slaves free themselves?” Likewise, the lesson “Reading like a Historian: Emancipation Proclamation,” is also guided by a central question as students consider four primary source documents in discussing the question, “Was Lincoln a racist?” and must support their answers with details from the documents. A third lesson, “Misplaced Honor,” addresses the Civil War through the evaluative/interpretive dimension by asking students to read a secondary newspaper article about the practice of naming military bases after Confederate generals. After reading, students must complete the following task: “Overall, why does Malanowski choose to title his essay ‘Misplaced Honor?’ Synthesize details and arguments from the entire article to answer the question in a full paragraph or short essay” (“Misplaced Honor”).

A final lesson that looks at the Civil War era and achieves the dimension of evaluative/interpretive is “Teaching about Slavery through Newspaper Advertisements.” The lesson begins with students looking at newspaper clippings about different aspects of slavery from 1837 in North Carolina. After analyzing and discussing the advertisements, students choose one of three topics and write an analytical essay. Students may choose to find common threads in the advertisements, discuss what life was like for the slave in the ads before and after the ad was placed, or write about the different perspectives of the people associated with the advertisement. All choices require students to develop an idea and support it with evidence.

Reconstruction is another historical era where lesson plans attain the dimension of evaluative/interpretive. One lesson, “15th Amendment- Intentions and Reality,” asks students to examine primary sources in evaluating the 15th Amendment. The assignment tells students:

The next portion of the assignment is to create your own political cartoon that shows the reality of the 15th Amendment, including the obstacles used to prevent African-Americans from voting. You may draw your own cartoon characters or find images from the newspaper, online, or magazines to use as a guide. Be sure to include an explanation of your cartoon. Cartoonists tend to exaggerate portions of the body, or symbolically compare people to animals or other figures. You will not be graded upon your artistic ability, but effort will be taken into consideration.

While a different and more creative method, this activity requires students to make conclusions about the reality of the 15th Amendment, design a cartoon depicting their ideas, and defend their ideas to the class. In the multi-day lesson plan, “After Reconstruction: Problems of African Americans in the South,” students are given primary sources to research problems that plagued Black people in the South following Reconstruction. Next, students hold a “congress” to present

problems discovered and offer possible solutions. The lesson reaches the evaluative/interpretive dimension with the lesson assessment, which states:

Select, print, and copy a document from African American Perspectives, 1818-1907 that students have not analyzed. Ask students to write essays in which they:

- identify a societal problem described by the document;
- describe how the document expands their thinking about that problem; and
- explain whether the author of the document would agree with the recommendations of the class African American Congress.

A third lesson, “Reading like a Historian: Reconstruction SAC,” employs a debate as the method in which students will reach the evaluative/interpretive dimension. Students read and analyze primary sources in preparation for a debate surrounding the question, “Were African Americans free during Reconstruction?” A lesson on sharecropping asks students to respond to the question, “How accurate is the textbook’s description of sharecropping?” by examining various primary and secondary sources (“Reading like a Historian: Sharecropping”). The lesson “Reading like a Historian: Radical Reconstruction” also uses a central question, “Why was the Radical Republican plan for Reconstruction considered ‘radical’?” as a way to reach the evaluative/interpretive dimension. A final example of lessons that reach Anderson and Metzger’s (2011) dimension of evaluative/interpretive comes from the lesson “Reading like a Historian: Thomas Nast’s Political Cartoons.” This lesson uses political cartoons by the same artist to examine how attitudes about African Americans changed over the period of Reconstruction. Students must analyze the political cartoons to collect evidence to help answer the question, “How did Northern attitudes towards freed African Americans change during Reconstruction?”

A final historical issue the lessons address in reaching the evaluative/interpretive dimension is the fight for civil rights and equality. “A Senate Apology for History on Lynching” is an article-based lesson that asks students:

Why did the U.S. Senate feel it was proper to pass a symbolic resolution to apologize for long-ago crimes? Synthesize details and arguments from the entire article to answer the question in a full paragraph or short essay.

The lesson “Reading like a Historian: Marcus Garvey” reaches this dimension by asking students to discuss whether Garvey was a controversial figure in United States history. Students are expected to support answers with evidence drawn from various primary and secondary sources. “Reading like a Historian: Booker T. Washington and W.E.B. Du Bois” also looks at important figures in the fight for civil rights. Students achieve the evaluative/interpretive dimension by taking a stance on which figure “was a stronger advocate for African-Americans, Booker T. Washington or W.E.B Du Bois?” Another lesson reaching the evaluative/interpretive dimension, “Reading like a Historian: Chicago Race Riots of 1919,” does so by using five primary and secondary sources to explore the question, “What caused the Chicago Race Riots of 1919?” “Reading like a Historian: Montgomery Bus Boycott” uses primary and secondary documents, including excerpts from civil right activists, to decide why the Montgomery Bus Boycott was such a success. A final lesson that realizes the evaluative/interpretive dimension is “Reading like a Historian: Civil Rights Act” which focuses on the central question, “Was JFK a strong supporter of Civil Rights?” through multiple primary sources from multiple perspectives. All fourteen of these lessons strive to allow students to develop an understanding about historical events and then draw well supported conclusions.

Higher-order. All but one lesson plan reviewed reaches Anderson and Metzger's (2011) dimension of higher-order. The higher-order dimension relies on verbs that transcend the basic Bloom levels of knowledge and comprehension. Since evaluation is a higher level of Bloom's taxonomy (Bloom, 1956), all of the lessons reviewed under the evaluative/interpretive dimension also achieve the higher-order dimension. Besides the sixteen lessons reviewed under the evaluative/interpretive dimension, another three lesson plans meet the dimension of higher-order. In the lesson plan "What Was Jim Crow? Pre-reading Essay Activity," students use higher-order skills by comparing primary and secondary sources to analyze the effect of Jim Crow laws on African Americans in the South. In a second example, the lesson "Freedom Riders, Then and Now" asks students to read an article about the Freedom Riders and answer, "How do the Freedom Riders Etheridge contacted, fifty years after their arrests, tend to look back on their youthful activism? What common feelings do they share?" In this example, students must go above the comprehension level of Bloom's (1956) to synthesize details to find "common feelings." A final specific example of the higher-order dimension comes from the lesson "Civil Rights: An Investigation." After researching the roles and responsibilities of Martin Luther King Jr., President Johnson, and J. Edgar Hoover during the Civil Rights Movement, "Civil Rights: An Investigation" asks students to answer and discuss the following:

1. What is the difference between civil liberties and civil rights?
2. When and to what extent is it acceptable for the government to place the needs of the nation over the rights of the individual? For example, during World War II, people were asked to forgo the use of certain consumer products, such as nylon, so that they would be available for defense. Would your answer change for different countries and governments—for example, a dictatorship in a remote and sparsely populated country?

3. Under what circumstances, if any, would taping conversations without the knowledge and approval of the participants be acceptable or necessary?
4. Both Lyndon Johnson and Richard Nixon taped White House activities extensively. Do you think future presidents should do this? Should participants be informed? What would be the difference between the audiotaping and videotaping of events? How have computers changed the landscape for recording and maintaining information?
5. What is the role of the Federal Bureau of Investigation? Is this agency permitted to violate an individual's civil rights in order to protect federal and national interests? How might this be decided?
6. What civil rights and civil liberties remain unprotected or in jeopardy today?

These questions require students to learn and understand the information (knowledge, comprehension) and also apply the knowledge to different situations (application) in order to reach the higher-order dimension. Applying Anderson and Metzger's (2011) historical dimensions to lesson plans that integrate Black History allows us to see if Black History content is just being mentioned or if an attempt is being made to integrate Black History into United States courses.

While virtually all lesson plans reach the higher-order dimension, an understanding of Black History is stunted by the limited topics addressed in the lesson plans. Seventy-five percent of the lesson plans (fifteen out of twenty) focus on just three topics- slavery/Civil War, Reconstruction, and the Civil Rights Movement. Missing from these lessons are topics such as African American culture, African American self-reliance, and African American contributions to American culture and society.

Research Questions

After examining the curriculum standards and resources at each level of instruction in the state of Florida, the five research questions can now be considered and answered.

To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?

Little Black History is found at the lower levels of elementary school. In grades K-3, there are 119 standards that represent the social studies curriculum; only one standard addressing Black History is represented at each grade level. In kindergarten, first, and third grade, the single standard addressing Black History relies on the terms “ethnic,” “ethnic groups,” and “ethnic heritage” and does not address African Americans directly. While the second grade also only has one standard present, it asks students to “evaluate the contributions of various African Americans, Hispanics, Native Americans, veterans, and women” (SS.2.C.2.5). In the fourth grade, the number of standards addressing Black History rises to four standards out of forty-one. The fifth grade standards incorporate Black History in five out of sixty-four standards. The fourth and fifth grade standards are more substantial, incorporating historical events, not just contributions of African Americans.

In looking at the standards at the middle school level, most districts in Florida reserve sixth grade for world history, so this study reviewed the seventh and eighth grade social studies standards. In the seventh grade civics course, two standards (SS.7.C.3.7; SS.7.C.3.12) out of forty address Black History. In eighth grade United States History, twelve (SS.8.A.2.7; SS.8.A.3.4; SS.8.A.3.15; SS.8.A.4.2; SS.8.A.4.3; SS.8.A.4.4; SS.8.A.4.11; SS.8.A.4.17; SS.8.A.4.18; SS.8.A.5.2; SS.8.A.5.8; SS.8.E.2.3) out of eighty-five standards integrate Black History. The number of *Florida Standards* for middle school social studies that integrate Black

History is higher than in elementary school; however, the topics covered still leave something to be desired.

The United States History course is one of four required courses in the Florida social studies curriculum, the others being world history, economics, and government (Florida Statute 1003.4282). Only the United States History course was reviewed for this study since the study sought to identify how Black History is integrated into United States History. Out of 121 standards for United States History, twenty-two standards (Appendix A) address Black History. The high school curriculum does the best job at coverage of Black History content with standards covering the areas of Civil War, Reconstruction, Industrial Revolution, World War I, World War II, Segregation and Jim Crow, the Progressive Era, and the social movements of the 1960s.

When considered as percentages, fewer than five percent (.04%) of elementary level standards integrate Black History. In middle school the percentage of standards that integrate Black History rises to sixteen percent, and eighteen percent at the high school level. While the number of standards that address Black History increases at each level, the overall percentage of United States History standards that integrate Black History remains low at eleven percent.

