

AUTHENTIC STORYTELLING:  
THE IMPLICATIONS FOR STUDENTS AND TEACHERS

by

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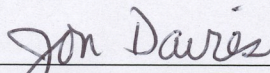
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## ABSTRACT

This study examines the implications of storytelling in the secondary classroom. The literature examines the cultural and social traditions of storytelling, as well as the implications storytelling strategies have on adolescent identity development. Specifically, the question that this paper will attempt to address is: What are the implications for teachers in using storytelling as an authentic classroom strategy? Upon investigating the tradition and progress of storytelling in the developing lives of adolescents, it can be seen that it is both a viable and relevant practice for teachers in the secondary education classroom. The findings suggest that active narrative identity development helps students connect the various developing identities across multiple domains. The conclusion recommends that more research into curriculum development with the intentional focus on student identity development be conducted.

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## CHAPTER 1: INTRODUCTION

### Introduction

Personal narrative characterizes an essential part of social communication throughout the world. Over time, English Language Arts classrooms most readily integrated the practice of storytelling into curriculum. Storytelling required students to engage in the writing process which included stages of drafting, revision and editing, and to develop a literary canon of classical and contemporary narratives. Teachers began to use texts as tools to present different social perspectives and issues of identity development for both individual characters and whole communities. To the secondary classroom, the practice of storytelling opened a channel for students to access developing dimensions of identity that formed in conjunction with their school experiences.

Storytelling functioned as both an act of creation and an act of sharing in and out of the classroom. Jerome Bruner (2004) stated, “Any story one may tell about anything is better understood by considering other possible ways in which it can be told. That must surely be true of the life stories we tell as any others” (p. 709). This quote from “Life as Narrative” provided a foundation for the importance of this exploration into narrative theory and practice.

As a reader and poet, I engage in the personal and social practices of creating and sharing narratives with family, colleagues, peers and writing communities. This practice of storytelling, creating the way I see myself through narrative and making sense of how the world sees me, adds to the dynamic vibrance of human experience everyday on this earth. If I can walk into my classroom every morning knowing that my students are

grappling as “persons in the process of defining themselves” as Darling-Hammond and Ancess refer to student identity development (as cited in Greene, 2003, p. 42) and purposefully implement a curriculum that incorporates the traditional and sustainable practice of narrative formation, my students will walk out of the room as richer people, reflective of their own life stories and the connections that give their lives context. I explore storytelling as a teaching tool to address the importance of connecting traditional practices with standard appropriate curriculum.

Narrative transforms a casual practice seen as enjoyment, as in the bedtime story (Lenters, 2007) or casual daily discourse (Norrick, 1997; Bucholtz, 1999) into a formidable, multi-dimensional voice and a legitimate practice of sustainable meaning making in a school setting. In the classroom community, narratives transmit strands of self-concept that build to form a student’s larger social identity through the reciprocal act of sharing or trading narratives.

Viewing storytelling as a reciprocal process situated it as both an active and reflective experience. In the classroom, teachers achieve active and reflective learning with strategies that tapped into student motivation, guided meaning making through memory or stories, and allowed students time and opportunity to engage in the leaning cycle as presented by Kolb (as cited in Zull, 2002). The teacher observes more information than a right or wrong answer through the process of accommodation, assimilation and equilibrium. Students’ ability to organize and reorganize information into new schemas, even when the first test fails, show their potential for growth, a willingness to communicate results with their peers, and development of social and



cultural networks that support individual and shared learning. Teachers achieve balanced learning environments by creating situations in which their students find success through comprehension and practice of new information, discovery, and investigation.

A critical look at experiences informed my responsiveness to student narrative and experience through a democratic process that gave students a voice and a place to see how their experiences fit into a larger social scheme. Teachers need criteria in order to evaluate experiences. Dewey (1938) discussed a criteria for experience when evaluating the experiences of students. The first criterion of experience stated that the student shows growth, specifically, “growing as developing, not only physically, but intellectually and morally” in a direction that is productive, creating room for further growth (Dewey, 1938 p. 36). The second criterion included a sympathetic understanding of student experiences (Dewey, 1938, p. 39). A third criterion included making sense of “*Either-Or*” scenarios. Dewey called the connection making process between past experience and new information, maturity (Dewey, 1938, p. 50). He wrote, “Persons who have some idea of the connection between the two [*Either and Or*] are those who have reached maturity” (Dewey, 1938, p. 50).

A discussion of the importance of these criteria to the individual student and to the development of the classroom community aided in understanding the motivation and exploration of storytelling as a teaching strategy. First, a set of objective criteria allowed the teacher to be a critical observer and a more capable peer. Criteria for individual student development provided an entry point for students and teachers into a reciprocal partnership. The teacher acknowledged the collective experience of the students in their

environment. Dewey wrote, “[The teacher] must, in addition, have that sympathetic understanding of individuals as individuals which gives him an idea of what is actually going on in the minds of those who are learning” (Dewey, 1938, p. 39). Using the criteria for experience, the teacher gained a view of individual student identities and also how they interact with each other.

### Rationale

This paper examined studies related to written and oral storytelling practices and their effect on adolescent identity development. Within this focus, narrative practices in and out of school expressed adolescent identity development. Studies of storytelling practices looked to factors that influenced identity development and measured effective methods. Throughout the paper, the terms storytelling and narrative were used to refer to single media and multimedia sources.

Specifically, this paper attempted to address the question: What are the implications for teachers and students in using storytelling as an authentic classroom strategy? To do this, the paper situated storytelling as a frame of cultural reference using the field work of The New Literacy theorists to ground narrative theory and practice. The paper also provided research that codified and analyzed adolescent identity development in specific identity domains including gender, sexuality, race, religion, and social status related to narrative practices in each community. The depth of research explored pertaining to culturally relevant storytelling practices and identity development connected storytelling as a teaching tool. In theory and in practice, teachers achieved effective, authentic storytelling practice by bringing awareness to the connections made between

primary, secondary and third spaces of knowledge and Discourse (Moje et al., 2004). The paper examined research of effective and authentic classroom strategies detailing methods of classroom practice as a way of connecting storytelling and identity development.

Adolescent literacy instruction through multi-modal strategies met the adolescent student's need to keep developing reading, writing and critical thinking skills beyond foundational learning. James Paul Gee (2001) wrote that, "It is necessary to start with a viewpoint on language (oral and written) itself, a viewpoint that ties language to embodied action in the material and social world" (p. 714). He explained, "Comprehension of written and verbal language is as much about experience with the worlds of school, home and work as it is about words" (p. 714). New Literacy proponents invested in bridging the worlds of literacy study and the social culture in which they took place. In light of Gee's definition of domain, storytelling became a method of shaping individual identity and a way for an individual to engage in situated participation in his or her culture.

In the classroom, students ability to make connections between their own experiences and cultures sharpened when they practiced oral and written storytelling to develop a larger social awareness. New Literacy Studies (2000) focused on how people develop social identity through their experiences with critical thinking, reading and writing.

Gee (1999) listed the movements that paralleled the New Literacy Studies. Of the narrative studies, he wrote:

The broad interdisciplinary field of narrative studies (Bruner 1986; Ricoeur 1984), which views narrative as the primary form of human understanding, has argued that people make sense of their experiences of other people and the world by emplotting them in terms of socially and culturally specific stories, stories which are supported by the social practices, rituals, texts, and other media representations of specific social groups and cultures. Narratives can, at times, e.g., in science, be transformed into and elaborated in other non-narrative genres. (Gee, 2000, p. 179)

The flexibility of the narrative to access individual identity through situated experience paralleled the needs of building critical thinkers within a society. Bruner's (2003) theory looked at narrative as a function of social organization and an individual's way of making sense of the broader social world. Storytelling practice also functioned to guide the individual to making sense of his or her world in ways that moved beyond connecting with the personal identity in order to benefit the greater culture.

The educational community acknowledges the benefits of storytelling as an educational strategy. These benefits to student learning include memory enhancement, personal connections to information, and community trust building. Narrative practice allows for individual and group identity growth. Students participate within a psychosocial moratorium of communication and trust that was essential to individual identity development. In light of the work of Gee (2001) and the New Literacy Studies (2000), creating and trading stories proved crucial for widening student's perspectives of their burgeoning identities.

Teachers focused on accessing their student's funds of knowledge understand the importance of building authentic trust in the classroom. Teachers connected with their students through participating in storytelling events (Daisey & Jose-Kampfer, 2002). Storytellers chose particular details to share with their audiences subsequently deepening the reciprocal relationships within the classroom community (Pasupahthi & Hoyt, 2009; Sturm, 2000).

The educational community evolved with the technology and resources available to their schools and students. For example, journals, dramatic interpretation, blogging and artistic expression exemplified authentic methods of engaging students with storytelling (Compton, 1997; Guzzetti & Gamboa, 2004; Hull & Katz, 2006; Shafer, 2002). By using resources that students used in other contexts, teachers created a space where students constructed meaningful learning. Teachers led by example when they accessed relevant and available technology to communicate with students and peers. Responsible storytelling transcended the common controversies surrounding their presence in the classroom.

### Controversies

Since the 1980's, storytelling has gained legitimacy as a teaching strategy across disciplines in the classroom. Two controversies surrounded storytelling in the classroom. The first questioned the authentic implementation of narrative strategy to access student funds of knowledge versus storytelling as a fanciful add-on to core curriculum. The second questioned the participation of all members of a classroom community to be involved in communication.

However, the discussion of storytelling in the classroom and specifically the secondary classroom, often diminished with inauthentic implementation. Chesin (1966) suggested, “Storytelling is often more effective if casually introduced into the schedule or used as a surprise on a dull day” (p. 214). In light of the implications for teachers and students in using storytelling as an authentic classroom strategy, classrooms that subscribed to a pre-packaged curriculum may not have the opportunities to engage in intentional narrative practice. In this case, students and teachers remained at a superficial understanding of storytelling as Chesin described.

Storytelling required appropriate definition in the classroom in order to be effective and authentic. Ineffective storytelling does not foster reciprocal relationships among the classroom community. As seen in the research, both students and teachers engaged in narrative practice for social and cultural understanding. Led by Pasupathi and Hoyt (2009), the research showed the importance of audience in creating a reciprocal storytelling transaction. Also, storytellers needed a community in which to participate from the creation, telling and listening perspectives that was responsive and honest. For example, in Cruikshank (1997) and Hull and Katz’ (2006) research, the storytellers responded differently to and adapted their stories for responsive audiences. Sturm’s (2000) research also illuminated the role of the listener in reciprocating the story transaction. The purpose and intention of storytelling creates a physiological closeness with the storyteller under certain circumstances. Storytelling is not only a way of offering recorded histories and narratives but also a way to physically bond in a community of



learners. Storytelling that proved neither purposeful nor intentional resulted in disengaging learners and rifting the community.

In addition to this controversy of appropriateness, classrooms that are focused on standards alone often exclude authentic endeavors that deviate from state mandated learning. Tatum (2008) pointed to current issues that impede meaningful student engagement with texts including age-old curriculum traditions, packaged curriculum, the absence of classroom practices that involve providing choice, exposing students to wide ranges of texts and connecting curriculum to student's out of school lives. Storytelling acts as a distraction to state mandated and pre-packaged curriculum that does not allow for authentic community or individual exploration.

In conclusion, the controversies associated with the question of storytelling's implications for teachers provided relevancy for further exploration and research. When storytelling was used as a supplement, it also became an ineffective afterthought. Authentic storytelling occurred when reciprocity reached all members of the community and when teachers purposefully implemented narrative practice into their curriculum.

#### Definitions

The paper's rationale and research discussed the concepts of authenticity and reciprocity which acted as integral to deciphering how storytelling affected identities and what it meant for teachers. Nel Noddings (2003) and Angela Valenzuela (1999) offered theoretical definitions for both. Noddings' (2003) care theory provided a framework for thinking about these concepts in relationship to burgeoning student identities. Valenzuela defined authenticity as providing two things: an opportunity to practice reciprocation, and

a commitment to individual and group dialogue. For pedagogical practice, these two aspects resonated back to the implications for teachers which supported the needs of the learner and acted as a stable participant in the community.

Noddings (2003) defined reciprocity through caring as, “not payment or reciprocity in kind but the special reciprocity that connotes completion” (p. 151). In light of storytelling, both concepts established criteria for effectiveness.

The National Council of Teachers of English [NCTE] assembled a set of resources to help educators think about literacy which went well beyond print texts, encompassed how texts are produced and how multi-modal forms of representation conveyed meaning. "NCTE is taking the lead in defining how emergent technologies are used to teach language, literacies and critical thinking skills as well as how ethical considerations can guide the use of various technologies" (NCTE, 2009). In this paper, literacy took the form of a variety of media sources such as print, digital, traditional or in-school methods.

Pasupathi and Hoyt (2009) defined identity development in adolescence and early adulthood as follows:

Erikson and Erikson (1997) originally defined ego identity as entailing a sense of uniqueness or individuality, an emerging commitment to a place in society, and a sense of continuity over time...Research in this arena suggested that identity development in terms of exploring alternate identities and committing to some rather than others is a nonlinear process that appears to occur primarily in late adolescence and early adulthood (Constantinople, 1969; Meilman, 1979; Waterman, 1982). Over adolescence and early adulthood, self-descriptions

become increasingly multifaceted and complex, and changes in content of self-descriptions also occur into early adulthood (Dusek & McIntyre, 2003; Harter, 1998; Sutin & Robins, 2005). (p. 558)

Several of the studies in chapter three directly relate identity development to the participants connection to a larger sense of his or her place in the world (Brooks, 2006; Bucholtz, 1997; Butler, 2008; Compton, 1997; Daisey & Kampfner, 2002; Denner, Werner, Bean & Campe, 2005; Guzzetti & Gamboa, 2004; Sarroub, 2002).

Cole et al. (2001) defined self-concept as:

the development of competency beliefs during middle childhood and early adolescence. Most self-theorists describe self-perceived competencies as complex, relatively stable personal characteristics (for reviews, see Demo & Savin-Williams, 1992; Rosenberg, 1986). Self-competence beliefs constitute fundamental components of the child's self-concept that underlie the construction of self-esteem (Harter, 1990, 1998). These beliefs, which are reflections of the child's actual abilities and internalizations of the feedback obtained from significant others (Cooley, 1902; Mead, 1934), become self-defining characteristics that organize self-information (Rogers, Kuiper & Kirker, 1977), moderate effort and motivation (Bandura, 1986), and mediate various emotional outcomes (Cole, 1990; Hammen & Zupan, 1984; Kuiper & Derry, 1982; Segal, 1988). (p. 1723)

Self-concept of participants in the studies presented in chapter three is measured using both qualitative and quantitative research methods. Overall, identity development is the

primary aspect of self-development whereas self-concept development is a secondary factor in relating self-development to a narrative identity.

Narrative identity and narrative called for specific clarification, as the terms appeared often in several studies:

Although all stories must provide an account of what happened--the setting and actions that occurred--each storyteller must have a unique sense of how the actions were connected, which were important, and what the broader implications and associations of the experience may entail. These interpretive, meaning-laden features of a narrative render a set of facts uniquely reflective of the individual whose story they compose, and it is these features that both reflect and construct narrative identity. (Pasupathi & Hoyt, 2009, p. 559)

With a working definition of narrative identity, narrative can be defined as the setting and sequence of events or actions that occurred as the storyteller recounts at any given time (Bruner, 2004).

Texts presented as representations of storytelling or narrative took different forms in each study. Texts included written, oral, digital and multimedia incarnations. The variance in texts served to compare the broader category of text to their role in identity development and strategy implementation. In broader terms, Abrahamson (1998) stated, "The text is the meaning brought to a form of communication and how something gets to be a text is through a four step paradigm: event, experience, meaning and text (Odermann, 1990)" (p. 441).

## Limitations

The research allowed for the inclusion of studies that involved participants younger and older than the commonly defined age range of adolescence, 13 to 20. These studies aided in understanding the developments of storytelling as cultural practice that influence the particular developments that occurred during adolescence.

Although much of the research pertained to the English Language Arts classroom, some in-school and out-of-school studies accessed student's funds of knowledge and experiences from different academic and non-academic contexts. This variance supported the complete review of literature because the fundamental idea behind narrative practice concluded that implementation exceeded binary methods. The range and variance of examples spoke directly to the re-creative and cyclical combining and re-combining of stories (Bruner, 2004; Moje et al., 2004)

The depth and variation of the traditional and cultural history of storytelling uniquely situated it in place and time. Chapter two focused on the historical representations of storytelling and narrative theory in the public school classroom.

## Summary

Chapter one introduced texts as tools for fostering authentic classroom community. The main objective of the paper asked: What are the implications for teachers and students in using storytelling as an authentic classroom strategy? The framework for chapter one outlined storytelling as an opportunity to engage students in active and reflective practices of the learning cycle and utilize Dewey's (1938) criteria for experience to access student identities. The rationale stated that storytelling acted as a

sociocultural practice grounded in New Literacy Study theory. The question related to both personal implications for teaching and for the larger educational community. The controversies focused on storytelling as an add-on in the classroom and using storytelling appropriately in the classroom. The limitations of the paper included: looking at primarily adolescent identity development research, storytelling as an inclusive interdisciplinary strategy, and defining storytelling in terms of current practices.