What topics in Black History are included in the *Florida Standards for United States History*?

When looking through the elementary standards, (grades K-3) they address the “heroes and holidays” approach mentioned by Banks (1999). Banks (1999) relates that “ethnic content is limited primarily to special days, weeks, and months related to ethnic events and celebrations” (p. 207). While specific times and dates do not specify when a standard should be addressed, two standards seems to speak directly to Banks’ assumptions: “recognize the importance of

celebrations and national holidays as a way of remembering and honoring people, events, and our nation's ethnic heritage" (SS.K.A.2.2) and "identify celebrations and national holidays as a way of remembering and honoring the heroism and achievements of the people, events, and our nation's ethnic heritage" (SS.1.A.2.3).

The fourth grade social studies curriculum is developed around the history of Florida. In keeping with this theme, the Black History topics addressed deal with African Americans in Florida. The standards are arranged chronologically, and the first topic deals with free blacks in Florida, "identify the significance of Fort Mose as the first free African community in the United States" (SS.4.A.3.5). The standards skip any discussion of slavery in Florida and move right into reconstruction, asking students to "summarize the challenges Floridians faced during reconstruction" (SS.4.A.5.2). While the standard does not directly reference African Americans, the remarks under the standard suggest that "examples may include, but are not limited to, sharecropping, segregation, and black participation in state and federal governments" (SS.4.A.5.2). The next standard deals with the contributions of "significant individuals to Florida" and does not name a particular time frame (SS.4.A.6.3). Examples of "significant individuals" include famous African Americans, Mary McLeod Bethune and James Weldon Johnson. A final standard (SS.4.A.8.1) for fourth grade looks at Florida's role in the Civil Rights Movement of the 20th century. The fifth grade curriculum concerns itself mainly with early United States History, and keeping in line with this time period, most of the standards for Black History address slaves, slavery, and the slave trade. In standard SS.5.A.3.3, students are asked to describe the relationship between various European and non-European groups including "Africans." The next two standards address the importance of the Triangle Trade (SS.5.A.4.5) and the "introduction, impact, and role of slavery in the colonies" (SS.5.A.4.6). Fifth grade

standards also ask that students “describe the causes and effects of the Missouri Compromise” (SS.5.A.6.8) and how the “Constitution has expanded voting rights from our nation’s early history to today” (SS.5.C.2.3). However, it is worth noting that no standards address Black people’s effort to combat slavery and their work as abolitionists. The *Florida Standards* for United States History do integrate some Black History topics, but in a limited fashion and late in the elementary sequence.

The scope of the United States History course in middle school is American colonialism through Reconstruction after the Civil War. The *Florida Standards* begin to integrate Black History topics with Colonialism (SS.8.A.2.7; SS.8.A.3.15); however, African Americans are only represented as slaves during this period. Following the scope and sequence of the course, the next topic in which Black History is integrated is the Revolutionary War (SS.8.A.3.4). The single standard on the Revolutionary War that attempts to integrate Black History states, “[e]xamine the contributions of influential groups to both American and British war efforts during the American Revolutionary War and their effects on the outcome of the war” (SS.8.A.3.4). While the standard does not name African Americans, the remarks section of the standard lists a number of examples and here “slaves” again emerge as an “influential group.” However, no attempt is made to discuss how slaves were influential in the Revolutionary War; it is left for the teacher to decide how or if African Americans will be covered in that standard. Another standard (SS.8.A.4.8) deals with the topic of political developments of the 19th century. The standard states, “[d]escribe the influence of individuals on social and political developments of this era in American History” (SS.8.A.4.8). African Americans are not directly mentioned, but looking to the remarks section, many famous Black abolitionists, such as Harriet Tubman,

Frederick Douglass, and Sojourner Truth, are mentioned. This is one of the few standards in which African Americans are not presented as slaves.

Looking at the next sequential event, the Civil War, two standards (SS.8.A.5.1; SS.8.A.5.2) address Black History. Both standards consider slavery's role in developing conflict and leading to war. A final topic on the scope and sequence of middle school United States History deals with Reconstruction. One standard (SS.8.A.5.8) asks students to "[e]xplain and evaluate the policies, practices, and consequences of Reconstruction" (SS.8.A.5.8). While this standard again fails to directly address Black History, the remarks section gives examples of the 13th, 14th, and 15th amendments along with the Jim Crow laws. Few standards directly address African Americans in any other way than as slaves.

The largest topic found in the *Florida Standards* for United States History in middle school is slavery. Of the eighteen standards in middle school that address Black History, eleven mention or refer to slavery (SS.8.A.3.4; SS.8.A.3.15; SS.8.A.4.2; SS.8.A.4.3; SS.8.A.4.4; SS.8.A.4.10; SS.8.A.4.11; SS.8.A.4.17; SS.8.A.4.18; SS.8.A.5.1; SS.8.A.5.2). In considering the standards that address slavery, a few more topics emerge. Understanding the perspectives of "other" people involved in different time periods in United States History can be seen in two of the slavery standards (SS.8.A.3.15; SS.8.A.4.3). Florida's role in United States History as it relates to slaves and slavery is another topic that can be drawn from the slavery standards (SS.8.A.4.17; SS.8.A.4.18). How slaves and slavery affected the American West and Westward Expansion is addressed in two standards (SS.8.A.4.2; SS.8.A.4.4). One standard (SS.8.A.4.10) explores how slaves and slavery affected the United States economy and the development of technology. While eleven integrate Black History into United States History by looking at slaves and/or slavery, only one standard (SS.8.A.4.11) looks at the humanity found in slavery. This

standard asks students to “[e]xamine the aspects of slave culture including plantation life, resistance efforts, and the role of the slaves' spiritual system” (SS.8.A.4.11). This one standard is responsible for teaching students the human side of slavery, not just how enslaved people or the institution of slavery affected other aspects of life in the United States.

At the high school level, Black History is spread over many historical eras/events, even if spread thinly. United States History standards at the high school level begin with a review of the Civil War and continue on until the 1970s. Like the middle school standards, many of the standards do not directly mention African Americans. For example, the standards for the Civil War (SS.912.A.2.1) and Reconstruction (SS.912.A.2.2, SS.912.A.2.3) do not mention African Americans in the standards. The topics of the Industrial Revolution (SS.912.A.3.5) and segregation (SS.912.A.2.5, SS.912.A.2.6, SS.912.A.5.9) do specifically mention African Americans in the standards. In covering the Industrial Revolution, the standard asks students to “identify significant inventors of the Industrial Revolution including African Americans and women” (SS.912.A.3.5). The three standards covering segregation “assess how Jim Crow Laws influenced life for African Americans” (SS.912.A.2.5), the “effects of Black Codes” (SS.912.A.2.6), and “explain why support for the Ku Klux Klan varied” (SS.912.A.5.9). Moving forward on the historical timeline, the standards also cover the topics of World War I (SS.912.A.4.8, SS.912.A.4.9) and World War II (SS.912.A.6.4, SS.912.A.7.2).

The topic in the high school standards where Black History is integrated the most is the Civil Rights Movement which includes four standards (SS.912.A.7.5, SS.912.A.7.6, SS.912.A.7.7, SS.912.A.7.8). The standards that address the Civil Rights movement look at a number of issues including “nonviolent and violent approaches utilized by groups to achieve civil rights” (SS.912.A.7.5), “key figures and organizations” (SS.912.A.7.6), “coalitions between

African Americans, whites, and other groups” (SS.912.A.7.7), and “significant Supreme Court decisions” (SS.912.A.7.8). While only done sparsely, Black History is included in almost every major topic in the high school United States History curriculum.

Using Banks’ (1994) “levels of integration” framework, how is Black History reflected in the Florida Standards for United States History?

James Banks (1994) introduces various “levels of integration” or “approaches” to integrating multicultural curriculum into classrooms. There are four main approaches to accomplishing this task: the Contributions Approach, the ethnic Additive Approach, the Transformation Approach, and the Social Action Approach. Banks (1994) explains how these approaches can be blended by stating:

The four approaches to the integration of ethnic content into the curriculum that I have described are often mixed and blended in actual teaching situations. One approach, such as the Contributions Approach, can also be used as a vehicle to move to other and more intellectually challenging approaches, such as the Transformation and the Decision-Making and Social Actions Approaches. (p. 209)

Implicit in this statement is the notion that the higher approaches should be striven for in the classroom. If this is true, then the standards used in the classroom should also strive to achieve the same goals. It is in this vein that my next research question is framed. Using Banks’ (1994) “levels of integration” framework, how is Black History reflected in the *Florida Standards for United States History*?

The Contributions Approach describes five of the thirteen standards for the elementary level, especially in the early grades (K-3). Banks (1994) explains that a variant of the Contributions Approach is the Heroes and Holidays Approach, noting “when this approach is

used, the class studies little or nothing about the ethnic groups before or after the special event or occasion” (p. 207). We can see this approach in the standards of K-3 grade. The standards all mention the recognition or celebration of “ethnic” groups, and further, the fact that only one standard addresses these “ethnic groups” points to the truth in Banks statement on the Heroes and Holidays Approach. Banks (1994) relates another feature of the Contributions Approach:

This approach is characterized by the addition of ethnic heroes into the curriculum that are selected using criteria similar to those used to select mainstream heroes for inclusion into the curriculum...issues such as racism, poverty, and oppression tend to be evaded in the Contributions Approach to curriculum integration. The focus, rather, tends to be on success and the validation of the Horatio Alger myth that every American who is willing to work hard can go from rags to riches and pull himself or herself up by the bootstrap. (p. 207)

This notion becomes even more apparent in the early elementary grades when we look to the resources available. Lessons utilize “safe” African Americans: Martin Luther King, Jr., Marion Anderson, George Washington Carver, Jackie Robinson, and Ruby Bridges. Racism and hardships are largely ignored in these lessons. One notable contradiction appears in the lesson, “Footsteps that Changed Society,” which notes, “On several occasions people threw rocks at King. Some even went so far as to bomb his family’s house in Montgomery, Alabama. But the worst act of violence ended King’s life. He was shot and killed at the age of 39.” Even given this exception, no discussion is present on why people would do such a thing.

The upper elementary levels (4th, 5th) reach the Additive Approach to integrating ethnic or multicultural content. Banks (1994) describes the Additive Approach, stating it “allows the teacher to put ethnic content into the curriculum without restructuring it, which takes substantial

time, effort, training, and rethinking of the curriculum and its purpose, nature, and goals” (p. 207). Each standard that integrates Black History does so in the normal chronological sequence requiring no disruption to the historical narrative. While standards “summarize challenges” (SS.4.A.5.2), “describe interactions” (SS.5.A.3.3), and “describe the introduction, impact, and role of slavery” (SS.5.A.4.6), none of these standards challenge the dominant historical narrative or disrupt the current curricular practices. As Banks (1994) notes, these standards “[fail] to help students to view society from diverse cultural and ethnic perspectives” (p. 208).

Of the standards on the middle school level that address Black History, twelve of the eighteen reach the Additive Approach by using traditional United States History topics and/or a traditional narrative. To help illustrate this point, some standards look at the effect slavery has on the United States, whether it be the effects of slavery on the economy (SS.8.A.4.10), the effect of slavery on westward expansion (SS.8.A.4.2), or the effects of slavery on sectionalism and the Civil War (SS.8.A.5.1; SS.8.A.5.2). These standards reinforce the traditional historical narrative and do not seek to change how African Americans throughout history are viewed. A couple other standards (SS.8.A.2.7; SS.8.A.3.4) straddle the line between the Contributions Approach and the Additive Approach by examining “key” or “influential” groups. Either way, these standards do not strive to develop a nuanced understanding of Black History.

Even though a majority of the middle school standards fail to surpass the Additive Approach to integrating ethnic content, six standards (SS.8.A.3.15; SS.8.A.4.3; SS.8.A.4.4; SS.8.A.4.8; SS.8.A.4.18; SS.8.E.2.3) do manage to obtain Banks’ (1994) level of approach entitled the “Transformation Approach.” Banks (1994) describes the Transformation Approach as one that uses “the infusion of various perspectives, frames of reference, and content from various groups that will extend students’ understandings of the nature, development, and

complexity of U.S. society” (p. 208). In keeping with Banks’ (1994) description of the Transformation Approach, three standards (SS.8.A.3.15; SS.8.A.4.3; SS.8.A.4.18) examine the “perspectives” and/or “experiences” of various minority groups including African Americans. Similarly, other standards look at the “influence of” (SS.8.A.4.8), “role of” (SS.8.E.2.3), and “impact” (SS.8.A.4.4) of minority groups on various historical events. With the integration of the voices, perspectives, and ideas of African Americans and other minority groups, the *Florida Standards* for United States History at least broach Banks’ (1994) third level or approach to integrating ethnic/multicultural topics.

Similar to what can be seen in the middle school standards, the majority of the high school standards embody Banks’ (1994) Additive Approach to ethnic/multicultural integration. Out of twenty-two standards, twelve illustrate the Additive Approach by either reinforcing a traditional narrative or simply adding Black History to existing topics. Standards representing the Additive Approach may omit direct mention of Black people specifically (SS.912.A.2.1; SS.912.A.2.3; SS.912.A.3.12; SS.912.A.5.12; SS.912.A.6.4; SS.912.A.7.8) which would require the teacher to add the content. Another way standards are considered additive is to look at contributions of individuals within a preexisting focus without discussing the impact of race and racism. For example, one standard states, “identify significant inventors of the Industrial Revolution including African Americans and women” (SS.912.A.3.5). However, not all standards serve as mere place markers of ethnicity. Some standards reach beyond the Additive Approach.

Even though many standards only attain the Additive Approach, eleven of the twenty-two standards extend to the Transformation Approach. Banks (1994) reminds us that the Transformation Approach, “changes the basic assumptions of the curriculum...the infusion of

various perspectives, frames of reference, and content from various groups that will extend students' understandings of the nature, development, and complexity of U.S. society" (p. 208).

Half of the standards that integrate Black History challenge a traditional narrative of United States History by attempting to place the history of African Americans into a broader context. Some standards accomplish this by looking not only at Black History, but also the influence of African Americans, whether that be the "influence of significant people or groups to Reconstruction" (SS.912.A.2.2) or by "assess[ing] how Jim Crow Laws influenced life for African Americans..." (SS.912.A.2.5). Another standard looks at the influence of the Harlem Renaissance on 1920s United States. These are just a few examples that illustrate how the standards attempt to move past a traditional narrative to demonstrate the "complexity of U.S. society" (Banks, 1994).

How do selected state-produced and/or endorsed lesson plans found on the State of Florida's curriculum standards website address and/or support Black History?

When looking at resources available on the elementary level, this study found few resources that address or support Black History. Across the six grade levels (K-5), there are 224 standards dealing with the social studies and only three resources addressing Black History were found for the entire elementary level. While these lessons score well, averaging a 2.6 out of scale of 4 for historical thinking, the lack of available materials shows little support at the elementary level.

Eleven resources out of 505 resources are dedicated to Black History at the middle school social studies level. Of those resources, seven are lesson plans associated with the United States History course, and four are tutorials associated with the civics course. The lesson plans (average score of 2.14) score better than the standards (average score of 0.93) on Anderson and Metzger's

(2011) dimensions of historical thinking, demonstrating that the resources do a better job than the standards at integrating Black History with historical thinking. Additionally, eighteen standards integrate Black History, yet only six of those same standards have any lesson plans associated with them.

The coverage of historical themes is lacking in the lesson plans as well. While the standards that integrate Black History cover the historical eras of colonialism, Revolutionary War, Westward Expansion, Civil War, and Reconstruction, the lesson plans represent a very limited window covering the Civil War and slavery from the 1830s to the late 1860s. The lesson plans present in CPALMS do a thorough job of addressing Black History, but present a limited view of African Americans as slaves. All seven lessons reviewed deal with slavery and/or slavery as a cause of the Civil War. For the scope of the United States History course, this representation is incomplete and does not fully address the history of African Americans in the United States.

At the high school level, twenty-five resources out of 372 address Black History. Twenty of the twenty-five are lesson plans that are reviewed for this study, and another five are tutorials. There are twenty-two standards and twenty lesson plans addressing Black History. The lesson plans (3.20) score significantly higher on Anderson and Metzger's (2011) dimension of historical understanding than did the standards (0.94). While the standards are spread over a number of historical topics, the lesson plans tend to be repetitive and clumped around the Civil War (one standard, five lessons), Reconstruction (two standards, five lessons), and the Civil Rights Movement (four standards, five lessons). Another five lessons cover various topics such as famous African Americans (two lessons), Jim Crow (one lesson), the Chicago race riots (one lesson), and lynching (one lesson).

The lessons do not cover a wide number of topics, but they are very thorough lessons that integrate Black History in a significant manner. Eight of the lessons score a perfect score on Anderson and Metzger's (2011) dimensions of historical thinking, while another nine score a three. Looking at Bank's (1994) "levels of integration," almost half of all of the high school lesson plans reviewed reached the Transformation Approach, the third (and second highest) level. Like the elementary and middle school levels, the lesson plans address and support Black History effectively, but do so with a limited scope.

CHAPTER FIVE: DISCUSSION

The purpose of this study was to explore how the state of Florida and the *Florida Standards* integrate Black History into United States History courses. The study looked at United States History standards at the K-12 levels for integration of Black History. To accomplish this, the study utilized Directed Content Analysis as a primary research method. Hsieh and Shannon (2005) state that it is a “subjective interpretation of content of text data through the systematic classification process of coding and identifying themes or patterns” (p. 1278). The website CPALMS (2013) is used to house the *Florida Standards* and suggested educational resources such as lesson plans and tutorials. This website was used to gather the data in order to answer the following research questions:

1. To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?
2. What topics in Black History are included in the *Florida Standards* for United States History?
3. Using Banks’ (1994) “levels of integration” framework, how is Black History reflected in the *Florida Standards* for United States History?
4. How do selected state-produced and/or endorsed lesson plans found on the website CPALMS address and/or support Black History?

To help answer these research questions I used categories created by Anderson and Metzger (2011) in their study of the *South Carolina State Standards*. The first of such categories is “evidence-based” – when students are asked to use document analysis skills to make interpretations and draw conclusions about an issue. A second category is “multiple perspectives” which identifies whether or not students are asked to look at a historical event from the views of multiple ethnic groups. A third category, “evaluative/interpretive,” addresses whether the standard asks students to create and defend a position on a historical event or issue, and the last category determines whether a standard or support material is considered “higher order,” which according to Anderson and Metzger (2011), is if “the verbs used in the statement transcended the ‘knowledge’ and ‘comprehension’ levels of Bloom’s Taxonomy” (p. 400). The analytical category of “higher order” utilizes the language in Bloom’s taxonomy (Bloom, 1956). Anderson and Metzger (2011) note that typically integration of Black History is “superficial and tends to trivialize...” (p.401). In addition, integration of Black History can promote a “singular consensus narrative of national development” (p.401). The use of Anderson and Metzger’s (2011) historical dimensions helps to detect this tendency.

Banks’ (1999) “levels of integration” category helped in understanding and answering research question three, “Using Banks’ (1999) “levels of integration” framework, how is Black History reflected in the *Florida Standards* for United States History?” Banks (1999) believes that multicultural education has been approached from four different, hierarchical levels of integration: Contributions Approach, Additive Approach, Transformation Approach, and Social Action Approach. The higher the level of the approach, Banks argues, the better students will be empowered to create change.

Each of the *Florida Standards* for United States History were reviewed; any standard that mentions Black people (some terms used often were slaves, Africans, African American, and ethnic) or Black History was placed on a spreadsheet. The predetermined categories were identified for each of these and recorded on the spreadsheet along with corresponding scores (Appendix A). In addition to the *Florida Standards*, lesson plans created or endorsed by the state of Florida and found on the CPALMS (2013) website were also reviewed using similar criteria (Appendix A).

Researcher's Reflective Journal

Before moving into a discussion of the results, it is important to understand the motivations and inspirations of the researcher. As stated by Ortlipp (2008), “rather at attempting to control researcher values through method or by bracketing assumptions, the aim is to consciously acknowledge those values” (p. 695). Ortlipp describes my own purpose when she states, “I provide an overview of the personal context for the study: who I am (or was when I began the study), what drew me to the topic, and my personal investment in it” (p. 696). More importantly, as a white man researching Black History and racism in the educational system it was crucial that I investigated my own whiteness. McIntyre (1997) notes:

The lack of self-reflection about being a white person in this society distances white people from investigating the meaning of whiteness and prohibits a critical examination of the individual, institutional, and cultural forms of racism....What is necessary for white teachers is an opportunity to problematize race in such a way that it breaks open the dialogue about white privilege, white advantage, and the white ways of thinking and knowing that dominate education in the United States. (p. 14-15)

As a white teacher, researcher, and scholar, it was important to examine my whiteness. It is important not only to reveal the researcher's position, but also to place my own understanding in a larger context of race and racism in the United States. It's important to understand my place in the racial landscape of education. Hobbel and Chapman (2010) state:

From a social justice understanding, recognition of one's place in the world means a recognition of one's own cultural complexities: the economic, racial and ethnic, gender, geographic features of our lives overlap and depend on each other to shape our realities and values. (p. 241)

I chose to explore my own whiteness, my motives, and my interest in Black History through the creation of a racial autobiography. The autobiographical narrative in Appendix B attempts to tell my story and help me explore my whiteness.