The key terms defined in chapter one included the variety of texts presented in the research such as print, digital, oral and multi-modal media sources. Pasupathi and Hoyt (2009) defined identity development in adolescence and early adulthood as a connection to a larger purpose in the world. Cole et al. (2001) defined self-concept as the development of competency beliefs that are relatively stable. Bruner (2004) defined narrative identity as the setting and sequence of events or actions that occurred as the storyteller recounts at any given time.

Chapter two outlines the practice of storytelling as a communicative tool and its uses in the secondary classroom. Chapter two discusses the origins of narrative to situate it as a sociocultural practice. It also examines the dynamics of storytelling in order to understand the active and reflective aspects of the practice. Storytelling in the classroom focuses on different perspectives of the uses of narrative in the past and present contexts.



## CHAPTER 2: HISTORY

### Introduction

This paper views storytelling as a culturally situated practice that operates under many names and traditions throughout global cultures. Chapter one established the paper's question: What are the implications for teachers and students in using storytelling as an authentic classroom strategy? It examined the rationale for exploring storytelling as a way for students and teachers to create a reciprocal learning relationship and the controversies involved in the authentic use of narrative practice in the classroom. The previous chapter defined narrative and narrative identity, differentiated between self-concept and identity, and refined key aspects of adolescent identity development.

Chapter two discusses the two distinct features present in a storytelling practice included: the action and transfer of the story and the telling (National Storytelling Network, 2009). To situate the paper's question in a current, relevant pedagogy, Chapter two explains the contexts and uses of storytelling in the secondary classroom. This section also discusses the integral attention from the educational community to adolescent identity development and what this has meant for the inclusion of multi-modal literacy practices into the secondary classroom.

### Storytelling as Sociocultural Practice

The paper is concerned with the practice and culture of storytelling. The discussion of the historical relevance of this question begins by summarizing the path of storytelling through history and concludes with explaining the elements of storytelling that compose the cycle of shared experience.

Craig Eilert Abrahamson (1998) summarized the origins of storytelling through ancient and modern times. He stated that prior to the advent of writing, storytelling was the only tool available for individuals to preserve and share their heritage within their communities. Stories functioned to explain life events, preserve and record history, but also ensured the continuity of experiences across generations. Civilizations survived because of traditional storytelling practices.

Abrahamson (1998) continued to detail specific stories and communities of storytelling practice:

The earliest reference to storytelling dates to to 4000 B.C. and the Egyptian tales entitled 'The Tales of the Magicians' (Sawyer, 1942). Stories were also utilized by the Romans, as well as the Gypsies, whose nomadic existence carried the tales far and wide. During the Medieval period, stories were related by troubadours who were welcomed in the courts and were in great demand at inns, where storytelling was used as a means of bringing together the lives of people, thus creating a sense of community and shared understanding. After the invention of the printing press in 1450, stories became more available in print. In the 19th century, Jakob and Wilhelm Grimm collected folk stories, researching ancient manuscripts and gathering stories from peasant storytellers. Followers of this tradition included Peter Christian Asbjornsen, Jorgen Moe, Joseph Jacobs, Andrew Lang, and Hans Christian Andersen (Baker, 1979). Kieran Egan (1989) points to the power of storytelling as the link to more powerful learning, placing it within the historical

of oral cultures who couldn't write, but who could remember and repeat their stories. (p. 440)

Storytelling has two distinct actions. The first is the creation of the story (Bruner, 2004; Cruikshank, 1997; Shafer, 2002). This occurs through a shaping, collection and interpretation of images or events. The experience of story creation may be an individual or collective narrative, which allows both individuals a unique account of events and variation between community understanding. For example, an mother's perspective shapes her account of yesterday's events. Her family's account of yesterday's events differ because of their unique experiences and interpretations of those experiences, even as we share certain images and events as a community. A story may develop internally or externally depending upon the method of communication chosen to express it. A story has the potential to remain dormant or undiscovered until it is realized through reflective thinking (Bruner, 2004).

The method of communication is the second part, the telling. Telling manifests as the active process of communicating the story. The purpose of a community or individual becomes expressed through the telling (Wells, 2000). The individual identities are recorded and impressed to actively engage an audience, whether the audience is the self or another, creating a narrative to reflect upon.

The transfer of the story can occur internally or externally. The active internalization of a story creates in a person an awareness of his or her own identity. The reaction that a person received from telling a story to others allows an opportunity for

him or her to develop a more concrete vision of self-concept and social identity (Bruner, 2004).

The story transaction requires a teller and an audience. In light of thinking about storytelling as an authentic community practice, the audience becomes an integral part of the story. As seen in the research of Pasupathi and Hoyt (2009), Blum-Kulka (2003), Sturm (2000), Cruikshank (2000) and Norrick(1997), interacting with the story as audience and contributor build different participatory roles and psychosocial moratoriums for students to grow their identities.

### Storytelling in the Classroom

The practice of storytelling is always evolving which has proved complicated and also highly effective for students and educators. Mary Frothingham Prichard (1915) speculated about the future of storytelling practice out of concern for her discipline and the imagination of her students in Germantown, PA, 1915. She wrote:

Is the story of the future, we are most tempted to ask, to be an appeal to the eye alone and not to the eye and ear working in harmony? [We] wonder whether the coming generations will lose that delight in melodious and fit expression that forms so much of the charm of conversation as well as of literature. They will lose, we are certain, something very precious if they do not have in their stories the subtle interpretation of the emotions that the voice alone can give. (Prichard, 1915, p. 191)

Prichard feared that her discipline and her own social purpose might become obsolete with advancements in the way the story is told and perceived. Most fascinating is her

certainty that her student's interpretations of stories relied completely on the harmony of senses, something that movies could not fulfill. But Prichard's motive for self-preservation of the story and of how she would teach her students shed light on early implications of storytelling for her students. Her essay peered into a universal conundrum: tradition and progress. Theoretically, this exemplifies what John Dewey called the experiential continuum. Dewey argued for a balance of old and new ideas and a critical evaluation of experience in order to create a Progressive system of schooling. A balance in education comes from the modification of "Either-Or's" (Dewey, 1938, p.21). Neither traditional schooling nor progressive schooling can restructure without evaluating past institutional structures to inform the future.

Current research into the New Literacy Studies showed that historical assumptions of literate societies are dependent upon social context. "It is a rather naive view to assume that literate societies are necessarily less susceptible to the limitations on critical thinking produced by concentrated propaganda and limited access to contrary reading material and discussion" (Stephens, 2000, p. 13). When educators looked at the development of literacy through the communication of organized language, storytelling lie at the heart of developing individual and community social consciousness. Storytelling connected communities to the past, present and future because of its organic process of action and reflection,

Gerald Chesin (1966) described the distinction between storytelling and storyreading. Chesin argued:

The main difference between the telling and reading a story is that the teller is free; the reader is bound. Another difference between telling and reading a story is the personal element that the teller adds to a story that is told. When you make a story your own and tell it, the listener gets the story, plus your appreciation of it. There is a filtering of personality in telling a story. This gives storytelling an intimacy or personal quality, which is especially important to young children. Wanting to be a part of an experience is a very natural thing. (p. 212)

Comfort, intimacy and community are key characteristics of why people engage in storytelling and narrative practices.

Abrahamson (1998) situated storytelling in the educational context as being the “foundation of the teaching profession. Storytelling in higher education enhances students’ opportunities to engage in cooperative inquiry. In fact, storytelling occurs naturally within the classroom as students relate their own life experiences with one another and the instructor” (p. 446). He continued by stating:

Instructors of higher education often have feelings of ambivalence about incorporating storytelling into their lectures and teaching methods because they feel it is taking away from the actual delivery of factual course content (Willis, 1992). Some individuals mistake the contributions of storytelling as embellishment, not substance (White, 1978). Paul Ricoeur (1984) emphasized that the ultimate source of the power of narrative is its ability to make the human experience of time comprehensible and, to a degree, bearable. In Ricoeur’s view,



storytelling looks in two directions--in the direction of the events described and in the direction of the listener or reader following the story. (p. 446)

These conflicting views of storytelling provide the basis for the current and future research in integrating narrative practice as a progressive and authentic teaching method, as opposed to a spice to be used to liven learning up, or as a convention of only traditional practices.

### Theoretical Background

Narrative theory and sociocultural storytelling practices grounded the theoretical framework in the work of psychologist Jerome Bruner (2004) and cultural anthropologist Barbara Rogoff (2003). Bruner's narrative theory provided the conceptual placement for storytelling as a legitimate classroom practice. Rogoff's research in multicultural narrative practice situated the question's relevancy in the global paradigm. Luis Moll and Norma Gonzalez' (2001) definitions of student experience and funds of knowledge, and James Paul Gee's (2001) research into Discourse practice also situated the question's importance in the larger educational community. Nel Noddings (2003) and Angela Valenzuela (1999) provided the theoretical background for understanding the role of authenticity and reciprocity that narrative brings to individual and community identities.

Bruner (2004) described the creation and telling of narrative as reflexive and problematic. It reflects the process of identity development that adolescent's are experiencing. Bruner wrote:

There is no such thing psychologically as "life itself." At very least, it is a selective achievement of memory recall; beyond that, recounting one's life is an

interpretive feat. Philosophically speaking, it is hard to imagine being a naive realist about "life itself." The story of one's own life is, of course, a privileged but troubled narrative in the sense that it is reflexive: the narrator and the central figure in the narrative are the same. This reflexivity creates dilemmas. The critic Paul de Man speaks of the "defacement" imposed by turning around on oneself to create, as he puts it, "a monument" (de Man, 1984: 84). Another critic comments on the autobiographical narrator's irresistible error in accounting for his acts in terms of intentions when, in fact, they might have been quite otherwise determined. In any case, the reflexivity of self-narrative poses problems of a deep and serious order—problems beyond those of verification, beyond the issue of indeterminacy (that the very telling of the self-story distorts what we have in mind to tell), beyond "rationalization." The whole enterprise seems a most shaky one, and some critics, like Louis Renza, even think it is impossible, "an endless prelude" (Renza, 1980). (p. 893)

This passage reflected narrative theory and the inability to pin down one account of one's life. It is the interpretation and re-interpretation of identity and how it played out in a specific context that creates a narrative. Narrative theory expresses storytelling as a complex and ever-evolving process which must be both active and reflective in nature.

Researchers Luis Moll and Norma Gonzalez (2001) demonstrated the benefits of actively seeking information about student's worlds and lives within cultural contexts. By accessing student's funds of knowledge, teachers can better understand their stories in progress. Sarah McCarthy added, "writing about their personal experiences can help

students to see literacy as a powerful tool to which they can connect their lives and understand the potential of literacy beyond the classroom” (as cited in Guzzetti & Gamboa, 2004, p. 433).

Cultural anthropologist Barbara Rogoff (2003) discussed differences among cultural values of schooling and narrative practice across cultural settings. She wrote:

A focus on literacy or on the discourse styles promoted in schools may not hold such importance in some cultural settings, where it may be more important for young children to learn to attend to the nuances of weather patterns, or of social cues of people around them, to use words to joust, or to understand the relation between human and supernatural events. (p. 22)

She continued to detail multicultural examples of narrative structure. For instance, Japanese narrative structure often reflects a three-part scheme resembling the traditional poetry form of haiku. Succinct storytelling is valued over elaborate accounts of experiences, as European American narrative structure proves to value the latter. Rogoff continued, “Distinct narrative structures may contribute to habits of thought that relate to such cognitive domains as how one examines evidence to support a claim and how one specifies ideas to oneself and others” (p.269). Rogoff provided a cultural perspective for narrative practice.

Aspects of Noddings’ (2003) care theory illuminated the reciprocity involved in authentic community practices. Since authentic community building and accessing individual student funds of knowledge were implications of effective narrative practice, understanding the theoretical perspective of reciprocal student-teacher transactions.

Noddings spoke to the role of a reciprocal relationship as a caring relationship, in its most basic form, a connection or encounter between two human beings. Both parties must contribute to it in characteristic ways for the relationship to be authentic and acknowledged by all parties (Noddings, 1992). Storytelling as an authentic learning strategy must also be received in this way by students and teachers. Storytelling requires a level of intimacy that must be reciprocated between teller and audience in order to accurately and appropriately relate burgeoning identities to the community as a whole.

Valenzuela (1997) described authentic relationships as sustained reciprocal relationships between teachers and students. Authentic storytelling as a classroom practice engages this relationship and added the criteria of intentional practice. In order for the community to regard the practice of storytelling with validity, it must be practiced in a sustainable, purposeful way.

### Summary

The historical framework of narrative practice and storytelling in the public school is dynamic and conflicting. Storytelling's sociocultural origins lent it to transition logically into educational institutions as both a motivational incentive and a way for students and teachers to engage in authentic caring relationships. Educators have used narrative practice as a way to connect student's personal experiences to new, complex or memorable information.

In light of understanding the transaction of storytelling, each action was separated and explained singularly. Together, the storytelling transaction created active and reflective learning opportunities for participants, an opportunity to experience more than

one role (creator/writer, teller, audience) and provided a place for students to explore their self-perception.

Bruner (2004) provided the theoretical context for narrative theory and situated the concept among the New Literacy theorists. Rogoff (2003) situated storytelling as a sociocultural practice. Moll and Gonzalez (2001) defined the value of funds of knowledge. Noddings (1992; 2003) and Valenzuela (1999) describe authentic relationships based on reciprocity, criteria necessary for building a community where students can participate in authentic narrative practice.

The degree of relevancy that storytelling has received by theorists and educators across time and culture provide a neutral stance by which to take a critical look at the research. The research and findings presented in chapters three and four suggest qualitative and quantitative methods for concretizing the issue of storytelling as a legitimate practice in the secondary classroom.

## CHAPTER 3: CRITICAL REVIEW OF THE RESEARCH LITERATURE

### Introduction

Chapter one presented the notion that storytelling affected community cohesion in the classroom. When considering the learning cycle, storytelling accomplished engagement of both active and reflective learning, reciprocal communication, and provided an authentic platform on which students and teachers can access burgeoning identities. It examined the use of authentic narrative practice, controversies to it, and how teachers storytelling creates a new domain for students to bridge their developing in school and out of school identities.

Chapter two presented the sociocultural origins of storytelling as a traditional practice. It examined historical perspectives of storytelling's implications for teachers in the classroom and how the practice met with both fear and lightness. It reviewed the theoretical basis for the research and discussed narrative theory (Bruner, 2000), sociocultural narrative traditions (Rogoff, 2003), funds of knowledge (Moll, Amanti, Neff & Gonzalez, 2001), reciprocity (Noddings, 2003; 1992) and authentic care (Noddings, 1992; Valenzuela, 1999).

Chapter three reviews the literature about authentic storytelling. The research presented in this chapter is organized into four sections: storytelling as traditional cultural practice, situating identity development, detailing specific identities and storytelling as teaching strategy. The research is reviewed to examine what the implications are for teachers who engage in authentic narrative practices.



## Storytelling as Traditional Cultural Practice

The research studied to inform modern storytelling practice and theory began with attending to traditional storytelling practices that have shaped communities past and present. The following studies are rooted in anthropological research using qualitative research methods to measure interpersonal responses of participants while keeping the integrity of the nature of relationships and conditions of culture to narrative. The work of Stephens (2000), Cruikshank (1997), Sturm (2000), and Norrick (1997) are paired together to situate traditional cultural narrative practice in workable terms. To build a case for storytelling practices in mainstream curriculum, it is important to understand the implications for storytelling practices in traditional cultural practice.

The New Literacy Studies were a natural entry point, as the research and theory of Street, Ong, McCabe, Gee, Barton, Scribner and Cole (as cited in Stephens, 2000) engaged in culturally responsive research with discourse communities. Without overwhelming the body of research literature with foundational theoretical studies, Stephen's (2000) meta-analysis compared and introduced outstanding ideas and debates in the New Literacy Studies theory which appear frequently as framework for storytelling and narrative research.

Cruikshank (1997), Sturm (2000) and Norrick (1997) each provided insights into traditional cultural storytelling practices that occurred in out of school domains. All three researchers attended to the two-part nature of storytelling--the creation of the story and the relationship of the storyteller and audience. In each domain--the Yukon International Storytelling Festival, organized storytelling events in the US, and casual familial

practices of US families--the researchers documented the experience of speakers and audience members.

Stephens (2000) examined ideas critical to the 'New Literacy Studies', including Street's critique of the autonomous model of literacy. She re-examined and contrasted the work of Scribner and Cole's idea that literacy and cognition are unrelated, and Gee's critiques on linguistic perspectives.

In consideration that educational theory concerned identification and of educational problems and values, Stephens (2000) proposed an approach to literacy for education. Looking at language independently of social context can have value at particular stages in the development of a literacy program. Historical assumptions of literate societies are dependent upon social context (p. 21). The literacy for education view would recognize the value of both the distancing mode of linguistics, and other academic disciplines with an interest in language development, as well as the practical action-oriented decision making required by the teacher.