Discussion of Results

Analysis of Research Question 1: To what degree is Black History reflected in the United States History curriculum standards at each level (K-12) of instruction?

Looking across the K-12 United States History curriculum, only eleven percent of the standards integrate Black History. The number is lowest in K-5 where a total of thirteen standards were uncovered, accounting for four percent of the social studies curriculum, mostly in the fourth and fifth grade. The middle school curriculum for United States History and Civics yielded eighteen standards, two in the Civics course and sixteen in the United States History course. The Middle school curriculum integrates Black History in sixteen percent of its standards. High school United States History integrates the most standards with eighteen percent or twenty-two standards.

Anderson and Metzger's (2011) dimensions of historical thinking helped to determine to what degree Black History is integrated into the United States History standards. Often Black History is superficially addressed in United States History standards (Anderson and Metzger, 2011; Eargle, 2015; Journell, 2008). The application of Anderson and Metzger's (2011) dimensions of historical thinking allowed for an understanding of to what degree and how well Black History is integrated into United States History standards. Anderson and Metzger (2011) apply a point to each dimension – evidence based, multiple perspectives, evaluative/interpretive, and higher order – for a total of up to four points. Across the grade levels, the standards score an average score of 0.83 out of four. As with the percentage of standards present at each level, the score of the standards at each level gradually rose. The elementary level does little to integrate Black History in a meaningful way, scoring a 0.46 out of four on Anderson and Metzger's (2011) scale. The lower grades (K-1) have no mention of African Americans or Black History, instead using the vague term “ethnic.” The upper elementary standards do a slightly better job at addressing Black History, but not a single standard at the elementary level scores a 2.0 or higher.

The secondary level standards are slightly better at integrating Black History with an average score of 0.93 for middle school standards and 1.09 out of four for the high school standards. Even though a majority of the standards weakly integrate Black History into the United States History curriculum, a few standards show promise. One middle school standard (SS.8.A.5.8) scores a 2.0 out of 4 and another middle school standard (SS.8.E.2.3) scores a 3.0 out of 4. Again, high school shows more promise for integrating Black History with five standards at a 2.0 out of 4 and one standard with a 3.0 out of 4. Despite these exceptions, Black History is poorly integrated in the standards with only eleven percent of K-12 United States History standards addressing Black History and most of those in a superficial manner.

Analysis of Research Question 2: What Topics in Black History are included in the Florida Standards for United States History?

Viewing the standards that integrate Black History across the K-12 level, a few themes and topics become apparent. Chronologically, the standards spread from United States colonialism to the Civil Rights Movement of the 1950s and 1960s. In an analysis of state standards from eight different states, Wayne Journell (2008) discovered that two themes stood out: “oppression and emancipation” and “culture and contribution” (p. 43). This study found similar results with nearly a third of the standards (thirty-two percent) dealing with slavery and segregation, and another twenty-eight percent of the standards dealing with the struggle for equality and civil rights. In addition, another nineteen percent of the standards cover contributions of African Americans. The remaining standards are spread over topics such as colonialism (three standards), the Revolutionary War (two standards), the Civil War (four standards), Reconstruction (five standards), Industrial Revolution (one standard), Progressivism (one standard), the Harlem Renaissance (one standard), and the World Wars (three standards).

While the historical topics are varied, the standards offer a limited view of African Americans and Black History. As Ladson-Billings (2003) observes:

History might consider the following: Africans were first brought to the Americas in the early 1600s as slaves and indentured servants. Some fought for the British in the American Revolution because King George offered freedom from bondage to those who fought on the British side. One notable African American who died protesting Britain’s colonial rule was Crispus Attucks. In the 1800s African Americans were responsible for the economic prosperity of the nation-particularly in the South. In the mid 1800s tensions between the North and South over slavery led to Civil War. After the North won the war,

the Reconstruction period was a difficult time for the South and many restrictive laws were enacted to subvert the amendments to the Constitution that guaranteed Black rights.

Black people fought for their civil rights in the 1960s. (p. 3)

In essence, the *Florida Standards* for United States History tell a similar story. While other standards are present and sprinkled throughout the curriculum, the overwhelming percentage of standards tell the story of bondage and struggle. Missing from the standards is discussion on the ways race and racism have shaped the United States. The standards on the contributions of African Americans at the elementary level are couched in the “heroes and holidays” approach without any real substance or impact. The secondary level standards that deal with the contributions of African Americans are additive measures, place markers for multicultural content. Standards look at “significant people or groups of Reconstruction” (SS.912.A.2.2), “inventors of the Industrial Revolution” (SS.912.A.3.5), or even “key events or people in Florida history” (SS.912.A.5.12). Overall, the view given by the *Florida Standards* is that Black people were once slaves and now are free. They didn’t have the same rights as others, but now they do.

Analysis of Research Question 3: Using Banks’ (1994) “levels of integration” framework, how is Black History reflected in the *Florida Standards* for United States History?

Banks’ (1994) “levels of integration” aim at curriculum reform through the integration of ethnic or multicultural content in the social studies curriculum. The “levels of integration” are divided into four approaches. The approaches are tiered and increase integration of multicultural content as they increase. The first level is the Contributions Approach with a focus on heroes and holidays. The second approach is the Additive Approach, focusing on adding ethnic content into existing curriculum. The third approach is the Transformation Approach in which the curriculum

is restructured to include ethnic/multicultural issues. The final approach is the Social Action Approach. This approach could also be described as a social justice approach; students are to study social issues and take actions in solving them. Banks (1994) suggests the approaches are not necessarily linear, but are meant to be a gradual adjustment with content even going back down a level or two at times. Banks (1994) notes that “the move from the first to the higher levels of ethnic content integration into the curriculum is likely to be gradual and cumulative” (p. 209).

The lower elementary grade standards take a very “Contributory Approach” to Black History integration concentrating on the “ethnic influence” and “ethnic celebrations” that contribute to American society. However a majority of the standards (sixty-two percent) across the K-12 curriculum exemplify the Additive Approach to Black History integration. Using the pre-existing scope and sequence of United States History, multicultural content is added. Most of these deal with multiple marginalized populations, not Black History exclusively. Only seven of the thirty-three standards that address Black History integration at the Additive Approach level mention African Americans and most (five of the seven) of those are covering slavery specifically. One standard generically requests, “examine the experiences and perspectives of significant individuals and groups during this era in American history” (SS.8.A.4.3). The standard is very vague and the examples present (Mexicans, Buffalo Soldiers, children, women, Chinese immigrants, etc.) are so varied as to negate any coherent sense of historical understanding. Another example of unclear standards states, “assess the influence of significant people or groups during Reconstruction” (SS.912.A.2.2). While the inclusion of other marginalized people is a positive aspect, it points to the effect of the Additive Approach. The

curriculum is not restructured to address the inequalities that force marginalized groups to the side; it merely reinforces the marginalization by throwing these groups together in one standard.

Despite the fact that seventy-four percent of the standards analyzed are on the first two levels of Banks' (1994) "levels of integration," twenty-six percent (fourteen out of fifty-three standards) do manage to reach the Transformation Approach. Banks (1994) notes, "the key curriculum issue involved in the Transformation Approach is not the addition of a long list of ethnic groups, heroes, and contributions, but the infusion of various perspectives, frames of reference, and content from various groups..." (p. 208). Many of these standards look to be similar to the Additive Approach to ethnic content integration, however the use of "perspectives" in these standards elevates them to the Transformation Approach. For example, an Additive Approach asks students to "assess the influence of significant groups on Reconstruction" (SS.912.A.2.2). The students do not have to move beyond a dominant/traditional interpretation of history to achieve this standard. A classroom textbook written from a white perspective can easily accomplish this task. Conversely, the Transformation Approach seen in the standard, "examine this time period (1763-1815) from the perspective of historically under-represented groups (children, indentured servants, Native Americans, slaves, women, working class)" (SS.8.A.3.15) requires students to have access to the perspectives of people that are not traditionally found in text. This changes the perspective and reframes a historical understanding.

Another way the Transformation Approach is reached is by looking at various "frames of reference." Some standards accomplish this through examining the effects of historical events/issues on Black people and other minorities. An example of this concept can be seen in a standard that asks students to "discuss the impact of westward expansion on the cultural practices and migration patterns of Native American and African slave populations" (SS.8.A.4.4). Here, a

traditional topic (westward expansion) is reframed by looking at its effects on people that are largely ignored by the dominant narrative of United States History. Similarly, another standard from high school requires students to “compare the effects of the Black Codes and the Nadir on freed people, and analyze the sharecropping system and debt peonage as practiced in the United States” (SS.912.A.2.6). Here, a non-traditional topic that views the effects of a historical event on Black people is integrated into the dominant post-Antebellum era thus reframing the traditional narrative. Even given these exceptions, a large majority of the standards are on Banks’ (1994) lower “levels of integration.”

Analysis of Research Question 4: How do selected state-produced and/or endorsed lesson plans found on the website CPALMS address and/or support Black History?

The K-12 lesson plans do a better job at integrating Black History with Anderson and Metzger’s (2011) historical dimensions, scoring a 2.67 out of four. Overall, the lesson plans are more successful at offering a complete historical narrative; however, they fall short of offering the voices of African Americans, especially prior to high school. Looking at the K-8 level, only three of the ten lesson plans integrating Black History include documents by Black people. The lesson plans at the high school level are slightly better with nine out of twenty lessons including documents written by Black people. Overall, forty percent of the lessons that integrate Black History actually include the perspective of Black people. When integrating Black History, including the Black perspective is crucial to moving beyond a dominant, traditional narrative of United States History.