This study reviewed pertinent literature that contributed to the New Literacy conversation over a 23 year period (1977 to 2000). This meta-analysis compared the definitions of New Literacy Studies and its origins and arguments. This analysis provided a three-sided view of the arguments and advocates surrounding New Literacy Studies.

The study also offered a new perspective as to the approach to teaching literacy for education. Stephens (2000) suggested an argument for evaluative judgement within a professional educational discourse about literacy. This view challenged the binary research of each theorist by offering a combining approach that would recognize "the

linguistic imprecision” of established New Literacy theorists by including descriptive, non-evaluative methods in the language arts classroom. The collection of theoretical data was able to be referenced and the transferability of the reviews are relevant to orienting the case studies that discuss a narrative literacy used in the classroom today.

Cruikshank (1997) wrote:

The question that interests me centers on issues recently raised by Fred Myers (1994), who suggests that public performances of indigenous culture should be understood as tangible forms of social action rather than as texts or representations standing outside the real activity of participants (p. 56)

The researcher focused on the interconnectivity of storytelling, in particular to indigenous cultures presenting their stories at the Yukon International Storytelling Festival.

Cruikshank (1997) detailed her methodology as follows:

In the following pages, I discuss how this process [of public storytelling to defend sociocultural autonomy] unfolds at the Yukon International Storytelling Festival, where I have been a participant for several years. The analysis is based on my continuing research documenting oral tradition with Yukon Athapaskan (Dan) and Tlingit elders since the 1970s, regular attendance to the festival from 1989 until 1994, participation as an instructor at a festival sponsored elderhostel in 1993, and discussions with performers, festival organizers, and audience members in 1992, 1993, and 1994. After providing some background, I summarize four performances by elders from Alaska, northern British Columbia, and the Yukon at the 1993 and 1994 festivals, commenting on how each frames

issues of identity. These performances were selected because I have talked with the narrators and have seen each of them perform on a number of occasions during the last two decades. I suggest that each speaker structures his or her narrative to convey themes of identity by linking social institutions, land, and social history. (p. 58)

The author situated the communities need for storytelling: “Public storytelling in the Yukon occurs in context where indigenous peoples are struggling to defend their autonomy” (Cruikshank, 1997, p. 58).

The study structured its theoretical framework from the work of Mikhail Bakhtin, Walter Benjamin and Harold Innis. These theorists:

asked thoughtful questions about the relationship between storytelling, cultural translation, and social action. Each was concerned about the role of oral storytelling in human history, yet each based research on ancient and medieval texts rather than on exposure to practicing storytellers. The relevant intersection lies in their shared commitment to the potential of oral storytelling and our opportunity to investigate ethnographically what this may mean now, when many indigenous people are so vigorously asserting the importance of the story to memory. (Cruikshank, 1997, p. 57)

Cruikshank (1997) documented her ongoing research of the Yukon Athapaskan and Tlingit people as a source for analysis of four storytellers’ presentations at the Yukon International Storytelling Festival. The interpretations and explanations of the case study participants took into account not only the story and storytellers themselves, but also the

audience and contexts of the performance that affected the reception of the story and decisions of the storyteller.

The author also gave a brief history of the festival and its gathering momentum of international interest. She described the audience compositions as well to shed light on the range of backgrounds that the storytellers had to work with (Cruikshank, 1997).

Five storytellers at the 1993 and 1994 Yukon International Storytelling Festival, Austin Hammond, Roddy and Bessie Blackjack, Elizabeth Nyman and Jessie Scarf, were the main participants of the study (Cruikshank, 1997).

Austin Hammond, senior elder of the Lukaax.adi Tligit clan told stories using artifacts of his elders. His message embraced the importance of passing on stories orally and that the responsibility lies with each of us to tell those stories (Cruikshank, 1997).

Roddy and Bessie Blackjack from the central Yukon Territory framed connections between story and place. The pair presented stories also with both a masculine and feminine perspective, one story about a murder-suicide, receiving mixed acceptance in a setting where sex and violence are usually censored for younger festival goers (Cruikshank, 1997).

Elizabeth Nyman, a Tlingit elder from Atlin in northern British Columbia, spoke of landscape features on Taku river and how those stories connect her clan to the land (Cruikshank, 1997).

Jessie Scarf, an elder of Whitehorse, gave an oral history, using research and documentation about how her clan was viewed and treated by Bureau of Indian Affairs since 1915. Her performance was met with resistance, as many audience members felt it

was too political for a storytelling festival. Cruikshank (1997) wrote, “superficially, a fourth example departs strikingly from the indirect storytelling styles of the [other participants]” (62).

Cruikshank posited, “Indigenous storytelling assumes a relationship between speaker and listener” (Cruikshank, 1997, p. 59).

By the very act of telling stories, narrators explore how their meanings work: by listening, audiences can think about how those meanings apply to their own lives. Stories allow listeners to embellish events, to reinterpret them, to mull over what they hear, and to learn something new each time, providing raw material for developing philosophy (Benjamin 1968; Stamps 1995:23-40). Once interactive storytelling is replaced by mechanical communication, he alleged, human experience becomes devalued” (Cruikshank, 1997, p. 64)

Storytelling acted as communication-based social action:

Performances by these storytellers make it clear that they do not necessarily speak with one voice, that they do not consider themselves victims, and their traditions while actively mobilized in intercultural transactions--are not invented except insofar as cultural understandings are always creatively interpreted” (Cruikshank, 1997, p. 65)

This study showed the social and traditional bridge that storytelling can access. It also looked critically at presentation methods and the role of the audience in understanding the transfer of information.

Concerns with the research design centered around bias. The author did not pose bias checks. Her immersion and study of the subject made her both a valuable resource and a potential source of bias.

The study found that the act of storytelling affects both the teller and the listener. Through exploring stories as Austin Hammond presented, the message translated to individual student responsibility to the larger community. Each student had a responsibility to pass on narratives for the sake of the culture and the connection to the rest of the world. It also verified that storytelling is not without research as Jessie Scarff presented in her performance. Her use of archival evidence gave another view of how story can be informed.

The author had a long connection to the festival and its workings, had spoken with each storyteller and had been immersed in indigenous narrative culture for decades. Her knowledge of the subject made her both a credible, yet biased resource.

Sturm (2000) addressed the experience of people who listen to stories, with particular attention to the trancelike quality of that experience, in his audience centered study. Interviews and observations at organized storytelling events provided the data, which was analyzed for content and theme.

Sturm (2000) rooted the study's rationale in Charles T. Tart's (1975) systems theory to explore states of consciousness. Data collection occurred at eight different storytelling events in the midwest. Sturm asked interviewees open-ended questions and intended to elicit a rich response of the listener's perceptions of the storytelling

experience. Sturm described possible fears he had about researching in this way, providing a credibility checkpoint into his thinking about the research.

The participants included twenty-two listeners from eight events. They were interviewed immediately following a storytelling performance.

The results showed that people in the act of listening to stories often enter a qualitatively different state of consciousness.

Six characteristics emerged from the data: story and experience realism, lack of awareness of surroundings, engaged receptive channels (visual, auditory, kinesthetic and emotional), lack or loss of control of the process, “placeness”, and time distortion.

A listener’s experience can be influenced by storytelling style, activation of listener’s memories, sense of comfort and safety, story content, storyteller’s ability, storyteller’s involvement, rhythm, and the listener’s expectations being met. Distractions will also influence the storylistener’s likelihood of reaching a trancelike state.

Sturm (2000) formulated the influences upon a listener’s experience of storytelling. The study proposed a theory for further investigation.

Sturm (2000) found that the act of storytelling required an audience. That audience, part of the community, experienced a physiological closeness to the storyteller under certain circumstances. Storytelling was not only a way of offering recorded histories and narratives but also a way to physically bond in a community of learners. The descriptions of the experiences could have been exaggerated or false. The lack of physiological evidence made the statements hard to accept without quantitative data..



Norrick (1997) sought to show that the retelling of familiar stories has at least three functions: (a) fostering group rapport, (b) ratifying group membership, and (c) conveying group values (p. 199).

The qualitative research looked for structural markers of retold tales, as well as the group dynamics and functions of retelling. All conversations were audiotaped and transcribed by Norrick (1997) and his students at Northern Illinois University. Pieces of conversations were presented and analyzed within the study to illustrate the three functions of co-narrated story retellings.

Norrick (1997) hypothesized that the tellability of familiar stories hinged not on their content, but on the dynamics of the narrative event itself. He defined the theoretical framework as follows, “In this investigation I follow Bauman 1986 and Blum-Kulka 1993 in clearly distinguishing the story from the performance, or the narrative text from the narrative event--as well as separating the story from the past event narrated” (Norrick, 1997, p. 201).

The first exchange that Norrick (1997) illustrated how in conversational practice, frequent retelling of familiar stories attempted to rehearse the plot of a book, play, or film. The second exchange that Norrick presented illustrated how a retelling of a story may change shape when told by one member of a family to others and then again with the originators of the shared story experience. The third exchange that Norrick presented illustrated the same devices characterizing the documented exchange as a recollection of shared past experience. Markers that qualify this exchange included co-telling, explicitly seeking testimony from other members, checking details and calibrating the accounts of

the shared experience. The fourth exchange was a more narrowly familial story, demonstrating how group dynamics shifted with the introduction of new group member. This exchange showed how one member of the group can monopolize or exclude another based on choice of story re-telling and participatory events. The fifth exchange illustrated narration to convey shared values. Both Sherry and Claire were eager to contribute to the shared experience of the stories being told at the family dinner table. The sixth exchange folded Sherry's "outsider" status to an "insider" status, as she became the focal character of the new exchange after showing her eagerness to participate in the earlier exchange.

The findings of the first exchange illustrated conversational rapport and the joint design of common experience. Norrick (1997) wrote:

As Frank and Ned conspire to relate scenes from a movie which both have seen in the past (though Frank has seen it again more recently), experiences which had been A-events for both separately now combine into an A-B event for the two of them. They agree on what scene to relate, and they effectively negotiate its telling. Their rapid-fire turn exchanges and overlap attest to their high level of involvement. Each laughs about the way the other dramatizes events and finally about their joint performance overall. So they succeed in making their separate past experiences into a common experience, which represents a fundamental mechanism of rapport through talk. (p. 205)

The findings of the second exchange illustrated typical features found of collaboratively constructed family stories. The significant markers included presuppositions that other members already knew the story, there is substantial co-telling

participation from all members, and there is discrepancy in detail in the retelling (Norrick, 1997).

The findings of the third exchange established that the story provided context for group membership and participation. The markers of group co-telling also introduced a component of “the bid for power”. This exchange could not conclude without accepted verification of details and aligning points of the story (Norrick, 1997).

The fourth exchange showed that only two of the four participants were involved in co-telling the story. The new contributing member of the group was able to both introduce the exchange and “shepherd” the story through to the end. This exchange showed that even though there was not a final coda, or express agreement on the point of the story, collaborative storytelling served to ratify group membership and modulate rapport (Norrick, 1997).

The fifth exchange showed Sherry, who eagerly sought to gain increased acceptance into the family discussion, taking risks to align her own familial stories with the story matriarch Lydia was telling in her A-story event (Norrick, 1997).

Findings from the sixth exchange showed the presence of A-events, the story about Sherry’s frugality, told vicariously through another group member as an F-event, marked by Lydia’s telling of the story.

This study of twice-told tales sheds an important perspective on sharing stories for more than information and problem-solving. The social aspects of storytelling provided distinct characteristics from that of strictly informational exchanges. Norrick’s (1997) examples illustrated the main functional points of co-telling and retelling stories. Norrick

could have used a larger sample size, however the smaller, more intimate participant pool seems consistent with other qualitative studies following intimate family relationships and narration/co-narration.

Stephens (2000), Cruikshank (1997), Sturm (2000), and Norrick (1997) provided a foundational view of some uses of traditional storytelling practices. Together, they center the question, what does narrative practice mean for different cultures and diverse audiences? The New Literacy Study meta-analysis compared Cole and Scribner's research of the Vai people of Liberia as a culturally unschooled literate people to Gee's research in non-standard speech communities. This comparison put into perspective that neither culture nor linguistic education is singular or even correct. The purposes of narrative practice had specific benefits and limitations in every community.

As seen in Cruikshank's (1997) research, the tribal storytellers use the festival to create community and bring an audience together for a social purpose. Each teller, although from a different tribe with a different concern or message, completed the social action of cultural preservation through communicating with an audience in an intimate setting. Cruikshank proved to be a reliable, yet potentially biased researcher, simply because of her investment and relationship with the participants. This does not cloud the findings, however, that relate to the two-part process of storytelling and audience empathy.

Sturm's (2000) research into the storytrance phenomena also focused on the audience's experience of receiving a story. Although the qualitative study lacked substantial biological evidence, the narrative interviews from the participants helped

Sturm establish criteria for further research. From the interviews, patterns showed that connection and distraction occurred between tellers and participants as variables of rhythm, pace, physical visual, story description and duration changed through the action of the telling and receiving. The pattern that emerged with other studies was the active participation in storytelling and listening events. The reciprocal process of giving and receiving effected community perception of connection.

The final studies in this section situated sociocultural storytelling as a family event rather than a larger community event. This micro look at narration and co-narration codified specific narrative events through the course of case study dialogue. The findings supported Norrick's (1997) purpose for the study, that retelling familiar stories fostered group rapport, ratified group membership, and conveyed group values. Additionally, the findings were generalizable to the other studies of traditional cultural narrative practice presented.

Traditional cultural narrative practice focused on individuals as part of a group, inherently moving in an inductive structure. The narrative practice provided a common point of membership to participants, and a common point of study for theorists. The following section is a deductive construction of how the greater group membership shapes individual identity.

### Situating Narrative Identity Development

The study of storytelling as a secondary classroom strategy for heightening individual student awareness of their own unique identity development required information on identity formation and narrative practice. Cole et al. (2001), Bruner

(2004), Moje et al. (2004), Stevens et al. (2007) documented as situating identity development include research on what constitutes adolescent identity development, how the role of the receiver of a narrative shapes the speaker's self-concept, how adolescents navigate their funds of knowledge and Discourses between home with school. and the foundational work into the New Literacy Studies' Narrative Theory research presented by Jerome Bruner (2004).

These studies were paired together because they provide a complete foundation for entering into research that details specific identities. The focus of research on identity with a broad look at identity and narrative practice and becomes more refined to pinpoint different ways participants are understanding themselves.

Cole, et. al (2001) studied the five dimensions of self-concept in order to evaluate the maturation of child and adolescent identity domains. Participants were evaluated every six months, and the pool spanned grades 3 through 11. Domains of self-concept included academic competence, physical appearance, behavioral conduct, social acceptance and sports competence.

The study followed two cohorts of children, the first beginning in third grade and the second beginning in sixth grade. At the end of the study, the younger cohort was in 8th grade and the the older cohort was in 11th grade. The study observed students transitions over a five year period in this cohort sequential longitudinal method. Data was gathered from each cohort 12 times during the study. There were 938 participants in cohort 1 and 984 participants in cohort 2. Participants represented students from a mid-sized, Midwest city in the United States, and the researchers stated that the sample was

demographically diverse across gender and ethnicity lines. Parents of participants signed informed consent statements and provided responses to a demographic questionnaire. The study did not say that students were randomly selected.

Cole et al. (2001) described the measurement evaluations in terms of the Self-Perception Profile for Children (SPPC) and the Self-Perception Profile for Adolescents (SPPA). Both scales used consisted of a 36- to 45-item self-report of self-concept that assessed five to eight domains of self-concept including academic competence, social acceptance, athletic competence, physical appearance, behavioral conduct, job competence, romantic appeal and close friendships. The last three were specific to the SPPA (p. 1728).

Cole et al. (2001) placed value on the comparability of the SPPC and SPPA. Significant effects emerged with regard to gender, age, dimension of self-concept and educational transition.

Cole et al. (2001) stated that transitions between elementary and middle school were quite different from the transition between middle and high school in each of the five main self-concept domains. Recovery of self-perceived competence in academic competence occurred between middle school and high school, while the other four domains plateaued through older adolescence. Transitional periods yielded the highest change in adolescent self-concept.

The study accounted for its own generalizability by talking in depth about the effects of self-concept over time. The study accounted for attrition. The study supported how it accounted for missingness and explained processes and analyses in depth. The

study accounted for periods of unavoidable transitions and gender differences in gender-stereotypic domains. The study stated that it would have liked to study more schools. The study suggested additional research to account for tangling factors like puberty and having only one system of measurement. The study did not address how it accounted for puberty as each cohort matured. The study was set up in a way that did not provide for a control group.

This study supported the importance of addressing self-concept development in the classroom. Students perceptions are changing greatly from middle adolescence to older adolescence. The studies length provided researchers with a stable base for comparison.

Three guiding questions motivated Moje et. al (2004) to study third space: What are the different funds of knowledge and Discourse that may shape students' reading, writing, and talking about texts in their science classrooms? When and how, if at all, do students bring these knowledges and Discourses to bear on school science learning? What is the "stuff" necessary to construct Third Space--that is, the knowledges and Discourses that frame students' everyday and school reading and writing?

The researchers worked from the premise that the fields of adolescent and content area literacy research and practice need more information about the funds of knowledge and Discourse that youth draw on if educators are to construct classroom spaces that can integrate in- and out-of -school literacy practices. They defined third space as the integration of knowledges and Discourses drawn from different spaces. Moje et al. described it as a merging of the first space of people's home, community, and peer



networks with the second space of the Discourses they encountered in more formalized institutions such as work, school, or church.

The theories that drove the study included hybridity theory, which posited that people draw on multiple resources to make sense of their world and themselves.

Hybridity theory also examined how being in-between (as cited in Moje et al., 2004). several different funds of knowledge and Discourses can be simultaneously productive and constraining to one's identity development (Moje, et al., 2004).

The researchers further defined "third space" in terms of geographic and discursive perspectives. "Third space" was constructed from oppositional "first space" and "second space" positions, such as academic, primary and secondary Discourses (Gee, 1996), spontaneous and scientific concepts (Vygotsky, 1986), or out of and inside school (Moje, 2000). Third space also called for a "suspension of binaries" or a suspension of either/or (Moje et al., 2004).

The researcher's main goal was to present the construction of third space from the perspective of the students, and not from the perspective of the teachers. Specifically related to content area literacy, "The complexity of the process' of learning to be literate in a content area lies in the fact that these skills are interdependent" (Moje et al., 2004, p. 46).

Data was collected using the following methods: (a) participant observation recorded in field notes, (b) surveys, (c) interviews (informal and formal semistructured, individual and focus group) conducted in various settings around the community and school; and (d) the collection of documents (e.g. curriculum worksheets or readings);

artifacts (e.g. texts produced by students, stickers, clothing); and photographs of particular city, home, and school spaces (Moje et al., 2004).

Moje et al. (2004) made classroom observations once a week, amounting to two or three visits per classroom per week each year. Extended field notes were fleshed out and checked for accuracy by audiotaped transcripts of classroom and community interactions. Formal interviews typically occurred in settings other than school for 90 to 150 minutes each, both in individual and focus group sessions.

The researchers stated that they used constant comparative data analysis (CCA; as cited in Moje et al., 2004). Analysis took place individually and in our research team meetings during the five years (Moje et al., 2004, p. 50).

Participants included thirty middle school students (twenty females, ten males) in a predominantly Latina/o, urban community of Detroit, Michigan, all living in low-income or working-class homes. Participants volunteered for the study. Researchers enacted science curricula in the students' two-way bilingual (Spanish/English) immersion school over the course of five years. Ten of the youth approached the researchers about participation; the rest were approached to achieve an equal number of male and female participants, using the following criteria: (a) level of participation in classroom, (b) type and content of their academic and social writing, (c) interactions with the teacher and other students, (d), types of literacy activity practiced, and (e) interest in possibly participating in an after-school literacy project (Moje et al., 2004, p. 47).

Over the five years, participants worked with the researchers both in and out of school. Researchers have worked diligently to develop a sense of trust with their

participants to conduct authentic research. Researchers regarded participant's language and identity with respect and non-judgement (Moje et al., 2004).

Four patterns emerged from data collection: (a) understandings of the curricular science concepts (e.g., distinctions youth made among concepts such as molecule, atom, and compound or youths' understandings of the concept of quality in scientific discourse), (b) definitions and images of science (e.g., science as a benefit to society versus science as causing problems for society), (c) everyday and school funds of knowledge (e.g., textbooks and teachers as school funds of knowledge; parents' employment and television shows as everyday funds of knowledge), and (d) everyday and school Discourse (e.g., classroom talk and written text as school funds of Discourse and peer group talk, popular cultural texts, and written texts as everyday funds of Discourse) (Moje et al., 2004, p. 50).

Moje et al. (2004) wrote, "Most compelling about this [personal experience and funds of knowledge] approach is that it requires that youth and their teachers engage with both conventional science funds and everyday funds of in order to make reasoned and data-based evaluations of the knowledges and Discourses that produce the texts they read and write" (p.55).

In the conversation of the findings from the popular culture texts, researchers stated, "although content literacy strategies often have been suggested as ways to help youth access information from texts, these young women appeared to have little difficulty extracting the information they cared about" (Moje et al., 2004, p. 62).

Moje et al. (2004) analyzed data for patterns and conclusions across the use of multiple funds of knowledge to create third space. Three categories were developed for analysis: (a) the connections youth made between their everyday funds and classroom science learning, (b) the ways youth used multiple funds of everyday knowledge and Discourse, and (c) the impact of urbanization and globalization on youths' funds. The patterns in the findings suggest some important directions for curriculum development and content literacy theory at the same time that they reveal the difficulty in generating a space in which everyday and school knowledges and Discourses inform one another.

Moje et al. (2004) clearly defined focus and limitations of the study. The researchers approached the study with multiple credibility checkpoints, increasing the strength of the study with qualitative practices that were congruent with the study's theoretical design. The researchers thoroughly defined further suggestions for research and study that will increase the school and teacher's roles in bridging primary and secondary spaces with third space.

Although the researchers stated that they were not interested in this study in analyzing teaching methods, they often subtly critiqued the methods. This is problematic for the reader who ultimately decides how to utilize the conclusions best in classroom practice.

The thorough theoretical framework, extensive research and analysis of data and credibility gave this study a sound foundation.

Stevens et al. (2007) compared four theoretical discourses side by side to engage a meta-analysis of the adolescent state and what it means for envisioning the self-concept.

The study used “strategic essentialism (Spivak, 1996) and included four descriptions of existing paradigms including biomedical (Erikson, 1980), psychological (e.g. Piaget, 1973), critical (e.g. Giroux & McLaren, 1982), and postmodern (e.g. Kenway & Bullen, 2001)” (p. 107-108).

Stevens et al. (2007) concluded that it is important for teachers to see adolescents identities as experiences in the world, and understood only through the interconnected, complex and inextricable fields of the minds and bodies. The researchers stated that to influence a reconceptualization of young people’s self-perceptions, the body, the humancondition and the personal narrative must be considered.

The information was transferable with studies that looked to analyze and make descriptions of student self-concept and identity development. The study provided objective voice in comparing the four discourses. The study included strategies for the pre-service teacher. Research and review of theoretical background helped to define adolescence, identity and self-concept development.

Pasupathi and Hoyt’s (2009) goals of the study presented in this article were two-fold. The first goal was to demonstrate that the development of narrative identity is affected by the process of storytelling, by showing that the extent to which late adolescents and early adults construct elaborative, richly detailed personal stories is connected to the behavior of their listening friends. The second goal was to examine whether responsive friends were especially important in facilitating the construction of richly interpretive accounts of personal experiences, that is, in helping late adolescents infuse memory with narrative identity.

The authors present a series of 3 studies (n=220) examining how late adolescents and early adults construct narrative identity in ways that are shaped by their listeners (Pasupathi, Hoyt, 2009. 558).

Theoretical background of narrative identity development framed the process and evolving adjustments to the process of research conducted. The authors provided context and time parameters for the study: “ Narrative approaches to identity development examine how people construct meaning in relation to their experiences and thus further their sense of self and identity (McAdams, 1996). The construction of narratives about past experiences also involves the creation of a sense of community over time--as the past self is represented and interpreted by the present self. Thus, narrative conceptualizations of identity hold the promise of integrating Erikson and Erikson’s (1997) aspects of identity as well as illuminating the processes by which individuals develop identity. For example, narratives construct personal continuity over time by linking past to the present and future. They also highlight individual uniqueness and, at the same time, make use of cultural scripts and schemas for organizing one’s experience in narrative form. In fact, proponents of narrative identity research (McLean, Pasupathi, & Pals, 2007; Pasupathi, 2001; Thorne, 2000) have argued that the process of constructing narratives about the personal past is the paramount process by which narrative identity in particular, and self and identity more broadly, develop” (Pasupathi & Hoyt, 2009, p. 559).

Pasupathi and Hoyt (2009) stated:

Restricting the focus of the study to same-gender friendships allowed us to reduce the possible impact of different relationships between listeners and speakers (i.e.

romantic vs. primarily platonic relations). We compared responsive and unresponsive (distracted) friends during storytelling across three studies, examining how variations in responsiveness influenced the elaboration of factual and interpretive aspects of storytelling. (p. 560).

Pasupathi and Hoyt (2009) presented studies that examined in vivo storytelling about personal experiences. They chose close, same-gender friends to participate in the study to examine storytelling because friends and family were the primary audience for personal storytelling in adulthood and because close friends and parents appeared to serve similar roles as listeners among late adolescents and early adults (p. 560). Researchers first recruited participants for the speaker role, and these participants were asked to bring a close friend.

For Study 1, participants were forty same-gender pairs of friends (50% men, 50% women) recruited from the introductory psychology subject pool at the University of Utah. The average age of speakers was 21.6 years. 90% of participants were European American. Pairs were randomly assigned to an attentive or distracted role (Pasupathi & Hoyt, 2009. p. 561).

For Study 2, participants were eighty-one same-gender pairs of friends (50% men, 50% women) recruited from the introductory psychology subject pool at the University of Utah. The average age of speakers was 19.6 years. 76.5% of participants were European American, and 12.3% Hispanic. Pairs were randomly assigned to one of two event-valence conditions (positive or negative) and to one of two listener conditions (attentive or distracted) (Pasupathi & Hoyt, 2009. p. 562).

For Study 3, participants were 104 same-gender pairs of friends (49% men, 51% women) recruited from the introductory psychology subject pool at the University of Utah. The average age of speakers was 20.8 years. 88.5% of participants were European American. Participants were randomly assigned to one of five conditions: attentive agreeable (n=20), attentive disagreeable (n=22), distracted (n=21), distracted agreeable (n=22), and distracted disagreeable (n=20) (Pasupathi & Hoyt, 2009, p. 562).

The findings suggested that late adolescents and early adults constructed more meaning-laden interpretive accounts of their everyday experiences when they converse with responsive friends. The authors found evidence, even within the sample's abbreviated age range, for age-related increases in factual content of personal memories. Such findings suggest the importance of friends in the construction of narrative identity during this key developmental period (Pasupathi & Hoyt, 2009, p. 558).

Pasupathi and Hoyt stated:

The main effects of listener condition was reflected by the fact that across all types of information, participants constructed stories with more information of all types when they had an attentive-agreeable (M= 31.3, SEM= 3.6) or attentive-disagreeable (M= 31.0, SEM= 3.6) listener, in contrast to stories conducted for a distracted-disagreeable friend (M=17.7, SEM= 2.1). (p. 567)

Across all three studies, stories told to attentive and agreeable listeners were rated as higher quality than those told to listeners who were perceived as distracted and unresponsive (Pasupathi & Hoyt 2009, p. 567).

In their discussion of the findings, Pasupathi and Hoyt stated:



Specifically, by early adulthood, responsive listening is critical for the inclusion of interpretive information in storytelling. Given that interpretive information is important for long-term effects on self and identity assessed in a variety of ways (Bird & Reese, 2006; McLean & Pratt, 2006; Pasupathi, 2007), the findings both confirm the role of relationships in identity development and point to a process by which relationships influence identity development...Tentatively, this suggests that distracted listeners more broadly suppress meanings, both those that revolve around 'what I'm like' and those that refer to 'how things get done'. Because both of these kinds of meanings are important for developmental trajectories, this finding warrants further investigations across a broader range of age groups, listeners and activities. In the long run, repeated unresponsiveness likely serves to silence a particular aspect of identity within that specific relationship context, and perhaps to silence that aspect of identity more broadly, depending on the nature of that relationship for the person involved. Further, it is worth noting that disagreement combined with responsiveness can facilitate narrative identity development very well--a fact consistent with the earlier work of researchers interested in autonomy and identity development (Cooper & Grotevant, 1985) and an important reminder that responsiveness is not synonymous with positivity or agreeableness" (p. 568-571).

The researchers presented a thorough theoretical background that provided further investigation into an area for which the researchers also stated there is little data present. The researchers provided substantial transcripts of the listener types and response types.

The authors thoroughly evolved their methods between comparison studies, addressed their limitations and suggested the need for further investigation into the ways speakers present their identities to other listeners.

Bruner's (2004) narrative research is interested in:

how people tell the stories of their lives. We are asking whether there is a set of selective narrative rules that lead the narrator to structure experience in a particular way, structure it in a manner that gives form to the content and the continuity of life. And we are interested, as well, in how the family itself formulates certain common rules for doing these things. (p. 700)

The research was conducted as an interview. Bruner (2004) and his colleagues Susan Weisser and Carol Staszewski chose to present four self-narratives to "make what I have been saying [about life as narrative] a little more concrete" (p. 700). The construct of the research method is an interview, described by Bruner as asking people to tell the stories of their lives, "perhaps simpl-mindedly" (p. 700) asking them to keep it to about a half an hour, "even if it were an impossible task" (p. 700). Bruner wrote:

We told them [the participants] we were not interested in judging them or curing them, but that we were very interested in how people saw their lives. After they were done--and most had little trouble sticking to the time limits, or for that matter, in filling up the time--we asked questions for another half hour or so, questions designed to get a better picture of how their stories had been put together. (p. 700)

Each account was collected independently. Bruner analyzed the linguistic composition of each participant's story to make connections and draw conclusions from the narratives.

The four narratives presented in this study were that of the Goodhertz family. Their ages ranged from early 60's to mid-20's. The family lived in the urban neighborhood of Brooklyn, New York. They were of Italian American decent. Bruner (2004) wrote of the participant pool and choices his team made:

Many people have now sat for their portraits, ranging in age from ten to seventy, and their stories yield rich texts. But I want to talk of only four of them now: a family--a father, a mother, and their grown son and grown daughter, each of their accounts collected independently. There are two more grown children in the family, a son and daughter, both of whom have also told their stories, but four are enough to handle to start. (p. 700)

The researchers chose a family for their study, "because it constitutes a miniature culture, and provides an opportunity to explore how life stories are made to mesh with each other...the autobiographies provide us the opportunity to explore the issues of form and structure" (Bruner, 2004, p. 700).

The study's findings attempted to look at how the narrators construct themselves. For each narrator, "home" and "the real world" were different places (Bruner, 2004). For instance, son, Carl,'s account was laden with spacial metaphors: in/out, here/there, coming from/going to, place/special place. Place became more than a geographical location, but also a measure of culture.

Comparing the narratives of the children, 11% of Carl's responses were in the passive voice which was surprisingly high for such an action oriented text. Daughter Debby began 37 of the first 100 sentences in her life narrative with spacial metaphors or locatives. Bruner compared active verbs, as seen in Carl and father George Goodhertz' narrative versus stative verbs used by Debby and her mother Rose in their narratives. He then added, "Any story one may tell about anything is better understood by considering other possible ways in which it can be told" (p. 709).

The study presented a case study that thoroughly analyzed the form, structure and patterns of how people tell stories. By looking at a family as a miniature culture, the study intimately recorded how individual patterns and constructions interacted in creating how people understood themselves and each other. Bruner (2004) set up and discussed many alternatives to the study he conducted. In this way, there is a negative check and an observation check. By stating the things that are not present, the study focused on the aspects of narrative that could be measured with the chosen sample.

The studies presented in this section were chosen together to get a broad picture of identity and self-concept. Together they introduce how larger sociocultural practices influence the individual identities of study participants. Findings in this section proved similar evidence to recognize that people's identities and self-concept become more detailed with time, are effected by their audience's reactions and their own life experiences.

Although not all of the studies in this section focus specifically on the storytelling experience, they all spoke to the connection of the two-part process of narrative practice.

The studies found that identity and the communicated story of identity formulate together and have the capacity to change. Identity and narrative identity can be influenced by variables measurable through qualitative and quantitative methods.

#### Early Childhood Narrative Identity Development

Lenter (2007), Miller et al. (1997), and Wiley et al. (1998) documented early childhood narrative identity development. The studies looked closely at familial relationships and individual children's development of narrative as entry into social and cultural practice.

Each of the studies presented ethnographic research which provided an intimate perspective at the narrative events, social conventions and distinct communities in which the participants lived. The small sample sizes were balanced by diligent member checks and triangulation.

Lenter (2007) asked what role families played in encouraging an enduring engagement with literacy in their younger members. The study was theoretically framed by Rogoff's (as cited in Lenter, 2007) socio-cultural framework, which proposed three planes of analysis for human development, which included apprenticeship, guided participation, and participatory appropriation. Lenter stated that the theoretical framework built on Vygotsky's conception of apprenticeship (as cited in Lenter, 2007), Boas' work in cultural anthropology (as cited in Lenter, 2007), and Bakhtin's work in language and discourse (as cited in Lenter, 2007).

Lenter (2007) situated her definition narrative events in terms of Barton and Hamilton's (as cited in Lenter, 2007) definition of literacy events as activities where

literacy has a role. Literacy is defined in this study to include a range of verbal, visual and written forms of communicative resources available to members of a community. The literacy practices reflected time spent with both male and female role models who shared in the narrative development event.

This case study investigated the particular kinds of socio-cultural practices occurring in the context of a family and its wider community that support a middle class boy in his literacy development. Among these, storytelling practices emerged.