Measuring the lesson plans according to Banks’ (1994) “levels of integration” yields similar results to the standards analyzed. Sixty-three percent of the lesson plans reach the lower levels of Banks’ (1994) “levels of integration.” Two out of the thirty (both at the elementary

level) reached the Contributions Approach and seventeen of the thirty reached the Additive Approach. Eleven of the thirty lesson plans manage to reach Banks' (1994) Transformation Approach with a majority (nine) of them located at the high school level. While Banks' (1994) "levels of integration" are important in assessing the lesson plans found in CPALMS (2013), equally or perhaps more important to the integration of Black History into a United States History course is the spacing of the lesson plans.

Whereas quality lesson plans were found within the CPALMS (2013) website, their facilitating integration of Black History is diminished by the coverage of topics. While the scope and sequence of the United States History curriculum addresses historical issues from colonization to the 1970s, few topics are actually covered by the lesson plans analyzed. The largest topic covered by the lesson plans analyzed is slavery, accounting for eight of the thirty lesson plans. The Civil War (which also has lessons in common with slavery) is addressed by eight lessons. Combined with lesson plans on Reconstruction (five of the thirty) and the fact that many of the contribution topics also deal with African Americans in this period, nearly sixty percent of the lesson plans only cover the period of 1820-1870. Another large historical era/event covered by the lesson plans is the Civil Rights Movement. Six of the thirty lessons reviewed look at various aspects of the Civil Rights Movement, covering the 1950s and 1960s. A few other lessons are scattered between slavery and Civil Rights, but the lessons support a limited view of Black participation in United States History. Black people were enslaved, freed, and then fought for their civil rights. Missing is a complete narrative of how African Americans have participated in the formation of the United States at every step.

CRT Critique of Standards

Critical Race Theory or CRT, while a theory used in education, was developed in the 1970s as a response to racism in the legal system. Critical Legal Studies or CLS was originally a concept designed by Derrick Bell and Alan Freedman as a method to critique mainstream legal theory (Ladson-Billing, 2003). However, CRT was quickly adapted by critical educators such as Ladson-Billings (1994, 1995, 1998, 2003), Solórzano (2000, 2001), and Yosso (2000). Ladson-Billings (2003) cites that “CRT analysis of the social studies policy and position statements calls for a textual deciphering...that requires us to look, not only what is present in these documents, but ask pointed questions about what is missing” (p. 10). This study, and specifically this section, intends to answer Ladson-Billings (2003) call by examining the standards and lesson plans analyzed through four tenets of CRT: centrality of race and racism, challenges to dominant ideology, centrality of experiential knowledge/voices of people of color, and commitment to social justice.

Centrality of Race and Racism

One main tenet of CRT is the centrality of race and racism to American society, and thus by extension to the school curriculum. Ladson-Billings (2003) reminds us that “it [racism] appears both normal and natural to people in this culture...Thus, the strategy of critical race theorists is one of unmasking and exposing racism in its various permutations” (p. 8-9). Scholars such as Anderson and Metzger (2011) and Kincheloe (1993), note that often the discussion of Black History inclusion is a discussion of simple representation, and discussions of Black History integration lack an analysis of systemic racism and the way in which it affects the social studies curriculum. Not one of the fifty-three standards analyzed discuss race or racism, not even in a standard that asks students to “explain why support for the Ku Klux Klan varied”

(SS.912.A.5.9), nor one that mentions “injustices in American Life” (SS.912.A.3.12). While the standards tackle issues such as “slave culture” (SS.8.A.4.11), the “spread of slavery” (SS.8.A.4.2), “the impact of westward expansion...on Africa slave populations” (SS.8.A.4.4), “Jim Crow’s influence” (SS.9.A.2.5), and “Black Codes and the Nadir” (SS.912.A.2.6), there is no mention of race. Many more standards tackle the Civil Rights Movement, again with no mention of race or racism. All of these topics are rooted in American racism and each historical event is informed and created by notions of race and racism, yet the standards are silent.

Challenges to Dominant Ideology

United States History standards have long been dominated by a “Eurocentric” (Cornbleth & Waugh, 1995) or “Euro-American” (Journell, 2009) centered approach to history, focusing largely on the perspectives of white Americans (Cornbleth & Waugh, 1995; Eargle, 2015; Journell, 2009). Yet, as Jay (2003) notes, “[d]espite a tendency to equate ‘Americanness’ with ‘Whiteness’ by individuals inside and outside the United States, the United States is [and historically has been] comprised of many different racial, ethnic, linguistic, and cultural groups” (p. 3). Solórzano and Bernal (2001) explain one tenet of CRT seeks to “argue that these traditional paradigms act as a camouflage for the self-interest, power, and privilege of dominant groups in U.S. society” (p. 313).

The *Florida Standards* for United States History are no different. On the elementary level, thirteen out of 224 standards address Black History, none of which provide evidence that address Black History from any perspective but that of the traditional/dominant narrative. Looking to secondary education, forty-two out of 246 United States History standards make an attempt to integrate Black History. Of the forty-two, three standards make an attempt at looking past a dominant narrative by asking for the inclusion of “experiences and perspectives of

different ethnic, national, and religious groups in Florida” (SS.8.A.4.18), “the perspective of historically under-represented groups” (SS.8.A.3.15), and “views of Booker T. Washington, W.E.B. Du Bois, and Marcus Garvey” (SS.912.A.5.8). Even given these token exceptions, the standards remain largely representative of white representation of United States History with a few non-white perspectives bunched together to appeal to liberalism and multiculturalism.

Centrality of Experiential Knowledge/Voices of People of Color

CRT scholars such as Solórzano and Bernal (2001) and Ladson-Billings (2003) relate the importance of the knowledge and voice of people of color to an understanding of culture.

Ladson-Billings (2003) mentions the importance of “the experience of oppression such as racism or sexism” (p. 9). While Solórzano and Bernal (2001) and Ladson-Billings (2003) are largely talking about the importance of experiential knowledge of people of color in today’s society, the theory should be extended to history. Historian Eric Foner (2002) states:

It has become almost a truism that the past thirty years have witnessed a remarkable expansion of the cast of characters included in historical narratives and the methods employed in historical analysis. Groups neglected by earlier scholars- African-Americans, women, working people, and others- have moved to center stage in accounts of the past...(p. x).

It is in considering these views that the standards should also address the voices of Black people in trying to gain an understanding of Black History. Journell (2008) reminds us that “[a]lthough no curriculum can be entirely inclusive, the political decisions that perpetuate the traditional canon in public education too often exclude the voices of the marginalized Americans in society” (p. 40). As seen in the previous discussion about the dominant narrative in United States History, the *Florida Standards* are largely void of perspectives of African Americans throughout

United States History. Without specifications about documents from the perspectives of African Americans, there is a danger that Black History will be told from the dominant/traditional narratives that are seen in textbooks (Apple, 2001; Lintner, 2004) and other state standards (Cornbleth & Waugh, 1995; Journell, 2009).

Commitment to Social Justice

Critical Race Theory, at its heart, is committed to social justice through education. Solórzano and Bernal (2001) describe that commitment by stating, “[w]e envision a social justice research agenda that leads toward (a) the elimination of racism, sexism, and poverty and (b) the empowering of underrepresented minority groups” (p. 313). Education is a political subject, especially when it comes to what should and should not be in curricular standards, as evident by the tensions surrounding the 1990s debate over national social studies standards (Nash & Dunn, 1995). Teaching is a political act. As teachers we make political decisions on what to teach and what not to teach. As Lintner (2004) mentions, “history classrooms are not neutral; they are contested arenas where legitimacy and hegemony battle for historical supremacy” (p. 27).

Scholars such as Byrd (2012) and Eargle (2015) conclude that social studies standards do not offer a platform for social justice. My analysis of the *Florida Standards* for United States History found similar results. No standards ask students to actively engage historical knowledge and understanding with the issues in their current society. Standards that are not content related are not unheard of. The middle school civics curriculum contains a standard that asks students to “[c]onduct a service project to further the public good” (SS.7.C.2.14). Another standard states “[i]dentify ways good citizens go beyond basic civic and political responsibilities to improve government and society” (SS.5.C.2.5). Given these examples, the standards could easily

accommodate social justice content, but instead eschew it for ideologically safe civic engagement.

Recommendations

The purpose of this study was to explore the ways in which the *Florida Standards* for United States History integrate Black History. The study found while the *Florida Standards* do make an attempt to integrate Black History, they do so sparingly. The incidences in which Black History is integrated are done without much emphasis on meaningful historical thinking and limited in the topics which address Black History. The same could be said for lesson plans provided by the state of Florida. The lesson plans, while addressing meaningful integration of Black History, are very limited in their scope of topics addressed. It is with these results in mind that the following recommendations for practice, aligned with CRT, are offered.

Teacher Recommendations

Critical Race Theory holds the centrality of race and racism as a key tenet. Within this idea is the notion that racism is not an act of the occasional ignorant person, but that racism “is so enmeshed in the fabric of our social order, it appears both normal and natural to people in this culture” (Ladson-Billings, 2003). Howard (2003) notes “[i]n order to begin the dialogue on race related issues, students need to be given the opportunity to study race as a social construct, as well as the social, political, historical, geographical, cultural and economic ramifications of racism” (p. 39). Ladson-Billings (2003) also states that the “social studies can serve as a curricular home for unlearning the racism that has confounded us a nation” (p. 8). If we are to accomplish this, it must happen in the standards, in the colleges of education, and in the classroom. The following are recommendations for teachers, social studies education departments, and state standards committees.

Recommendations for Teachers on Centrality of Race and Racism. As the frontline on the attack against ignorance, classroom teachers are at the heart of a student's educational experience. Howard (2003) remarks:

As advocates for students, social studies educators have a moral imperative to address racism for the sake of strengthening and preserving democracy. Racism not only affects people of color, but all people. As a matter of social justice and equality in schools, social studies educators need to view the quest for racial equality as not a potential area of inquiry, but as a democratic obligation. (p. 39)

This seems like a tall order when we understand that teachers, especially white teachers, are scared or reluctant to address race and racism in their classrooms (Branch, 2003, 2004; Cochran-Smith, 1995; Neuharth-Pritchett, Reiff, & Pearson, 2001; Martell, 2013). When addressing race and racism in the classroom, teachers should begin with themselves by developing an understanding of their own race and their consciousness about that race (Chapman & Hobbell, 2010; Leonardo & Grubb, 2014; Lintner, 2004; Martell, 2013; McIntyre, 1997). Teachers can accomplish this through research into white privilege and by examining how their own privilege has played out in their lives. McIntyre (1997) explored her own whiteness through a participatory action research project which included interviews, group sessions, and personal journaling. However, it can be much simpler for teachers to journal their own feelings and beliefs and track them over the course of their career.