Lenter (2007) chose the intensity case sampling strategy to select a case that was information rich to demonstrate the phenomenon of families whose boys deeply engaged with literacy. Data sources included: observations of the family's home and community within a four-block radius, video footage of Max reading with his parents, a skit written and performed by Max and his peers, transcribed interviews with Max and his parents, and artifacts representative of his writing and drawing from the two-month period of the study. Lenter conducted the semi-structured interviews with Max in two sessions; the semi-structured interviews with the parents were conducted separately and continued via e-mail through a series of back and forth conversations.

Lenter (2007) stated that data was analyzed by first locating the literacy events and activities that connected to form holistic literacy practices, Holistic literacy practices included practices that frequently extended across time and location and involved a host of participants. These practices were analyzed using a matrix that coded the events and activities within each practice as demonstrations of apprenticeship, guided participation and participatory appropriation. Lenter noted where each event took place and who the

participants were. The final product was a set of seven different narrative practices which documented Max's family and the wider social network in which his family was embedded.

Lenter (2007) triangulated the thick descriptions of Max's literacy practices with recent research on boy's literacy practices to provide results that may be transferrable to the literacy practices of other middle class boys. Lenter stated that she employed peer debriefing and member checks to establish the credibility of the study.

Lenter (2007) analyzed the findings using Rogoff's three planes of analysis for observation of human development. The study found that Max acted as an agentic participant in his own identity development and narrative creation. Lenter documented her steps transparently to achieve credibility. More participants and families would provide greater active testing of the theory and research. Although the micro-focus maintained integrity to an individual participant's narrative growth, the results are not broadly transferrable.

The goal of the study performed by Miller et al. (1997) was to determine how personal storytelling functioned as a socializing practice within the family context in middle-class Taiwanese and middle-class European American families.

Research methods combined ethnographic fieldwork with extensive audio and video recording of naturally occurring talk in the home. Researchers spent at least two years in the field and collected both cross-sectional and longitudinal observations, encompassing the period from 2 years and 6 months of age to 5 years and 0 months of age (Miller et al.. 1997).

The data consisted of more than 200 naturally occurring stories in which the past experiences of the focal child, aged 2 years and 6 months, were narrated. Miller et al. (1997) analyzed each participant's narrative events for content, function, and structure.

The study addressed the gap in information known about how personal storytelling practices occurred in different cultures. The researchers sought to understand how personal storytelling functioned as a socializing practice within the family context, focusing on the third year of life (Miller et al., 1997).

Miller et al. (1997) worked at the locations in which they were culturally familiar in order to best utilize their expertise. During the fieldwork phase, researchers familiarized themselves with the communities through informal observation and collection of documentary materials, recruited families for the observational phase, and made repeated visits to the homes of participant families to build rapport (Miller et al., 1997).

Each observation consisted of a 2-hour video recording of family interaction in the home scheduled within a few days of one another. The researchers decided to adopt a casual interaction approach in the homes (Miller et al., 1997).

The researchers transcribed the data from the audio and video recordings using specific definitions of narration and co-narration. Each transcript was checked and rechecked at least three times by two different transcribers (Miller et al., 1997).

Miller et al. (1997) described their methods of coding as such:

There were three levels of analysis and coding. Content coding included utterances of narrative transgression in which the focal child was portrayed as committing a violation of a social and moral rule in the past event, as interpreted



by from the perspective of at least one of the narrating participants. Function coding included occasioning transgressions which applied to the child's behavior in the present asking the question did the interactants take the child's present transgression as an opportunity to remind the child of a past transgression.

Structure coding included the endings of narratives. This was categorized into three sections: didactic coda in which the past narrative was tied to a present or future time, attribute of the focal child in which some general attribute is given to the child, and new topic, characterized by endings that contained an interruption or shift in topic. (p. 562)

The study was part of a larger comparative project designed to investigate how personal storytelling was used to socialize young children within the family context in a variety of communities. This study was based on data from six Chinese families in Taipei, Taiwan, and six American families in Longwood (a pseudonym), a European American middle-class community in Chicago. The focal children were 2 years and 6 months of age, and each sample was balanced by gender. The samples were comparable in that both consisted of two-parent families who lived in larger cities, owned their own homes, and were economically secure. The parents were college educated (Miller et al., 1997, p. 558-559).

Children in Taipei were taken care of by either the mother or a female relative if the mother worked outside of the home. These children were expected to adhere to cultural narrative practices at a young age. Children in Longwood were cared for by their mothers. The mothers in the Longwood sample believed that young children should be

cared for by their own mothers in order to share in and be influential in their young children's developing identities (Miller et al., 1997, p. 560).

The researchers also stated that the two groups of children whom they studied in 1988-1991 were not typical Taiwanese or typical American families. Miller et al. (1997) stated that the children were members of families who occupied a relatively privileged position within their respective societies, and they created a particular cultural idiom at a particular moment in history (p. 560).

Miller et al. (1997) converged findings across three analytic levels, indicating that personal storytelling served overlapping yet distinct socializing functions in the two cultural cases. Miller et al. found that keeping with the high value placed on didactic narrative within the Confucian tradition, Chinese families used personal storytelling to convey moral and social standards. European American families employed stories as a medium of entertainment and affirmation. These findings suggested that personal storytelling operated as a routine socializing practice in widely different cultures and functional personal narrative was already differentiated by 2 years and 6 months of age (p. 557).

Every family in the study from both location sites narrated the past experiences of their 2-and-a-1/2 year old child, yielding a total body of 204 narrations. Narrations occurred at similar frequencies in the Taipei and Longwood families, with median rates at about 4 stories per hour (Miller et al., 1997, p. 562-563).

In the first analysis, Miller et al. (1997) addressed the content of the narrations. The analysis proved their hypothesis that Chinese families were much more likely than

the European American families to tell stories about the 2-year-old's past transgressions with average transgressions of .35 in Taipei and .07 in Longwood (p. 563).

The second analysis addressed the circumstances that occasioned the narrative. As Miller et al. (1997) expected, the Taipei families were much more likely than the Longwood families to tell stories about the child's past transgressions immediately after the child committed a transgression (p. 563).

The third analysis focused on the narrative endings. Miller et al. found that the Taipei narratives were more likely than their Longwood counterparts to end with a moral or lesson in which the implications of a rule or violation of a rule were articulated (p. 564).

Miller et al. (1997) concluded that the results of the study indicated that both middle-class Chinese and middle-class European American families engaged in routine personal storytelling with their 2-and-a-1/2 year old children. Although the rates at which personal storytelling occurred in the home were similar in Taipei and Longwood, personal storytelling emerged as more of a teaching tool for the Chinese families at all levels of analysis. In particular, "the findings of this study thus provide strong support for their expectation that Chinese families would be more likely than European American families to use personal storytelling to impart moral and social standards" (p. 564).

The researchers emphasized that in trying to compare the ways in which both communities differed, it was important to note that the majority of narrations did not invoke transgressions (Miller et al., p. 565). Miller et al. engaged in member checks

during the transcription phase of data coding. Researchers also stated their rationale for making fieldwork and observational decisions in order to engage in comparative analysis.

Miller et al. (1997) stated that they “took several steps to insure the cultural and ecological validity of our observations” (p. 565) in order to preserve the personal storytelling practices of everyday life. Researchers were assigned to cultures with which they were familiar, for example, a Taiwanese researcher worked with Taiwanese families and American researchers worked with American families. This presented both a potential bias and a responsiveness to cultural practice and participants funds of knowledge.

Miller et al. (1997) concluded with reflections and limitations on the study for consideration. First, the researchers acknowledged that the study focused on six families from two different communities. They emphasized that future work is needed to compare these findings with larger samples. The study both preserved the cultural validity of naturally occurring narrative while at the same time lacked the greater evidence of a large participant pool.

This study laid foundational grounding for narrative study in the process of identity development. The analysis of linguistic utterances and co-narration defined the storytelling activities in which young children engaged in the home and with people whom they felt familiar and semi-familiar. This study showed that as adolescents and adults, patterns of social narrative interaction are already established in social and cultural interactions.

The researchers thoroughly demonstrated attention to generalizability through member checks, stating specific reasons for participant selection and location decisions.

Wiley et. al (1998) examined personal storytelling as a medium through which European American children from different socio-economic situations constructed identities that reflected the imprint of an “autonomous cultural framework.” (p. 833).

The research methods were observational, with data points at 2 years and 6 months and again at 3 years and 0 months. Each child received a total of 8 hours of observation. Quantitative coding was transcribed from video and audio recorded observations (Wiley et al., 1998).

This study was part of a larger comparative project designed to investigate how families used personal narrative to socialize young children in a variety of socioculturally distinct communities (as cited in Miller 1998). The research methods combined ethnographic fieldwork with extensive audio and video recording of naturally occurring talk in the family context. Researchers spent at least two years in the field and collected longitudinal observations at 2 years and 6 months, 3 years and 0 months, 3 years and 6 months, and 4 years and 0 months. At each data point, 4 hours of video-recorded home observations were collected, usually consisting of two 2-hour sessions on successive days (p. 837).

The video recordings were examined for co-narrations of personal experience, and all speech by the focal child and by other speakers that occurred within the co-narration was transcribed verbatim. Gestures, actions, and paralinguistic information were also described where relevant. Each transcript was checked at least three times by two

different transcribers. A co-narration of personal experience was defined as an episode of talk involving three or more utterances, addressed to an interlocutor, describing particular past event or a class of past events in which the child portrayed himself or herself as a protagonist. Co-narrations had to include at least two substantive on-topic utterances by the focal child. Episodes in which the child's participation was limited to yes/no or other non-substantive utterances were excluded (p. 837).

Wiley et al. (1998) used a two step procedure to code the co-narrations. All co-narrations of personal experience were randomly selected from four children from Daly Park and four children from Longwood and identified in eight 30-minute transcription segments. The percentage of agreement was 97 percent. A more stringent estimate of inter-coder reliability addressed the boundaries of the co-narration through identifying the first utterance by the focal child or by an interlocutor that referred to a past event and the final utterance by the focal child or by an interlocutor relevant to the past event. The percentage of agreement under these conditions was 87 percent (p. 837-838).

The comparison results compared three distinct autonomous roles of the child: child as speaker, child as author initiator and child as author opponent. When the child was speaker, the average number of co-narrations, average number of utterances across all co-narrations, and average number of child utterances across all co-narrations between Daly Park and Longwood were compared. When the child was author-initiator, the proportions of co-narrations initiated autonomously without the help of the mother/caregiver was compared between Daly Park and Longwood. When the child was author-opponent, proportions of co-narrations with conflicts, the mean lengths of utterances, the

mean lengths of opposition statements, the proportion of conflicts in which the child was initially opposed, the proportion of conflicts that were resolved and the proportion of conflicts in which mother/caregiver got the last word were compared between Daly Park and Longwood. Both averages and variability were compared to determine the differences (Wiley et al., 1998).

The study compared young children and their families from two European American communities in Chicago; Daly Park, a working-class community and Longwood, a middle-class community, and focused on six children and their families from each of the communities. Wiley et al. (1998) balanced the samples by gender (p. 836).

Wiley et al. (1998) stated that “the communities studied differed in the versions of autonomy that they promoted: To express one’s view is a natural right for middle-class children, but something to be earned and defended for working class children” (p. 833). Wiley et al. further stated, “It provides a multifaceted picture of how young children begin to construct autonomous selves through the medium of co-narrated personal storytelling” (p. 842). Wiley et al. concluded that similar cultural narrative practices determined subtly distinct configurations of autonomy in the two communities” (p. 842).

The quantitative analysis showed that young children autonomously participated in storytelling events as speakers, confirming an obvious and important aspect of speaker’s rights for young children in different cultures. Personal storytelling occurred at an average rate of 6.3 per hour for Daly Park children, compared with 2.3 per hour for Longwood children. The analysis also focused on the child as author-initiator, specifically

how the participant children narrated their past experiences and enacted autonomous selves without help from adult family members. Finding showed that working-class and middle-class children initiated narrative events, and these topics were attended to and elaborated on by others, mostly their mothers. Children launched narratives as often as half of the time, implying a substantial but still limited degree of autonomy in narrative initiations. Analysis also focused on ways in which children enacted autonomous selves by participating as author-opposer. In both communities, the initial opposition tended to be made by mothers, rather than children, and conflicts were resolved at similar rates. At the same time, conflicts differed in important ways. Mothers were more likely to get the last word in Daly Park than in Longwood. Wiley et al. stated that qualitatively different oppositional styles characterized the two communities. Daly Park children received much more experience of conflict because they participated in many more co-narrations compared with their Longwood peers (p. 842).

The convergent and divergent patterns of story participation found in these two communities led to the conclusion that Daly Park and Longwood structured children's autonomy in distinctly different ways. Daly Park's version of autonomy integrated children into the storytelling practice with small amounts of accommodation. In the Longwood community, narrative autonomy had to proactively be obtained by children. Speaker's rights were not guaranteed to all, but something to be earned through narrative practice (Wiley et al., 1998).

In Longwood, children were less likely to participate as speakers in personal storytelling, however they were allowed more latitude to express their own views. The



Longwood version of autonomy bequeathed speaker's rights to children in small increments, from the adults around them. It was a natural right rather to express one's views in this community (Wiley et al., 1998).

This comparative study of middle-class and working-class identity development through storytelling showed thorough attention to linguistic nuance in co-narration and provided a developmental step in understanding the processes of personal identity formation. This study compared both qualitative and quantitative evidence, analyzed results based on genuine relationships that researchers cultivated with participant families, and codified data from consistently defined measurements. The team of researchers documented member checks and triangulation among each other and participants. This study was part of a larger ethnographic research study developed to examine the role of co-narrative storytelling in young children's identity development. The study was rooted in the theoretical framework of culture and language construction of Ochs et. al. The study named its own weaknesses, which included the limitations of the study's participant and culture scope. Wiley et al. (1998) suggested that future research will be needed to identify pathways that lead toward other construals of self and to delineate later steps for older children to construct autonomous selves through narrative study (843-844).

This study proposed foundation for grounding narrative study in the process of identity development. The comparison between European American middle-class and working-class family structures shed light on a basic understanding of storytelling as a cultural and personal practice and that cultures have different ideas about speaking rights.

Lenter (2007), Miller et al. (1997), and Wiley et al. (1998) provided foundational research for children's narrative identity development. Each of the studies concluded that storytelling was relative to cultural and familial practices, that children participated in storytelling events at very young ages and that narrative identity formation was interrelated to interactions with audience. All three studies also noted that future research needed to include larger sample sizes and identify steps for older children and adolescents to construct narrative identity.

### Sociocultural Adolescent Narrative Development

Narrative identities and storytelling act as entryways into social and cultural practice. As seen in the research involving younger children, the following research presents specific identity formation under social and cultural circumstances. Brooks (2006), Bucholtz (1999), Sarroub (2002), Moje and MuQaribu (2003), and Daisey and Jose-Kampfner (2002) researched the narrative identity development of different sociocultural contexts. Three of the studies took place primarily in the school community, two of the studies continue across Discourses of school and community. The studies asked questions that pertained to an overarching question of this paper's focus: what does it mean to be authentic?

In light of Bruner's (2004) *Life as Narrative*, people create and recreate stories with time and experiences. The studies that follow are connected by looking at the formation of specific identities within defining social and cultural contexts including race, ethnicity, gender, sexuality and status. The researchers used methods of primarily qualitative case study and ethnography to obtain data. Choosing qualitative research

methods gave the authors room to analyze participant's stories and experiences in an organized way. Also, these methods allowed researchers to retain the integrity of participant's understandings without subjecting binary interpretations to personal narratives and responses.

Brooks (2006) framed the theoretical background for this study with two complementary theorizations: culturally conscious African American children's literature (as cited in Brooks, 2006) and reader response criticism (p. 375). Her guiding question asked how African American students interpreted literature containing authentic depictions of their own ethnic group. The case study was situated as a socio-constructivist epistemology (as cited in Brooks, 2006, p. 375).

Brooks (2006) defined culturally conscious African American literature as literature written by and about African Americans that accounted for the genuine experience and subtleties of African American life. Brooks defined reader response criticism as the collective textual, cultural and experiential response to the reader/text transaction (p. 375).

Brooks (2006) connected theory and practice by linking experiential literature and reader response to understand student perceptions of their own identity through literature. She wrote, "Because this literature allows students from African American backgrounds to 'see themselves' depicted in print, the books provide opportunities for linking cultural knowledge and experiences to text worlds" (p. 376).

Brooks (2006) provided a counterpoint to experiential reader response that may problematize her question. She posited, in light of Lewis (as cited in Brooks, 2006), that

asking students to aesthetically identify with textual situations and characters simultaneously denied them an opportunity to extend beyond their experiential continuum. Brooks suggested that engagement with textual representations of familiar and unfamiliar cultures provided opportunities for students to question their own identifications as well as new cultural domains (p. 376).

Literature for the study was chosen by Brooks (2006), who had taught the students in previous years, and the school librarian, Rhonda. Brooks stated, “the culturally conscious books for study were *Roll of Thunder, Hear Me Cry* (Taylor, 1976), *Scorpions* (Myers, 1988) and *The House of Dies Drear* (Hamilton, 1968)” (p. 379). The three novels ranged across the sixth and eighth grade reading levels to account for different literacy levels of the participants.

Brooks (2006) described the data sources and method for an entire school year. The class spent five to six weeks reading each novel in a large group discussion format with time also spent in smaller reading groups, pairs and silent individual reading. Brooks audio taped and fully transcribed 18 literature circles. She collected 270 written artifacts, consisting of 7 to 10 one to two paragraph responses from about 74% of the participants. In addition, half the prompts asked students focused reader response questions (p. 379-380).

Rhonda facilitated classrooms discussions. Brooks (2006) assumed a participant-observer role. She provided written feedback to students on the written artifacts, aiming to provide reactionary responses rather than leading responses to student requests. Brooks also recorded field notes during each visit that were descriptive and designed to provide a

broader contextual picture of school, the classroom literacy environment and participant's literacy experiences.

Brooks' (2006) participants came from a northeastern Pennsylvania urban public middle school classroom. Ninety-five percent of students were African American and 5% were Latina/o, all from low-income families. Study participants belonged to an eighth-grade reading class and included 16 girls and 12 boys. Of the 28 students, one self-identified as Puerto Rican and another as Dominican/African American. The remaining participants self-identified as African Americans although ancestry of several children is likely mixed, including Native American, Hispanic and European lineage (p. 378).

Brooks (2006) stated that participants were purposefully selected for this study because the students displayed various levels of literate proficiency and demonstrated a range of motivations for practicing literacy, thus showing a range of African American middle school readers.

Data analysis included identification of three overarching textual features: (1) recurring themes that were culturally influenced, (2) linguistic patterns, and (3) ethnic group practices. Brooks (2006) reviewed the responses through a partially inductive analysis that focused these themes. To ensure trustworthiness, Brooks obtained feedback from a colleague practicing and researching in the literacy field who coded 20% of the data (p. 380).

Brooks (2006) explained:

My first group of findings, the textual features, encompass what my study participants responded to. The second group of findings emerged from the

students' responses to the textual features identified. Of these, the five that the students responded to most frequently included three recurring themes (forging family and friend relationships, confronting and overcoming racism, and surviving city life); one linguistic pattern (AAVE); and one ethnic group practice (beliefs in the supernatural). 13 reader response categories depicted how students used culture to develop literary understanding...The multiplicitous nature of the students' responses provides an in-depth look at how culture contributes to the constructions and understandings of story worlds. (p. 390)

Brooks (2006) suggested implications for teachers stating that analysis of specific textual features required students to explore multiple cultures. Teachers could be limited in their use of multicultural literature pedagogically if the texts were not thoroughly analyzed (p. 390).

Brooks (2006) offered a sound theoretical framework that not only strengthened the study, but also complicated the cultural and academic expectations of reader/text relationships. Possible conflict of interest in Brooks' prior relationship to the students, however, the prior experience with the cohort also gained her access to genuine responses. Brooks documented her methodology thoroughly in field notes accounting for bias and she conducted member checks routinely with colleagues.

This study set a theoretical tone for future study of how different cultural groups may use their own cultural experiences to interpret texts or use texts to better understand their own identity. Brooks (2006) shed authentic light onto multicultural texts, how

students related to them and how teachers can better incorporate genuine cultural experience using literary texts.

This study illustrated how cultural practice intersected with narrative practice. Storytelling in the form of novels and fiction presented a way for students to enter into literary transactions using their funds of knowledge.

Bucholtz (1999) inquired into speaker's usage of language to project their identities as gendered beings, and how gender identities corresponded with other social parameters (p. 204). Bucholtz stated, "Gender does not have the same meanings across space and time, but is instead a local production, realized differently by different members of a community" (p. 210). She chose to use ethnographic methods to capture the unique circumstances of context.

The theoretical background of the study drew upon Pierre Bourdieu's theory of sociolinguistics (as cited in Bucholtz, 1999), stating that, "non-linguistic practices may carry important linguistic information, and that a complete sociolinguistic analysis must examine multiple levels of language simultaneously" (p. 205). Bucholtz posited that her participant's dispositions relied on socially meaningful linguistic practices.

Bucholtz (1999) defined identity practices as different from identity categories. She stated that identity formed through practice, and through the combined effects of structure and agency. She further stated that individuals engaged in multiple identity practices simultaneously, and they are able to move from one identity to another (p. 209).

Bucholtz (1999) defined "nerds" in US high school as component members of a distinctive community of practice as opposed to fringe members or outcasts. "Nerdiness is

an especially valuable resource for girls in the gendered world of the US high school” (p. 211).

Transcripts were recorded and transcribed for the analysis of the conversational linguistic practices. Bucholtz (1999) described her research methods as follows:

The ethnographic fieldwork from which the data are taken was carried out during the 1994-95 academic year at a California high school that I call Bay City High.

The social group of nerd girls that is the focus of this discussion is a small, cohesive friendship group that comprises four central members--Fred, Bob, Kate and Loden--and two peripheral members, Carrie and Ada. All the girls are European American except Ada, who is Asian American. The same group also formed a club, which I will call the Random Reigns Supreme Club. (p. 214)

Bucholtz defined knowledge as symbolic capital within the nerd community of practice. Because all participants in the study were members of the same sociocultural background, Bucholtz suggested it could be assumed that they were members of the same speech community. She pointed to the details of greatest interest to language and gender researchers: the performances of identity, and the struggles over it, which were achieved through language to pose the linguistic exchange as a community of practice.

The ethnographic method brought into view the social meanings with which participants invested their practices (Bucholtz, 1999, p. 220). Bucholtz concluded her discussion of findings by saying:

By understanding all socially meaningful language use as practices tied to various communities, the model enables researchers to provide more complete linguistic



descriptions--along with social explanations--of particular social groups.

Moreover, the community of practice provides a way to bring qualitative and quantitative research closer together. (p. 221)

Bucholtz (1999) defined the theoretical framework for the study thoroughly. She suggested six ways in which the speech community failed to address language and gender issues accurately which drove her study. Her feminist lens added potential bias to the current study of social and gender practices. A clearly defined rationale analyzed the community of gender and social identity studies.

The ethnographic context for the study provided a genuine conversational structure and social linguistic analysis of the narrative that shaped the girl's identities and status within the community of practice. The study seemed theoretically concerned with gender where there was not enough evidence in the research or methodology of analysis of the study to make claims of substantial meaning for gender studies.

Communities of identities form through shared discourses and experience. Storytelling worked to create awareness of both individual and group identities.

Sarroub (2002) conducted ethnographic research in the Yemeni and Arab community of the Southend area of Davis, Michigan. Her guiding question asked how Yemeni American high school girls employed religious, Arabic, and secular texts as a means for negotiating home and school worlds. This area of Southeast Michigan had the largest population of Arabic-speaking people (300,000) outside of the Middle East. Sarroub lived in the community in which she conducted her fieldwork. She gained entry into the Yemeni community through contact with community members, participant's

families and school administration. The observational study lasted for two years from 1997-1999.

The theoretical background for the study was derived from Gee's work in Discourse study. Sarroub (2002) quoted Gee's definition of discourse, stretches of language, differentiated from Discourse as, "ways of being in the world; they are forms of life which integrate words, acts, values, beliefs, attitudes and social identities as well as gestures, glances, body positions, and clothes" (as cited in Sarroub, 2002, p. 133). Sarroub also looked at an identity domain that she believed her participants inhabited called in-betweenness. She explained, "in-betweenness, or the locality of culture signifies the immediate adaptation of one's performance or identity to one's textual, social, cultural, and physical surroundings" (p. 134).

Fieldwork at the high school consisted of observation in all school premises. Frequent and informal interviews were conducted on a weekly basis during fieldwork and were carefully recorded in extensive field notes. Sarroub (2002) also conducted formal interviews with 22 teachers and counselors over the two years of fieldwork.

Sarroub (2002) described her methods as follows:

I also conducted semi-structured interviews with open exploratory questions with each of the girls. Funneling (Smith, Harre, & Van Langenhove, 1995) was the main organizing technique for interview questions. Sarroub also collected artifacts such as schoolwork samples, personal work samples, community demographic information, daily bulletins, memoranda to and from the district superintendent

and principals, memoranda from principles to faculty, memoranda from the community liason, and media information were collected. (p. 136)

Sarroub (2002) used data analysis techniques which included audio taping, transcription, and coding based on domain, taxonomic, componential, and theme analyses (as cited in Sarroub, 2002). She applied triangulation of codes and themes among interviews, field notes, and various artifacts. Sarroub applied member checks with teachers, students, parents, and community members across time was conducted by sharing ethnographic reports with administrators, teachers and the girls (p. 136).

Six high school female student participants were contacted as key informants at the community center in the Southend. Sarroub obtained verbal and written informed consent from both the parents and their children to participate in the study. The six girls were tutors in a reading and writing program at the community center and helped newly arrived elementary and high school age Arab immigrants with English and math. The girls ranged from grades 9 to 12 throughout the study. They also ranged in their in-school academic achievement from below average to above average. In-school, the girls did not necessarily belong to the same social groups. The six girls all came from low socioeconomic status.

Sarroub suggested that awareness was the first step toward schools that not only focused on individual students but that also privilege those student's communities. She suggested that further movement into understanding student's conflicting visions of literacy will aid educators in creating culturally relevant pedagogy for all students.

In describing how the girls made sense of their in-between space of being a Yemeni adolescent and an American adolescent, Sarroub (2002) noted:

The distinction made by the girls between religion and culture is an important one to them. It means that while their religion and their Holy Book cannot be questioned, their culture and cultural acts can. According to them, religious texts sanction meaning but people were likely to misinterpret words and actions found in the Qur'an, and therefore, the girls limited their public discourse and interaction with others in order to protect themselves. (p. 138)

The texts in which the girls interacted included magazines, a poem written in English found on the Internet, music as social texts, social invitations, the Qur'an, and classical Islamic texts of Arabic school (Sarroub, 2002).

The ethnographic methods yielded the conclusion that the hijabat (cohort of girls) negotiated their home and school lives quite differently. The girls adapted to unfamiliar situations by navigating in-between texts that helped them bridge the two cultures (Sarroub, 2002).

This study followed a unique group of girls through their navigation of religion and culture in home and school aspects of their lives. The study provided an adequate length of time and employed critical ethnographic methods that constructed a complex picture of the participant's domains. Sarroub (2002) noted the limitations of the study as being difficult to fully capture the complexities of the lives of the adolescents. She also suggested that the study would benefit from considering the experiences of the

community's non-Arab members. Sarroub was also limited by her gender in having access to both male and female participants.

Moje and MuQaribu (2003) documented their classroom experiences in a case study to raise awareness for the need of classroom strategies that bridged literature addressing sexual identity and student's personal narratives and identity development surrounding sexual identity.

They were informed by student responses from classroom experience but failed to detail specific participant criteria. wrote about this topic from classroom experience. They were informed by student responses in the classroom, but fail to detail specific participant criteria in the article. Experience-based pedagogy assumed that (a) students will enthusiastically contribute their everyday experiences as fodder for classroom learning, (b) students will participate in talking, reading, writing, and raising questions about these experiences, and (c) students will engage in open and constructive critique of such experiences.

Moje and MuQaribu (2003) discussed a need for research to begin a dialogue about the implications for teachers. They suggested that teachers committed to engaging students in experience-based literacy activities should be prepared to talk with young people about the many different aspects of identity. Moje and MuQaribu also stated that secondary teacher education programs should include discussions of how teachers might address both classroom interactional dilemmas and individual student writing in classrooms that work from an experience-based approach.

Moje and MuQaribu (2003) concluded that more scholarship is necessary for classroom practices and social interactions to engage in critical discussions of identity. “If experience-based literacy pedagogy is enacted within school and community structures and discourses that silence talk about certain experiences or identities, or if educators are underprepared to meet a variety of identities that youth enact through their writing, then pedagogical practices will rest on shaky ground” (p.207).

Moje and MuQaribu (2003) provided connections between experience-based pedagogy such as storytelling and accessing student identity. It called for more research of how adolescent’s encounters with texts, as well as practices around composing texts, linked to the development and representation of young people’s sexual identities. The case study suggested that identity mattered in experience-based pedagogy, such as storytelling. Credibility of the study was in question because of the lack of detailed research criteria.

Daisey and Jose-Kampfner (2002) posed a study connecting the sociocultural context of middle school student’s understanding of identity through narrative with in school literacy practices. In the pre-assessment, students were asked to draw a Latina at work, to visually represent a Latina role model. This was done to acquire student prior knowledge and conceptions. The intervention incorporated presentation of multi-modal storytelling designed by an integrated team of educators and education professionals. Teachers used dramatic presentation, multi-genre texts, discussion and creative writing to reflect on other peoples stories and their own stories. In the post-assessment, students

were again asked to draw a Latina at work to see if their perceptions of possible avenues for Latinas had changed due to the intervention.

The rationale for the study derived from Heath (as cited in Daisey & Jose-Kampfner, 2002, p. 579) who believed that literate behaviors led to the creation of new worlds and possibilities. The researchers then wrote, “this is because students can stand only as tall as the stories that surround them (as cited in Daisey & Jose-Kampfner, 2002, p. 580).

At the beginning and end of the school year, middle school students were asked to “Draw a Latina at Work” (p. 579). In this way, they could suggest the female role models in their lives. Also in this way, the authors of the study had a pre- and post- assessment method to see if their intervention had any effect (Daisey & Jose-Kampfner, 2002).

Throughout the school year, five middle school teachers of Latino/a students (two mathematics and three language arts teachers) as well as teacher educators and university faculty who taught English, Spanish, educational psychology content area literacy and mathematics worked together in sustained workshops combining mathematics instruction, diverse forms of writing, and storytelling about successful Latinas. The 5-step learning cycle (as cited in Daisey & Jose-Kampfner, 2002, p. 579). was used to integrate biographical storytelling, mathematical exploration, discussions of gender and bilingual issues, and writing (Daisey & Jose-Kampfner, 2002).

One intent of the project staff was to enhance the instruction of teachers of Latino/a students to build self-esteem through expanding the range of available role models. The study describes two representative biographical story tellings. The first story included the

following steps: the story of Hermelinda Renteria, a daughter of Mexican migrant farm workers who challenged her gender role in becoming an engineer and standing up for her human rights in the workplace; the teacher's dramatic interpretation of this biography, not only are students reading about Ms. Renteria, but they also have a multi-modal experience of the story represented by teachers who wanted to provide an authentic experience and opportunities for all students to engage in the learning cycle, and application was demonstrated through student and teacher reaction to the presentation through oral responses, poetry writing and comparison to other texts (Daisey & Jose-Kampfner, 2002).

The second story included the following steps: the story of Cleopatria Martinez, a poor Mexican American woman who overcame poverty and cultural adversity to succeed in math class because, "she found if she followed the rules, she would get the right answer no matter what the teacher thought about her" (Daisey and Jose-Kampfner, 2002, p. 583). Cleopatria earned a Ph.D. in mathematics because of her hard work, motivation and her mother's encouragement. From this story, students were able to relate to Cleopatria's life experiences and to the stereotypes of being a Latina students. Teachers used this conversation to introduce additional texts with similar themes. The students were able to talk about their own shared experiences of poverty and welfare through the context of the stories. Students then wrote a "Biopoem" for Cleopatria as an opportunity to reflect upon her struggle and to affirm her achievements (Daisey & Jose-Kampfner, 2002).



The Academy of the Americas, part of the Detroit Public Schools in Michigan, served low-income families who are recent immigrants from Mexico and Puerto Rico. The majority (97%) of students are bilingual, 78% were eligible for free or reduced-cost lunch. State mathematics and writing scores were among the lowest statewide. The Academy of the Americas was a “school of choice,” students applied for admission. 150 students from two mathematics classes and three Language Arts classrooms participated in the study (Daisey & Jose-Kampfner, 2002).

The 150 pre-assessment drawings emphasized the critical need that these young people have for mentors. In the drawings, 72% of students depicted women working in factories or doing domestic work, 18% showed women doing clerical work, and 8% portrayed women as teachers. There was one picture of a Latina principal and two of a famous Latina pop singer. Daisey and Jose-Kampfner (2002) stated stereotypes abounded in the drawings: women were portrayed as wearing high heels, and heavy eyeliner, and having shapely bodies and long hair; their jobs included picking fruits and vegetables, serving others in their homes or performing unskilled work in factories. From the pre-assessment, student’s prior knowledge needed to be assessed, respected and integrated with instruction.

The results of Draw a Latina at Work post-assessment saw a change in the way students imagined their possible selves. Biographical storytelling appeared to have provided more ways of thinking about role models for students. The end of the year drawings showed considerable change and expansion of occupations for Latinas. Interviews with students revealed that they did not realize they could aspire to the careers

and lives presented in biographical stories. It seemed no small task to have Latino middle school students realize what was possible for them. The eighth grade class suggested the power of story made a difference in Latino/a students' thinking (Daisey & Jose-Kampfner, 2002).

In addition, students experienced literature with many strong minority fictional characters in stories in the sixth grade language arts classes. Experiencing a year of biographical storytelling made a remarkable difference in their later drawings with 70% of post-drawings depicting professional/technical workers (e.g. teacher, scientist, etc.), a change from 8% pre-drawings of these types of jobs (Daisey & Jose-Kampfner, 2002).