Another recommendation for helping teachers center race and racism in their classrooms is promoting and understanding student ethnic/racial identity (Branch, 2004; Martell, 2013). Before teachers can present content that reflects their classroom's ethnic and/or racial construction, they must understand that construction. This may be done actively by creating

assignments meant to explore personal culture; however, this approach also runs the chance of isolating students. Teachers can also passively create an environment for students to explore racial/ethnic identity by creating safe environments for student discussion. There are no shortcuts, and this must be accomplished through leading by example and developing relationships with students.

A final recommendation to help teachers center the curriculum on race and racism is to include more lesson plans that address race and racism. One example comes from the Stanford History Education Group's series of lesson plans entitled "Reading like a Historian." In one lesson plan reviewed for this study, "Reading like a Historian: Abraham Lincoln SAC" (2014), students are required to use primary source documents to answer the central question: "Was Abraham Lincoln a racist?" Through this lesson, students not only have to look at the historical issues presented by Abraham Lincoln's presidency, but also examine how race and racism played a part in shaping the United States. While just one example, it relays the importance and power of centering race and racism at the center of teaching.

Recommendations for Teachers for Challenging Dominant Ideology. Solórzano and Bernal (2001) explain one facet of challenging the dominant ideology when they state that CRT "challenges the traditional claims of the educational system to objectivity, meritocracy, color-blindness, race neutrality, and equal opportunity" (p. 313). Teachers can challenge the dominant/liberal ideology by eschewing a color-blind mentality. When teachers claim to be race neutral or insist that "we are all one race," it demeans the effect race has on students of color and can shut down discussion of race and racism (Branch, 2003; Tate, 1997). Instead, in their classrooms teachers can recognize and discuss the impact of race and racism on United States History. Epstein (1998), when researching how race affects students' view of history, found that

African American students' historical understanding is tied to notions of race far above that of white students. By shunning the colorblind mentality and acknowledging race, teachers can help Black students understand historical thinking.

A second way teachers can work against the dominant narrative is to provide alternatives to standard lessons and texts that offer a limited or narrow view of African Americans and Black History. Lintner (2004) reminds us that “teachers must choose material that is free from blatant biases, particularly biases that perpetuate racial stereotyping” (p. 30). Teachers now have an abundance of material – both primary and secondary – available via the internet. Lesson plans available through websites such as the Stanford Historical Education Group and Library of Congress offer multiple perspectives and alternatives to the monolithic story told in many textbooks. It is important to not only consider a variety of perspectives, but also perspectives specifically from African Americans.

Recommendations for Teachers to include Voices of People of Color. Not only should teachers include perspectives that vary from the traditional narratives found in instructional materials such as textbooks, but teachers should also be sure to include documents and materials that integrate the voices of people of color (Journell, 2008; Leonardo & Grubb, 2014; Martell, 2013). Teachers should avoid simply adding materials to existing lessons, but instead recognize Leonardo and Grubb's (2014) assertion that “inserting perspectives of color into the curriculum means they are central to the understanding of history” (p. 144). Access to materials such as diaries, journals, and folk tales, to name a few, are readily available through the internet and can easily be found in archives such as the Library of Congress or Duke University's *Behind The Veil*, a digital collection of African American sources.

Teachers can also incorporate the perspectives of people of color by recognizing that students, especially students of color, have legitimate knowledge produced through their cultural, racial, and/or ethnic identities. Solórzano and Bernal (2001) recognize that “knowledge as a strength and draw explicitly on the lived experiences of the students of color by including such methods as storytelling, family history, biographies, scenarios, parables, testimonios [testimonies], cuentos [stories], consejos [advice/wisdom], chronicles, and narratives” (p. 314). By promoting and integrating student knowledge, a teacher can infuse the perspectives of people of color in multiple ways.

Recommendations for Teachers Addressing Social Justice. Agarwal (2011) reminds us that “[i]n teaching for social justice, teachers may imagine enacting a social studies curriculum that challenges the status quo norms of historical knowledge, integrates multiple perspectives, examines and questions sources of privilege and inequality, and supports social change” (p. 52). In other words, it incorporates all the aspects previously discussed. Teaching for social justice can present challenges, as Agarwal (2011) notes, “[p]ressures and constraints, such as adhering to a mandated curriculum and preparing students for standardized tests, may be especially challenging...” (p. 53). However, teaching for social justice can be integrated using four basic principles. First is challenging and disrupting an educational system that leads to inequality (Agarwal, 2011; Hobbel & Chapman, 2010). By acknowledging the hidden curriculum and discussing with students the ways inequalities are present in the educational system, teachers can begin to disrupt this issue. Second, providing high quality lesson plans and materials that require students to challenge issues of class, race, and gender allows the teacher to obtain a social justice perspective (Agarwal, 2011; Hobbel & Chapman, 2010).

A third principle echoes that of the inclusion of voices of people of color. A teacher for social justice will draw upon students' talents to explore the way they relate to existing social problems (Agarwal, 2011; Hobbel & Chapman, 2010). Finally, a teacher for social justice creates a curriculum that focuses on the complex and conflicting aspects of society (Agarwal, 2011) through an environment that fosters critical thinking amongst its students (Hobbel & Chapman, 2010). While the task may seem overwhelming, many of these can be accomplished through the development of lessons given the time and practice implementing the skills mentioned. Teachers are not alone in this journey; colleges of Education and pre-service teacher training programs must step up and help prepare teachers to implement these practices.

Social Studies Education Department Recommendations

Leonardo and Grubb (2014) remind us that “educational solutions are only as good as educators' ability to understand the problem at hand, to explain certain causal mechanisms that lead to predictable results, and to craft perspectives based on evidence and justifications that are sustainable” (p. 144). This is the role of Social Studies Education programs, and as Ladson-Billings (2003) reports, “I am sad to report that at the college and university level, social studies education remains as frozen in its old paradigms as it was in the late 1960s” (p. 5). A study conducted by Akiba, Cockrell, Simmons, Han, and Agarwal (2010) seemingly supports Ladson-Billings' (2003) assumptions. In a study of teacher certification and program accreditation standards, Akiba, Cockrell, Simmons, Han, and Agarwal (2010) discovered:

Our analysis of the data indicates that almost all states and the District of Columbia address diversity within their requirements for teacher licensure or teacher education program accreditation. However, our data analysis demonstrates that teacher education program requirements are ambiguous. Rather than addressing specific courses on

diversity or assessment of candidates' diversity knowledge and skills, these requirements focus on candidate performance and overall program design. In most states, the phrasing of the standards is also ambiguous, leaving room for interpretation by teacher education programs. (p. 459)

With the previous issues mentioned in mind, this study offers a few recommendations for social studies education programs and pre-service teacher training programs.

Recommendations for Social Studies Education Programs on Race. This study and other studies (Branch, 2004; Lintner, 2004; Martell, 2013; McIntyre, 1997) demonstrate the importance of a discussion and exploration of race and racism in the preservice social studies education curriculum. A course or unit in a course about racial identity should be required. Pre-service teachers should have the opportunity to explore their own racial/ethnic identity and the way their understanding affects teaching. While such a suggestion may cause discomfort, the rewards are noted in multiple studies (Branch, 2004; Lintner, 2004; Martell, 2013; McIntyre, 1997). Journals and personal reflections, along with something like a racial autobiography are ways that Colleges of Education can engage students in reflection and praxis around ethnic/racial identity.

Cross-cultural field experiences are another way colleges of education, especially social studies education programs, can center their programs on race and racism. While education classes often have this as a component, Tyson (2003) relates how coupling these experiences with reflective action research and critical “service learning initiatives helps transform theory into more generative praxis” (p. 22). Giving students meaningful experiences in the field and allowing time and space for deep, reflective analysis of their experiences will go a long way towards developing teachers with a critical consciousness. Fox and Gay (1995) discuss the

notion that pre-service teachers should spend part of their observation hours in diverse classrooms. Fox and Gay (1995) state:

All of the multicultural learning activities designed for teacher education students should invite and challenge them to demonstrate (a) their understanding of cultural diversity within educational processes, (b) how they are using the new knowledge to re-examine and adjust their beliefs and attitudes about cultural diversity, (c) their ability to translate and apply knowledge about cultural diversity to instructional practices, and (d) their willingness and aptitude to engage in reflective self-analysis and evaluation of their progress toward becoming multicultural teachers. In other words, these activities also should be active, experimental, experiential, varied, and persistently directed toward learning how to know, value, appreciate, and do culturally responsive pedagogy. (p.76-77)

These ideals can be seen in action in an article by Cruz (1997). Cruz (1997) writes about a program in Southern Florida that paired pre-service teachers with urban schools. Preservice teachers would work part-time in the schools and prior to the school year they participated in a community walk to explore issues that faced the community as well as to meet assets vital to the community the school was placed in.

Recommendations for Social Studies Education Departments for Challenging Dominant Ideologies and Including Voices of People of Color. Finding primary and secondary sources, discovering instructional materials, and creating lesson plans are commonplace activities in colleges of education. However, a more explicit effort should be made by colleges of education at training teachers to find multiple perspectives including historical accounts from people of color (Tyson, 2003). Continuous training and courses need to be offered

to students depicting the ways in which race and racism has affected and continues to affect the social, economic, and political aspects on the United States.

State/Local Administration Recommendations

Many aspects of education are out of teachers hands, making administrators at the state and county levels important decision makers. This study suggests a few recommendations that could guide states looking to create new standards or administrations looking to create more inclusive environments.

Recommendations for Standards. With the educational world turning more and more to standardized testing, standards become even more of a guiding document for teachers. As Journell (2008) notes, “[g]iven the apparent influence standards have on social studies teachers’ actions, the way individual states frame their standards may act as the most salient determinant of the way certain topics are handled in the classroom” (p. 41). Standards in social studies, especially United States History, should include discussion on the role of racism on topics such as slavery, segregation, civil rights, and others. Centering a few standards on race and racism gives students historical context on many of the issues of America’s past, present, and future. State departments of education also need to focus the standards to challenge the dominant ideology/narrative in the United States History standards. Standards should do more to address counter narratives and important events from the perspectives and voices of African Americans. While “other groups” are mentioned a few times in the *Florida Standards* for United States History, the perspectives of African Americans should be explicit, and standards should not leave the “influence of” or “effect on” African Americans to a traditional/dominant narrative. By requesting that students look at an event from the perspective of people of color, an alternative to the dominant narrative creates a more accurate perspective of historical issues and events.

Recommendations for a “Color-Conscious Education.” Leonardo and Grubb (2014) present a few recommendations to help states and districts move to a more “color-conscious education.” In following with Critical Race Theory’s notion of experimental knowledge and voice of people of color, states and districts should work to form better school-community relationships. Often communities of color and poor communities do not experience their voices being heard on educational issues. Scholars like Lipman (2011) and Payne (2008) discuss ways in which neoliberal politics and urban renewal has silenced communities of color over issues in education. Opening these lines of communication will aid in creating an equitable educational system.

Funding is often an issue in education. While schools with higher numbers of low socio-economic students tend to get additional funding, Leonardo and Grubb (2014) argue that equally as important is the “funds of knowledge” to be found in the communities of color. Little to no community input is given on how the extra funds should be spent. We need not only an increase in funding to schools, but also more community input and research into what actually works for students of color to help create a more fair and equitable educational system. A final recommendation surrounds the prominence of standardized testing. Studies have demonstrated that standardized tests narrow the curriculum and are responsible in part for creating an incomplete picture of United States History (Agarwal, 2011; Anderson & Metzger, 2011; Eargle, 2015; Journell, 2008). While testing is an important aspect of education, the states should move to remove harsh punitive measures for students, teachers, schools, and districts. The state and local departments of education have an opportunity to positively influence educational practices by creating a more equitable educational system through forging ties with communities of color,

funding proven projects, creating more inclusive standards, and reducing the dependence on standardized testing.

Further Research

The scope of this study could be expanded in a number of ways. First, expanding the search to state standards across the nation would give a larger picture of the range at which Black History is or is not being integrated in United States History courses. A study of that magnitude could also look for differences and commonalities in the curriculum standards across regions of the United States. For example, how do standards in the North treat slavery compared to standards in the South? Another line of inquiry could focus on how standards integrating Black History differ in states with large populations of African Americans opposed to states with a lower percentage of African American residents. Additionally, future studies on state standards could also include assessing standards for representation of other historically marginalized people.

Another study is needed to look at the process of creating state standards in United States History courses. While a study like my study draws assumptions about the motivations of those responsible for creating standards, another line of research could explore the standards development process. Who is responsible for creating the standards? Are committees formed to create and/or review standards? If so, how are those committees formed and who is represented on those committees? How are the creation of standards different from state to state? Moving beyond what the standards say and exploring how those standards are formed is a logical line of inquiry when observing the role race and racism plays in state standards.

While standards are an important tool for teachers in developing and implementing their lessons, ultimately it is the classroom teacher who makes decisions that directly affect students.

Wills (2001) noted that studies focusing on teacher practices are missing from research about multiculturalism in the social studies. The next step in this line of inquiry would be to visit classrooms and interview and observe teachers in their efforts to integrate Black History into the United States History curriculum. Such a study could employ questionnaires, classroom observations, face-to-face interviews, and lesson plan analysis. Looking at how teachers integrate existing standards and the degree to which they do so could be a possible purpose of such a study. Whether teachers include additional content outside of the standards could also prove to be a fruitful avenue of research. Similarly, a study could look at teacher justifications for choosing to include or exclude Black History in their United States History course. What motivates a teacher to include Black History? How do teachers prepare for a lesson in which Black History is integrated? Further, what obstacles and/or support do teachers wishing to integrate Black History find? Looking at teacher perceptions and practices would help add to the field of research on the teaching of Black History.

While conducting my research study, the role of understanding one's own racial identity became an important finding. Further research into the impact of teachers' racial understanding would be another important field of research. While studies by McIntyre (1997) and Martell (2013) explored "whiteness" and white privilege in teaching, more studies in this area are needed. Do teachers explore the meaning of their own racial identity? If so, in what ways does that understanding affect their teaching? A study utilizing individual interviews and group sessions could help researchers understand these questions.

Finally, while exploring teacher inclinations and attitudes is important to understanding integrating and teaching about race and racism, equally important is understanding how pre-service teacher education programs prepare teachers to deal with a multicultural society. What

diversity requirements do education programs across the country expect of pre-service teachers? Are classes on diversity, race and racism, and/or multicultural education required? If courses on diversity, race and racism, and/or multicultural perspectives are taught, do they critically examine issues in education? Do pre-service teachers feel comfortable addressing issues of race and racism coming out of educational programs? A study that is part policy study, part interview focused may help us to understand some of these questions.

Conclusion and Implications

Standards and the role of standards in teaching is becoming more important as we continue to move deeper into standardized assessments. In that discussion on standards is the role the standards play in promoting multiculturalism and educational equity. Likewise, the inclusion of Black History into United States History is also a discussion of importance. A few conclusions and implications can be drawn from this study dealing with the integration of Black History in United States History standards.

The *Florida Standards* for United States History do a poor job at integrating Black History in a meaningful way that includes the nuances important to historical understanding. Likewise, the standards are concentrated on particular historical issues such as slavery and civil rights. This has important ramifications for students as students are left with a simplistic, incomplete picture of United States History. Studies on state standards in various other states have found a similar conclusion (Anderson & Metzger, 2011; Eargle, 2015; Journell, 2008). Anderson and Metzger (2011) found that the result of this simplistic view is that these types of standards “do not engage students in critical thinking processes” (p. 401). Another ramification of this simplistic viewpoint is the effect on a positive self-concept of African American students (Journell, 2008; Kincheloe, 1993). The *Florida Standards* for United States History should

change to include a more encompassing set of standards that address the many ways African Americans have participated in the creation of the United States, instead of focusing almost solely on African Americans as slaves and fighting for their rights. Also needed are standards fostering a critical view of United States History that offers a narrative with as much nuance as that found in the history of white Americans.

Another conclusion drawn from the study is that the lesson plans found in CPALMS do not adequately cover the standards that do integrate Black History. While the lesson plans are successful at developing critical historical thinking in students (especially those developed by the Stanford Historical Education Group), they are also focused mainly on slavery and civil rights. This limited view again does nothing to develop an understanding of how African Americans aided in the creation of the United States. The lack of resources also leaves teachers without adequate support to integrate Black History in a meaningful way. This lack of resources enforces an Additive Approach as described by Banks (1994). African American History is not truly integrated into the curriculum, but a few lessons addressing Black History are placed in existing units. The state should expand the lesson plans found in CPALMS to include more lessons that address Black History topics outside of slavery and civil rights.

A final conclusion extracted from this study is the absence of meaningful discussion of the role race and racism plays historically throughout United States History. No standard reviewed mentions the role of race in the development of the United States, nor does any standard mention how racism affected African Americans throughout the history of the United States. The lack of discussion on race and racism leaves students ill-equipped to deal with issues that plague society. Wills (2012) notes:

School knowledge is a poor resource for enabling students to develop a discourse of contemporary race and ethnic relations that moves beyond psychological understandings or racism to structural understanding of racism. As such, school knowledge provides an inadequate foundation for realizing a critical social studies education that will prepare students for active citizenship in a diverse society. (p. 44)

To create students who are prepared to tackle issues of race, ethnicity, and civic participation, the state of Florida needs to alter the standards in United States History to address race and racism (both individual racism and systemic racism). While teachers can use these findings to alter their preparation and teaching, it is important that the state of Florida pay attention to the needs of people of color when it comes to the *Florida Standards*.

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APPENDICES

Appendix A: Results of Standards Analysis

Abbreviation Key

Banks' (1994) Levels of Integration

Con = contributions

Add = Additive

Tra = Transformation

SA= Social Action

Topics

Fam= Famous African Americans/Contributions

Slv = slavery

Rec = Reconstruction

CW= Civil War

Seg = segregation

Col= colonialism

Rev = Revolutionary War

WW= World War

Ind = Industrial revolution

CV= Civil Rights

HR= Harlem Renaissance

Pro= Progressive Era

FL= Florida History

<u>Grade</u>	<u>Standard</u>	<u>Topic</u>	<u>Resources</u>	<u>Evidence</u>	<u>Multiple</u>	<u>Evaluative</u>	<u>Higher-order</u>	<u>Banks</u>	<u>Score</u>
K	SS.K.A.2.2	Fam	n	n	n	n	n	con.	0
1	SS.1.A.2.3	Fam	n	n	n	n	n	con	0
2	SS.2.C.2.5	Fam	y	n	n	n	y	con	1
3	SS.3.G.4.4	Fam	n	n	n	n	n	con	0
4	SS.4.A.3.5	Col	n	n	n	n	n	con	0
4	SS.4.A.5.2	Rec	n	n	y	n	n	add	1
4	SS.4.A.6.3	Fam	y	n	y	n	n	con	1
4	SS.4.A.8.1	CR	n	n	n	n	n	add	0
5	SS.5.A.3.3	Col	n	n	y	n	n	add	1
5	SS.5.A.4.5	Slv	n	n	y	n	n	add	1
5	SS.5.A.4.6	Slv	n	n	n	n	n	add	0
5	SS.5.A.6.8	Slv	n	n	n	n	n	add	0
5	SS.5.C.2.3	CR	n	n	n	n	y	add	1
7	SS.7.S.3.12	CR	y	n	n	n	y	add	1