The sixth-grade mathematics teacher noted the "light bulbs came on" during storytelling. by showing them their possible selves and possible role models (Daisey & Jose-Kampfner, 2002, p. 585).

Daisey and Jose-Kampfner (2002) presented a valid case study that observed five classes of middle school students both male and female. The sample size was large enough to see patterns in the post-assessment change due to the intervention methods used. The findings accessed the pattern of affective-reflective and active engagement into the learning cycle to make storytelling relevant to student's lives. The study's rationale was situated in substantial theoretical research. A pervading theme of the longevity of the oral tradition was a testimony to the power of the told story (p. 586). This was seen in the findings that students were more prepared to connect their shared experiences, write creatively about their processing and broaden their perceptions of Latina role models in their post-assessment drawings.

To advance the study's credibility, it would be beneficial to study another minority demographic or for a majority demographic about minority subjects. What if the Hermelinda and Cleopatria stories were told to five classes of caucasian middle school students in a suburban classroom? Would their perceptions of Latina role models change? The method seemed to effect the perceptions of Latino/a students which was substantial for working with this participant sample. What does this mean for all students and their connections to biographical storytelling?

Brooks (2006), Bucholtz (1999), Sarroub (2002), Moje and MuQaribu (2003), and Daisey and Jose-Kampfner (2002) researched sociocultural contexts in which narrative development played a role in connecting possible identities. The studies identified entry points for students and teachers to use texts, media and funds of knowledge to construct narrative identities. Authentic engagement in storytelling practice posed ways to access familiar and unfamiliar identities.

### Technology and Digital Storytelling

It is clear that the availability, rapid growth and change that occurs within the technological domain relates to the development of personal identity through media awareness, skill development and practice, and navigating a digital landscape. The following studies examined the congruent development of literacy and identity within this domain. The research pointed to significant conclusions regarding the possibilities for storytelling practice both in and out of a classroom setting. Hull and Katz (2006), Denner, Werner, Bean and Campe (2005), and Butler (2008) illuminated narrative practices in which students could imagine possible selves.

Hull and Katz' (2006) study showed an informative and credible look at student identity building through multimedia representation. The case studies profiled both a young adult male and an adolescent female to illustrate ways in which the tools of multimedia representation were used as well as to make connections between similar identity constructions of agentive selves and turning points as defined by Jerome Bruner (as cited in Hull and Katz, 2006).

Hull and Katz' (2006) study focused on, "how [young] adults and youth in one Bay Area community used the powerful multiple-media, multiple-modality literacy of digital storytelling (Lambert, 2002) to articulate pivotal moments in their lives and to reflect on their life trajectories" (p. 43).

Hull and Katz (2006) presented case studies from a larger ethnographic research project spanning three and a half years at DUSTY, an acronym for Digital Underground Storytelling for Youth. Participants in this case study were Randy, a 24-year-old DUSTY participant from urban West Oakland had a high school diploma and some community college education and Dara, a 13-year-old DUSTY participant. She was a middle school student at an urban public school in Oakland located across the street from DUSTY. Dara's teacher and classmates, upon seeing her digital story, were both impressed by the amount of effort she had put into the project and stated unabashedly that Dara hardly did anything in school.

The data for both participants consisted of field notes detailing their writing experiences at DUSTY, participant writing from classes and the scripts composed for the digital stories, interviews, digital stories, and field notes on conversations and interactions

with DUSTY faculty and staff as well as Dara's teachers (p. 49-50). For both participants, the research team kept field notes about the public showings of their digital stories at a local theater, as well as ongoing ethnographic data on establishing a community technology center jointly via university and community participants.

Hull and Katz (2006) transcribed audio tapes of interviews, observations and digital stories and assembled the transcripts together with other data including researchers' field notes, undergraduate intern's field notes and case studies, and drafts of digital stories and other writing to analyze data. In Randy's case, a pictorial and textual representation was constructed to analyze qualitative patterns. In the case of Dara, detailed transcriptions of conversational interactions that revealed nuances of intonation, inflections, and pauses were constructed to interpret her growth as a writer and multimedia artist.

Hull and Katz (2006) explained their systems of coding as such:

Our analytic methods included thematic coding (Miles, 1994) and critical discourse analysis (Chouliaraki & Fairclough, 2001; Duranti, 2001; Fairclough, 1995). Having assembled our data, we read and coded major themes and sub-themes across data sources, and as more themes emerged, we revised and expanded these codes. We were especially interested in moments that could be constructed as "turning points" (cf. Bruner, 1994) in the representation of identity; for Randy, these centered on discussions of his digital stories in public forums and with individuals at DUSTY, and for Dara, they centered on interactions with peers, tutors and adults around the composition of her digital stories. (p. 50-51)

Hull and Katz (2006) were concerned with looking for evidence of authorial agency. They examined how and to what effect the case study participants borrowed and repurposed texts, images, photographs, and music in their multimodal compositions. The researches stated that through digital stories, DUSTY students “embody the kinds of performative opportunities that enable young people...to take on agentive stances toward themselves and their social worlds through ‘recontextualization’ or ‘recentering’ and through rearticulation and realignment of selves in the digital storytelling process” (p. 52).

Hull and Katz (2006) provided the original products that had been analyzed and coded for description of the presence of an agentive self. These came in the form of digital storytelling manuscripts, transcriptions of interviews and member checks between interviewers and researchers.

The theoretical framework for studying the agentive self was well established and the researchers returned to their rationale during the explanation of findings.

The case study participants were studied for two and three years respectively giving an adequate amount of time for the researchers to understand the nuances of the agentive self in the digital storytelling experience.

The study used collective characteristics that defined the agentive self to establish how the DUSTY method employed the crafting techniques necessary to affect student awareness of agency.

The two participants who interacted with a cognitive method of agency were able to represent their identity and realize their own story, in particular, turning points as

defined by Bruner (as cited in Hull and Katz, 2006). In and out of school literacies differed in appearance. The participants both spoke to having difficulty in school and noted that the identity building projects assigned in school had a different meaning because of the assessment attached to them. The DUSTY project served as an outlet for participants to work closely with staff members who could provide an authentic experience of agency and cognitive awareness of identity building. Hull and Katz (2006) shed light on authentic experiences that connected student's literacy practices to their unique narrative practices.

Denner et al. (2005) studied how middle-school girls engaged in the Girls Creating Games (GCG) program. The GCG program was designed to address the personal, social and structural barriers to active technology participation that faced young middle school girls (p. 91).

Denner et al., (2005) explained that the study was a design-based research approach. Students created and tested program activities and instructional strategies, then refined them to increase effectiveness. "This approach provides rich data about contexts and mechanisms to describe plausible casual relationships between program strategies and objectives" (p. 92).

Data collection included adult observations and program leader logs, participant surveys and interviews, girls' electronic notebook entries, and the games created by the girls. Participants in the case study included sixty-two girls between sixth and eighth grade who lived in a small city on the central coast of California, with the average age of participants being 12 years. Denner et al. (2005) stated that participants volunteered for

the program after school at a public middle school and during the summer at a local community center. They also acknowledged that when more than twenty-four girls applied for the program, they chose participants randomly. Race and ethnicity of participants were 70 percent white, 25 percent Latina, and 5 percent other.

The GCG program was set up in four stages: 1.) game design and production, 2.) pair programming, 3.) challenging stereotypes, and 4.) identity-forming activities. Denner et al. (2005) stated that the program focused on the development of interactive story games as a final product. The process of creating the games were built on the girls' interest in storytelling. The girls were guided through five game building steps: requirements specifications, user interface design, prototyping, prototype testing and implementation. The girls used linear storyboards as an organizational tool before their stories were transferred to electronic media.

The program structured more capable peer partnerships in the design. The GCG programs challenged stereotypes through a series of rotating roles. Structured and non-structured activities including peer affirmations and community performances challenged the girls' conceptions of identity and how they portrayed their identity in their games..

The researchers wrote, "We have found that teaching girls the skills to design and program games builds on their enjoyment of storytelling, graphics, and self-expression, and provides an opportunity for girls to explore or assert their identity" (Denner et al., 2005, p. 93).

Denner et al. (2005) tracked patterns and changes in identity by the positive, neutral and negative statements that appeared over time in the girls' electronic notebook



entries. These entries reflected participant's thoughts on using the software and creating their game, as well as their own reflective perceptions of themselves as they designed their games.

Denner et al. (2005) described this study as contributing to the small literature about increasing the active participation of women and girls in information technology by engaging middle school girls as producers of technology. They suggested that employing program strategies like those used in GCG can be generalized to a range of academic learning environments to increase girls' participation and identification with nontraditional careers (p. 95-96).

Denner et al.'s (2005) final conclusion stated:

The kinds of learning that are required for the twenty-first century entail the ability to think, solve problems, and become independent learners rather than simply acquiring new information. We promote these learning skills by guiding girls through a process of game design and production. Our preliminary data suggest the girls are developing some of the skills necessary to become fluent with computer technology, including problem-solving, teamwork, the logic of programming, and tool panel usage that include drawing and downloading sound and images. (p. 96)

The study provided evidence that narration practice effected middle school girls' sense of identity. It accomplished a similar goal to the study executed by Hull and Katz (2006), as it tracked the progress of participant's identity through narrative electronic notebook practice. Participants were actively involved in identifying through their own participation of reflective chronicling and active game creation by developing themselves

in a new domain. Denner, et al. (2005) provided small samples of data in the written study. Their conclusions were broadly generalizable and would show stronger evidence with a codified set of data analysis.

Butler (2008) asked how young men, ages 17-19 articulated their viewing and listening positions conceptualized reality through their electronic media choices. The case study followed five young men to understand the meaning of reality when it was often people like them who were depicted as criminals and perpetrators of socially unacceptable behaviors in the media. The participants lived in South Bronx, NY.

The primary goal of this study was to “show that social awareness is realized and articulated through media choices” (Butler, 2008, p. 77).

The theoretical framework consisted of literature regarding understanding reality through media choice in Ang’s study of the television show *Dallas* in constructing women’s self-concepts (as cited in Butler, 2008), and Lembo and Lewis’ studies pertaining to audiences’ concepts of reality in light of reality television (as cited in Butler, 2008).

Butler (2008) continued:

Because I was concerned with [the participant’s] media choices, I drew from the critical cultural studies’ argument that we live in a mediated culture and much of what is “known” about the world is learned through the media industries (Buckingham, 2003; Kellner, 2003). I engaged in textual analysis of their media choices, particularly reading them through Hall’s (1980/1992) encoding/decoding

model that argues audiences negotiate meaning based on personal data as well as larger social messages. (p. 81)

Butler (2008) drew directly from the stories told individually and in conversation with the five young men to conceptualize their family, friendship, community and career choice. Data collection included individual and small group semi-structured interviews over the course of one year. The researcher also spent time observing and conducting casual interviews with participants in out-of-school environments such as an ice cream shop in which all five worked and hung out. The researcher paid close attention to the earnest validity of the participants truthfulness when telling their stories given their histories.

Butler (2008) focused on three stories that illuminate the media texts that helped the participants understand themselves: Mitri's connection to *The Simpsons*; Nate's connection to Eminem and 50 Cent; and Sean, Ques, Mitri and D-Dot's connection to *Making the Band II*.

Butler (2008) stated:

All five participants attend a second-chance school designed specifically for young people who have struggled personally or intellectually with traditional classrooms and have displayed serious behavioral problems in other schools...I was introduced to these young men by one of their teachers who believed they would make valuable contributions to the understanding of young men. Although they were accessed at school, this essay does not focus except tangentially on their schooling. (p. 77-78)

Butler (2008) described the participant's media choices as helping them to make sense of their reality, rather than to perpetuate their social roles. The participants drove the definition of reality in this study which included a degree of familiarity. Reality could be both personal and negotiated.

The stories analyzed in this study showed the participant's apprehension in claiming that any media image adequately represented them. However, the participants entertained empathizing with characters and imaging roles that they might play.

Butler (2008) concluded that the participants discerned between their role as audience and the audience that watched them in life. She wrote, "Their audience...is found in their classrooms and on the streets of New York City where they practice being 'larger than life'" (p. 87). She further concluded that the in-depth study of young urban men of color revealed that they attended to social constructions that questioned their identities and complicated their understanding of packaged representations (p. 88).

The study adhered to qualitative methods that attentively addressed the participants' need to be heard in observant and socially congruent ways. This culturally responsive method provided a spotlight for the participants to conceptualize their narratives without fear of being judged. The study provided adequate sources of theoretical background. The findings would be more convincing if there was a codified method of analysis of the observations, conversations and interviews. A comparison method of observations to field notes would give the study the multiple perspective aspect that Butler (2008) asked her readers to give her participants.

Packaging of identities did not necessarily mean that consumers will buy. This study situated narrative practice as authentic to identity development. Butler (2008) addressed packaged identity development fails to address the “personal and negotiable” (p. 78) as the young participants phrased it. Storytelling means having a trusting, reciprocal audience. For meaningful acts of relevant storytelling to occur, the conditions for conceptualizing the presentation of the story must be worthy of the self and the audience. The method and study could be replicated in multiple settings to achieve a greater narrative of how media text choices affect identity development. The researcher could have stated directly specific methods of credibility to make the study stronger.

Hull and Katz (2006), Denner et al. (2005), and Butler (2008) presented generalizable connections between technology, narrative engagement and identity formation. In each qualitative study, participants engaged in reflective processing in order to tell a life story and envision possible selves. The integration of technology provided participants with visual and textual outlets to describe their narratives. Digital storytelling and media analysis also helped struggling students recognize their narrative potential.

Across all specific identities, findings corresponded to similar criteria for many participants. Participants narrative identities became more complicated with experience, audience and the retelling of experiences to an audience.

### Storytelling as Teaching Strategy

An essential part of this paper’s research question was guided by the intentional use of storytelling as a teaching strategy and classroom practice. The paper investigated storytelling to identify how individual students made sense of their lives within a

classroom community. As seen in the previous research, students encountered storytelling as part of out of school cultural and social practices. When participants became multi-literate in the literal and abstract reading of stories of their lives, the community to grow and learned from the communication and a reciprocal need for each other.

In this section of studies, Slavin, Cheung, Groff and Lake (2008), Noppe, Noppe and Bartell (2006), Ray (2006), Compton (1997), Guzzetti and Gamboa (2004), Shafer (2002) and Glenn (2007) turned attention to storytelling practices that were occurring within school settings, within classrooms or in proximity to the school environment. These studies were paired together for examination because they fundamentally focus less on narrative identity development and more on the process of the reading, writing and telling stories.

Slavin et al. (2008) conducted a synthesis study that compared and synthesized research evidence on middle and high school reading programs, applying consistent methodological studies. The researchers hypothesized that secondary reading programs focused on reforming daily instruction would have stronger impacts on student achievement than would programs focused on innovative curricula or CAI (computer-assisted instruction) alone. Literature search procedures were conducted electronically using educational databases (JSTOR, ERIC, EBSCO, PsychINFO, and Dissertation Abstracts International) and different combinations of key words. Search results were limited to studies published between 1970 and 2007. Effect sizes were pooled across studies for each program and for various categories of programs. The participants in the

studies being reviewed ranged from 6th graders to 12th graders. 14 studies met the criteria for inclusion in this review of research studies. (p. 293).

The researchers broke categories of research into four types. Slavin, et al. (2008) wrote, “Studies of each type of program are addressed according to their research design in the following order: (1) randomized experiment, (2) randomized quasi-experiment, (3) matched, and (4) matched post-hoc. Within these categories of research design, studies with larger sample sizes are described first” (p. 294).

Slavin et al. (2008) described the overall patterns of outcomes as follows:

Across all categories, there were 33 qualifying studies of middle and high school reading programs involving a total of nearly 39,000 students...The most surprising finding is the fact that no studies of secondary reading textbooks met the inclusion criteria...This contrasts with the situation in secondary math, where Slavin, et al. (2007) found 38 qualifying studies of math curricula and 100 qualifying studies overall. Of course, reading has not been traditionally taught in middle and high schools except to students in remedial and special education programs...The three categories in which qualifying studies did exist were mixed-method models, CAI, and instructional-process programs. There were robust positive effects on achievement in mostly matched quasi-experimental for mixed-method models such as READ 180 and Voyager Passport (weighted mean effect size of +0.23 across nine studies) and for instructional process programs using cooperative learning (weighted mean effect size of +0.10 across eight studies), as were effects for reading strategy programs that did not emphasize cooperative learning (weighted

mean effect size of +0.09 across five studies)...The large, extended studies at the with standard measures that form the core of the present review illustrate what could be accomplished at the policy level if schools widely adopted and implemented effective programs, not what could theoretically be gained under identical, hothouse conditions” (p. 307-308)

Slavin et al. (2008) noted that none of the programs qualified for the category of strong evidence of effectiveness. The most important conclusions found that little research supported high-quality studies of middle and high school reading programs. Slavin et al. (2008) stated, “casual claims cannot be made with confidence in systematic reviews” (p. 309).