<u>Grade</u>	<u>Standard</u>	<u>Topic</u>	<u>Resources</u>	<u>Evidence</u>	<u>Multiple</u>	<u>Evaluative</u>	<u>Higher-order</u>	<u>Banks</u>	<u>Score</u>
7	SS.7.C.3.7	Col	y	n	n	n	y	add	1
8	SS.8.A.2.7	Col	n	n	y	n	n	add	1
8	SS.8.A.3.4	Rev	n	n	y	n	n	add	1
8	SS.8.A.3.15	Rev, Slv	y	n	y	n	n	tra	1
8	SS.8.A.4.2	Slv	n	n	y	n	n	add	1
8	SS.8.A.4.3	Slv	y	n	y	n	n	tra	1
8	SS.8.A.4.4	CW, Slv	y	n	n	n	n	tra	0
8	SS.8.A.4.8	Slv	y	n	n	n	n	tra	0
8	SS.8.A.4.10	Slv	n	n	n	n	y	add	1
8	SS.8.A.4.11	Slv	y	n	n	n	n	add	0
8	SS.8.A.4.12	Hr	n	n	n	n	n	add	0
8	SS.8.A.4.17	Slv	n	n	n	n	n	add	0
8	SS.8.A.4.18	Slv	n	n	n	n	n	tra	0
8	SS.8.A.5.1	CW, Slv	y	n	n	n	n	add	0
8	SS.8.A.5.2	CW, Slv	y	n	n	n	y	add	1
8	SS.8.A.5.8	Rec	n	n	n	y	y	add	2
8	SS.8.E.2.3	Fam	n	n	y	y	y	tra	3
11	SS.912.A.2.1	CW,Slv	y	n	n	n	n	add	0
11	SS.912.A.2.2	Rec, Fam	y	n	y	y	y	tra	3
11	SS.912.A.2.3	Rec	y	n	n	n	n	add	0
11	SS.912.A.2.4	CR	y	n	y	n	y	add	2
11	SS.912.A.2.5	Seg	y	n	n	y	y	tra	2
11	SS.912.A.2.6	Rec, Seg	y	n	n	n	y	tra	1
11	SS.912.A.3.5	Fam	n	n	n	n	n	add	0
11	SS.912.A.3.12	Fam	n	n	y	n	n	add	1
11	SS.912.A.4.8	WW	n	n	y	n	n	tra	1
11	SS.912.A.4.9	WW	y	n	y	n	n	tra	1
11	SS.912.A.5.6	HR	n	n	n	n	y	tra	1

11	SS.912.A.5.7	CR	y	n	y	n	n	add	1
<u>Grade</u>	<u>Standard</u>	<u>Topic</u>	<u>Resources</u>	<u>Evidence</u>	<u>Multiple</u>	<u>Evaluative</u>	<u>Higher-order</u>	<u>Banks</u>	<u>Score</u>
11	SS.912.A.5.8	CR	y	n	y	n	n	tra	1
11	SS.912.A.5.9	CR	y	n	n	n	n	add	0
11	SS.912.A.5.10	CR	n	n	y	n	y	tra	2
11	SS.912.A.5.12	Fam,FI	n	n	n	n	n	add	0
11	SS.912.A.6.4	CR, WW	n	n	y	n	n	add	1
11	SS.912.A.7.2	CR	y	n	y	n	y	add	2
11	SS.912.A.7.5	CR	y	n	y	n	n	add	1
11	SS.912.A.7.6	CR	y	n	n	y	y	add	2
11	SS.912.A.7.7	CR	y	n	y	y	y	add	3
11	SS.912.A.7.8	CR	y	n	n	n	y	add	1

Appendix B: Racial Autobiography

I am who I am because I am not Black. I am the person I became because I am not white. My ancestors are of Irish and German descent, yet I cannot associate myself as white. I am not having an identity crisis, nor do I wish I was something I am not. I am not colorblind; I scoff at the very thought. As a matter of fact, all I see is race. Race penetrates every waking thought and every action I take. I am hyper-aware. When I hear Du Bois discuss the "twoness" of African Americans, I immediately identify. I am well aware I cannot truly know the Black experience, but I do not quite fit in with the systematic and neatly categorized notions of race. There was a time I felt my white skin betrayed me, but I have learned so much from those days. Regardless, I am viewed as white.

When I was around eight years old, I can remember that my favorite action heroes were all Black: G.I Joe's Roadblock, Thundercats' Panthro, and, of course, the A-Team's B.A. Baracus. I can't actively recall liking them due to their skin tone, but the fact that they stood out from the others struck me at an early age. I had not yet identified them as Black. I grew up with fairly progressive parents, both having partaken in the counter-culture revolution; however, the social circle of my family was considerably pale. My early life held no real encounters with Black people despite living for a portion of my life outside of Detroit, Michigan. I was even aware that my progressive mother, who had lived in Detroit as a teenager during the Civil Rights movement, had a previous marriage to a Black man that was short lived. Regardless, my contact with Black people was limited to the entertainers I encountered on film and television. Adolescence can quickly awaken the previously dormant notions of race.

My first encounter and "understanding" of race came as I entered middle school. I had lived in the North and the South and found little in the way of racial differences between the two,

but middle school was my learning ground. I was schooled in the hidden curriculum of education as I can recall that what I learned entering middle school was to resent people of color. My world was defined by music and the perceived differences in the culture and color of music. White kids listened to rock and roll (heavy metal for me) and Black kids liked that “rap stuff.” In my little ecosystem, these differences in culture became defined by race and color. Separate cliques in school meant separate seating at lunch and in class, separate physical education activities, separate lives. In those instances when the races mixed, violence usually was soon to follow. I became driven by fear and contempt for the boisterous loud-mouthed Black kids. Many of the “headbangers” (students who identified with the rock and roll and the drinking/drug lifestyle) banded together for protection. “Nigger” was a word that I wielded as both a weapon and a shield, a weapon of hate and a shield of fear. Sixth and seventh grade was a time of fear, confusion, and hatred for me. I was driven by that fear, and it caused me to do things that my family would not believe I was capable of. Whether my parents picked up on my fear and hatred or whether God sent me a messenger I still do not know, but I do know that my life dramatically changed the summer after seventh grade.

Crucial to this story is the fact that while I was growing up, my parents, thanks largely to the counterculture revolution, had developed serious drug problems. My parents divorced, and my father began to seek God – in hindsight, the church was probably a big reason for my rebellion. My father, wishing to please God, decided to take in a poor young man whose father was a drug addict, much like my recovering father had been. That summer I was introduced to Shaun, who began living at my house. Shaun was Black. As a 12-year-old boy, I was faced with race in a very real way. Despite my protests and a summer of constant bickering and fighting, Shaun entered my life. I wrestled with fears ranging from him stealing from me to sleeping with

my girlfriend. I hated his little, stupid curly hairs that got everywhere! I hated that he always smelled different! I hated that he constantly smeared cocoa butter over every inch of his body! And most of all, I hated his cocky, loud-mouthed personality, always having an opinion and voicing it loudly.

Through the pain, through the misunderstanding, through the arguments and fights, Shaun taught me; he taught me respect, love, and tolerance. By the end of the summer, he was not only my best friend, but my brother. I was forced to examine every preconceived notion of Black people I held, and I was forced to reevaluate the people with whom I surrounded myself. Shaun met many of my friends, and some learned from Shaun the same way I did. Those who didn't quickly faded from my life. Shaun entered and exited my life a few more times in middle school, but he left a huge mark on me and I was never the same.

My high school years proved to be a huge learning curve in my racial education. Shaun became a permanent part of the family and was, without a doubt, my brother. Music and the culture surrounding it were still an integral part of my personality and who I felt I was. I felt a duality in myself – the white guy who loved funky rock music and the other “darker” side that embraced the hip-hop culture. While I didn't find anything unusual about this duality, many others did. In the cliquish world of public high school, I did not fit in with either group, and I often found myself on the outside. My wardrobe and personality often mirrored my duality. I might wear a heavy metal t-shirt one day and the next day elect to wear the Cross Colours clothing line of the 1990s, which was popular with many Black youths. I even became aware of the teachings of Malcolm X and proudly wore a Malcolm X t-shirt with my jeans sporting a picture of Africa. I can recall an instance in high school when a white kid asked my Black brother, “What is wrong with that kid? Is he confused?” not realizing that Shaun was my brother.

That did not end well for that kid who received a verbal and physical beating. Shaun had to defend me on more than one occasion.

In high school, I discovered the 90s hip-hop culture which endorsed Black participation and awareness. Groups such as Public Enemy, X-Clan, and KRS-One spoke to me as I viewed the Black experience through the eyes of my brother Shaun. Discrimination and racism became real for me. In one episode, Shaun and I were thrown out of a Target store for looking suspicious, even though we asked for help at the jewelry counter three times without receiving any. I was never pulled over alone (except for one speeding ticket), yet when Shaun was with me, we would get pulled over for the slightest incident. These represent just a couple of examples of personal clashes with inequality, but I was aware of the larger problem of race in America.

Shaun was older than I was and graduated two years earlier than I did. The year he graduated, he was out of school two weeks earlier than I. During that brief period, I discovered how much my duality was not appreciated. I was jumped and beaten up by a group of students who thought my hairstyle (mohawk) was a sign of hate, despite my pleas informing them of the opposite. I had to fend for myself and did so by shedding my duality and immersing myself in “blackness.” I didn’t want to be mistaken for a racist. I had been a racist, and I wanted to separate myself from that forever. I fell into a trap; I felt Black could be portrayed by baggy pants and rap music. I began to feel that my skin had betrayed me. I became ashamed of being white. I did not want to wear the skin of oppression and wished that everyone would see me as Black. Regardless of my immaturity and ignorance, I formed my love of Black culture at this time. By the time I graduated from high school, I had read many of the classic works of Black

literature, such as *Black Boy*, *Native Son*, and *Invisible Man*. I unearthed my love of Black history and Black literature that still drives me today.

My naiveté concerning my skin color followed me through college, and I have to admit I still struggle with it today, though I embrace who I am. I have channeled my views on race and racism into my career. My life's goal is to battle racism by teaching. During my M.A. program, I participated in a Civil Rights bus tour with renowned civil rights scholar Dr. Ray Arsenault of USF St. Petersburg. I was blessed with the opportunity to meet with many of the participants of the Freedom Rides of 1961, along with many other activists who battle institutionalized racism. The stories and experiences of these amazing heroes again altered my life forever. At every stop, these champions of equality embraced us and filled our minds with their stories, some triumphant and some sad. I felt guilty and depressed at my lack of true action in combating racism. I felt like a coward hearing of their great accomplishments in the comfort of my white skin. With tears in my eyes, I pleaded with many of my heroes, "What can I do?" The answer always came back the same: Teach! Continue the stories and challenge racist thinking. I learned that the movement is not over and that I can take action.

I am where I am because I am not Black. As a middle school United States history teacher, I want to not only challenge students to address race and racism, but also help teachers to confront race and racism. While white students may not feel the sting of racism, both Black and white students have been robbed of a clear and complete picture of American history due to a racist and exclusionary historical narrative. By completing the American narrative, we can combat racism and attack the system of hegemony in America. I have often been asked, "Why do you choose to study and research Black history?" and I hope this autobiography will help to clarify my research agenda not only to others, but also to myself. I understand the complexity of

race and, as much as possible, I want to dive deeper into the murky water to grasp whatever understanding I can. I know that challenging dominant racist ideologies is an enormous task, yet I will persevere. After all, I am who I am because I am not Black!