First, this review found that most of the programs with good evidence of effectiveness used cooperative learning at their core. These programs all relied on a form of cooperative learning in which students worked in small groups to help one another master reading skills and in which the success of the team depended on the individual learning of each team member. Slavin et al. (2008) stated that:

both of these elements have been identified by previous reviewers (e.g., Rohrbeck, Ginsburg-Block, Fantuzzo, & Miller, 2003; Slavin, 1995, in press; Webb & Palinesar, 1996) as essential to the effectiveness of cooperative learning programs is consistent with the findings of reviews of elementary and secondary math programs (Slavin and Lake, in press; Slavin et al., 2007). (p. 309)



Slavin et al. (2008) suggested that more research and development of reading programs for secondary students was clearly needed. They also noted that action could be taken with the knowledge obtained from the studies (p. 309).

Goals of the review included placing the results of all types of programs intended to enhance the reading achievement of middle and high school students on common scale and providing educators and policy makers with their students. The review focused on large studies that were completed over significant periods of time and that used standard measures. The review also sought to identify common characteristics of programs likely to make a difference in student reading achievement. Intended to include all kinds of approaches to reading instruction, the review grouped these approaches into four categories: (1) reading curricula, (2) mixed-method models, (3) CAI, (4) instructional-process programs (Slavin et al., p. 292).

The study explained the selections for their choices thoroughly, listing criteria for inclusion in the studies in this review congruent with credible, transferrable research methodology and accountability. The criteria also strengthened the relevancy of the studies being compared by finding similar sample sizes, sample selection methods, parameters for the method of research to studies using experimental and control groups for comparison, and a minimum duration of 12 weeks. Slavin et al. (2008) also included an Appendix for studies that were excluded because they did not fit the criteria and reasons for exclusion. They included limitations of the current review which accounted for the conclusions and suggestions made based on the comparison of the results of the studies that fit the criteria for inclusion in the review. This best-evidence synthesis

showed strict coherence to research criteria. The review limited its comparison studies and the potential to give a more accurate view of reading interventions available and used in schools that have not been researched thoroughly. This was a weakness for the reasons that the authors listed including the exclusion of reading texts or curricula.

Slavin et al. (2008) concluded that, “Of course, reading has not been traditionally taught in middle and high schools except to students in remedial and special education programs” (p. 307). This spoke to the need for bridging strategies in middle and high schools between reading and higher critical thinking. It also suggested a crucial need for authentic reading and writing practices at the middle and secondary level. The interventions that were not included may have been an effective strategy that could have changed the authors’ conclusions about the present state of reading education.

Noppe. Noppe and Bartell (2006) focused their study on the impact of terrorism on adolescent identity development and the inclusion of narrative practice as a strategy to help students be resilient during times of fear. Noppe et al. (2006) administered surveys to teachers and students in the Upper Midwest, USA, particularly the Northeast Wisconsin School Districts of Green Bay, New London and Glidden. The survey was given approximately four months after the September 11th attacks. One urban and two rural middle schools, one urban and one rural high school participated in the study.

Noppe et al. (2006) administered surveys to 973 people including teachers and their students. The participants volunteered to take the survey. Noppe et al. (2006) labeled classes as participating classrooms when the entire class took the survey. Other participant teachers took the survey even if their class was not designated as a

participating classroom. Participating classrooms consisted of eighth and ninth grade Civics and Health classes,

The survey titled *The 9-11 Survey* presented 35 questions to students and 33 questions to teachers. The questions included questions with Likert ratings, checklists and open-ended response questions (p. 46).

Students and teachers filled out the survey together as a class. The study also stated that non-participating teachers also took the survey. The student sample from the three middle schools (R=13-15 years,  $n=275$ ) averaged an age of 13.6 years old. Of these students, 43.8% were males, 74.7% Caucasian, 3.8% Native American, 3.1% African American, 6.2% Asian American, 5.1% Hispanic/Latino, and 5% identified as Other. (p. 45) The majority of the 8th grade students lived with both their mother and father (71%) and 24% rated themselves as strongly or moderately religious.

The mean age of high school students averaged 15.0 years (R=13-17 years;  $n=489$ ). For this group, 48.2% were males, 80.4% were Caucasian, 2.3% Native American, 0.9%, African American, 7.6% Asian American, 4.7% Hispanic/Latino, and 3.8% identified as Other. Similar to the middle school students, the high school participants mostly came from homes where both parents resided (64.0%) and greater than one fourth thought of themselves as either strongly or moderately religious.

There were 150 total teachers who filled out the survey (66 middle school teachers; 84 high school teachers). Of participating middle school teachers, 32.8% were between the ages of 20 and 30 years, 26.9% male, 47.8% with BA degrees, 35.8% had between 1 to 5 years of teaching experience, and 98.5% were Caucasian. Over one third

(35.7%) of the high school teachers were between ages 41 and 50 years, 46.0% were male, 48.8% had earned a bachelor's degree, 34.5% had more than 25 or more years teaching experience, and 92.5% were Caucasian.

Quantitative analyses indicated that adolescents were frightened and upset by the events of September 11, 2001, but also many used coping strategies. The results showed that more middle school students were upset and frightened by the 9-11 attacks than high school students. More high school students learned about Islamic cultures and the Middle East subsequent to the attacks. All students listed and checked a number of coping strategies implemented by parents, teachers and themselves. A majority of students and teachers described a similar theme of resilience in the open-ended questions. A theme emerged that both students and teachers aimed to live life like "normal," yet also acknowledged that life would be "different" for a while before feeling "normal" again (Noppe et al., 2006, p. 52).

Noppe et al. (2006) found the prediction of negative outcomes for adolescents from the events of September 11 were assessed with three variables: negative emotions, worry and anxiety. These variables were not meant to be mutually exclusive. Items were moderately correlated to one another. Significant results for worry showed that being female, discussing the attacks, seeking social support and having high stress scores predicted greater negative emotions. The dependent variable of anxiety was predicted by gender using coping strategies such as distraction, avoidance, seeking social support and being traumatized, with 22% of the variance explained by these predictors. Being a girl,

seeking social support, using distraction and avoidance coping strategies and having higher stress scores predicted greater anxiety (p. 50).

Noppe et al. (2006) transcribed and reviewed all responses to the open-ended questions for the qualitative analysis. Each researcher independently derived themes from comments. Noppe et al. derived common themes from each researcher's analysis. Eight key themes emerged from the transcriptions. The first theme suggested that an initial response to the tragedy was shock, anger and confusion. The second theme reflected adolescent's weariness of all the attention given to the September 11th attacks. The third theme indicated that adolescents still felt anger four to six months later. The fourth theme indicated that parents and teachers were the most helpful sources to explain what was going on. The fifth theme indicated and aligned with quantitative results, that activities performed by adolescents in order to cope with the stress of the events included trying to act normal, or shielding themselves from the unfolding drama. The sixth theme showed a prediction from adolescents that things would ultimately return to normal. The seventh theme indicated that adolescents wanted more information, although the last theme contradicted it by stating that adolescents also wanted to be sheltered from tragedy of such immense proportions (p. 50-52).

Teacher's qualitative responses included telling students very little, giving students as much information as they wanted and using the experience as a learning opportunity (Noppe et al., 2006, p. 53).

In a final discussion of the results, Noppe et al. (2006) identified three central issues regarding the impact of 9-11. The first issue concerned the intersection of the

unique features of this public tragedy with adolescent concerns about terrorism and death. The second issue applied to presentations of the dialectical dilemmas imbued in adolescent conceptions of death to their attitudes and responses of the 9-11 attacks. The third issue featured the striking resilience of adolescents in their effort to construct meaningful personal and social narrative out of the turmoil of that time period. Noppe et al. (2006) concluded that being meta-cognitive of chaotic times were evident among the student survey results.

Noppe et al. (2006) chose a large sample size and coded to measure the effects of trauma. The discussion of the research results identified main themes for further discussion of adolescent identity development and resilience in the aftermath of tragedy through narrative practices. The results were reported as significant. The generalizability could apply to adolescents throughout the US.

The student participant sampling was limited by bias in that classrooms were mostly Civics and Health classes. Students in these classes might have had a predisposition to talking about September 11th in terms of mental health and historical or current event lenses. The purpose of the study was to survey reactions from September 11th through emotional narrative feedback. Looking at the experience of Midwestern US students, the generalizability might not have been valid for all US adolescents. Also, there is a majority of Caucasian students and teachers, which may not fully represent more diverse demographics or other majority groups.

The quantitative results reflected the coping strategies used by adolescents as they adjusted their identity to circumstances beyond their control. The quantitative analysis

showed significant results and could be generalized in other samples of US adolescent populations.

Ray (2006) studied Emily Steffans' classroom for five weeks in a case study focused on inquiry as a teaching stance through an op-ed writing workshop.

The workshop consisted of four parts: (a) teacher and students gathering texts, (b) teacher and students immersion into texts to understand op-ed and how it fits into student's lives, (c) close study; the class revisits the texts, teacher develops curriculum as they go and the teacher models possibilities for using writing strategies, and (d) students produce and finish writing that show influence of the study in specific ways (Ray, 2006, p. 239).

Ray (2006) recorded Steffans' assessments to monitor pace and progress, Steffans designed three different assessments given early in the study, as students drafted and revised and edited. These assessments asked students to name and explain their choices. The three assessments asked meta-cognitive questions, prompted students to chronicle their editorial process and a narrative of writing choices.

Ray (2006) found that the inquiry method produced students who met the challenges of writing in a world of constantly changing demands. She also posited that students read more critically because they have so much experience thinking about the decision making process of writers.

This study examined student self-efficacy present through an inquiry based writing workshop. The conclusions from this study were based on three assessments taken early in the study, during drafting and during the revision process. Ray (2006)

determined that an inquiry-based teaching stance effected the critical reading habits and connections to writing that were greater than with traditional direct instruction methods and that teachers were more motivated to engage with the writing process.

The groups were not randomly assigned. Membership in the study required that students be a part of the class. The credibility of the study was unclear. Ray (2006) was also the literacy coach for Steffans' team and may have a vested interest in seeing this study approach draw certain conclusions.

Results from this study implicated that the writing process involved in this inquiry based approach accesses student identity growth through the materials chosen for study and the process of writing both stylistically and editorially.

Compton's (1997) study asked how active and reflective literacy practices affected adolescent self-concept and identity development through metalwork and reflective writing,

Compton (1997) stated that each day's class was preceded by a two minute reading from Natalie Goldberg's book *Writing Down the Bones* (p. 3). This practice set up structure for the student journaling. Students were asked to write for fifteen minutes. Topics and sentence openings were provided, but not required for writing each day. Each day's writing was photocopied and returned to students. Next, journals were transcribed and coded. Subject matter was categorized into the following categories: Subject, Intention, Physical Topic and Structure, with subcategories for further classification in all groupings. Compton then tallied the sentences given the divergent stated purposes of description and mutual exclusion. Tables were created from the data collected. The class



consisted of sixteen students, aged 15 to 18; (M=3, F=13). Students were members of the class at the beginning of the study and were not selected randomly.

Data was collected through observations and students personal writing. Compton (1997) translated subjective data into objective data to show progress and trends in student writing and correlations to expressed identity. There was a limited number of participants. They were members of an existing class and were not randomly selected. Data was collected over a four day period.

The study combined hands-on experience with stream of conscious writing to gauge mastery of tasks and self-concept. The study suggested a shift in the concept of self as agent in a perceived situation, parallel to the learning process.

From the data and categorizing, Compton (1997) assessed that on Day One, students writing topics ranged between two temporal poles: the establishment of “turf” and individuality in the autobiographical and memory based statements, and the wishful thinking of “Ideas” and “Wish I Could Make” (p. 10-11). The frequency of “Now I’m 80” on Day Two suggested that students were tentatively gearing up for transformation (p. 4). Here they were writing entirely in the realm of fantasy, trying on possible futures for themselves from the point of view of having already done so.

The increase in the problem-solving sequence on Day Three suggested that the fright and excitement of the immediate risk involved in skill mastery had transformed into the confidence to face other problems. The act of journal writing consolidated task mastery through cognitive awareness of what is learned somatically, by generating

linguistic images that enable the translation of concrete achievements from the physical realm to a level of conceptual understanding and broader application.

Compton (1997) was grounded theoretical framework in Vygotsky's views on the relationship between Word and Action as discussed in *Tool and Symbol* (p. 10). The method and rationale sufficiently examined student narrative purposes, but the length of time of the study and organization of the participants lacked transferrability.

Compton (1997) provided a brief look at student immersion in expressing personal narratives while at the same time learning a new physical technique, combining active cognitive practices with reflective cognitive practices. This study provided evidence for the uses for personal narrative in the classroom. The study practiced persistent observation through journaling and coding identity. There is thick description and the study correlated to other research relating to different aspects of accessing the interaction between storytelling and identity formation. The study lacked many relevant criteria for judging quality of qualitative research, such as prolonged engagement, peer debriefing, negative case analysis, progressive subjectivity, and member checks.

Guzzetti and Gamboa's (2004) study asked what enabled adolescent girls to write in ways that differed from stereotypical ways in which most adolescent girls constructed narrative. They situated their study by following three adolescents and how they formed and represented their identities through the practice of zining.

Guzzetti and Gamboa (2004) analyzed data continuously as it was collected. Data collection began in the spring of 2001 and continued through the fall of 2002 over two academic years. Multiple formal interviews (four to six) were conducted with each of the

three female zinesters ranging from two to four hours each. In addition, researchers conducted formal interviews with three other contributors and readers and readers of the zine: six of the girls; friends and peers, the zinesters two advanced placement teachers, each girl's parents and other family members. Another 215 interviews with the girls were conducted by electronic communication, printed, and archived through December 2002 (p. 415).

Guzzetti and Gamboa (2004) stated that observations and interviews were triangulated by artifact collection. Artifacts included copies of the girls' three issues, two dozen other self-published zines that the girls might find influential to their writing, letters from readers requesting copies and providing feedback, photographs of the site, the girls, their bedrooms (the walls give evidence of the kinds of media texts that influence their writing), e-mail correspondences between zine authors and between the zinesters, and additional documents such as CD song lyrics, posters, music cassettes from influential punk rock performers, and samples of the girls' in-school writings such as editorials, for the school newspaper, essays and writing assignments for their various classes. Additional data was collected through in and out of school observations, three open-ended questionnaires distributed to 29 students at Whispering Shadows including the writers and readers of the zine, Guzzetti's field journal in which she recorded her reflections, observations of structured situations, and members checks conducted with key informants (p. 415).

This study followed three adolescent girls: Corgan Duke, Janene Irving and Sandra Campbell who co-authored a DIY zine called *Burnt Beauty*. The students were selected and invited to participate in this study because of their zine (p. 416).

Guzzetti and Gamboa (2004) found patterns of interpretations of identity. Comparisons were a result of reflective data between what was said in interviews, what was done from observations, and what was written for the zine. As an affinity group, these participants shared some commonalities. The co-authors subscribed to a punk rock culture, did not drink, smoke or use drugs, but did not consider themselves straight-edge, subscribed to the DIY or Do-It-Yourself ethic. The study defined conditions that enabled adolescent girls to write in ways that varied from gendered topics and styles. The three categories identified in enabling these conditions included: influence on the zinesters, support for the zinesters and rewards of zining.

Guzzetti and Gamboa (2004) wrote, "Just as Gee (2003) found the power of a media literacy practice (video games) to create an affinity group, we found the power of an affinity group (punk rock fans) to create and maintain a literacy practice (zining)" (p. 432).

Guzzetti and Gamboa (2004) agreed with other researchers that zining should not be a classroom practice. Instead, implications for instruction included teachers adopting a stance that promoted DIY ethics, the ethics of zines through journaling and student-centered writing based on interests and experiences.

This study examined three adolescent girls' experiences writing a DIY zine collaboratively, out of school. Guzzetti and Gamboa (2004) made correlations between

the stories and writings that the girls choose to tell and the patterns of identity present in their words, actions and reflections. This study demonstrated that adolescents critically analyzed texts for issues of social justice.

The study presented a case for telling stories to track and chart identity and self-concept formation. Having a written record of thoughts and experiences set in a context is a literacy practice that examines critical reading and writing skills. Guzzetti and Gamboa (2004) theoretically rooted the study in the new literacy conversation. The study recommended implications for teachers in the classroom. It did not prescribe a method for teaching zine writing in the classroom, but rather qualities that students need to tell their stories confidently and create on their own.

Guzzetti and Gamboa (2004) explained their biases in the conclusion. They developed an intimate rapport with the girls over the two year study, and as they grew to know each other, she realized that she had many of the same values in common with the zinesters. This complication led the researchers to keep a journal to record emotional reactions and observations alongside her strictly objective observations. Thick description was evident in the study.

During the middle of the study, funding was cut, and research almost stopped, however the participants encouraged Guzzetti and Gamboa (2004) to keep going. This event may have effected the relationship between researcher and participants and may have prompted their decision to record progressive subjectivity.

Narrative identity was seen through written narratives and stories related in interviews and e-mails. Participants expressed changes in identity with the addition of

new knowledge and the need to take on adult roles and step away from the expected roles of childhood.

Shafer (2002) detailed a case study of a student writing workshop. The pre-workshop accessed prior knowledge. The classroom teacher modeled stories and types of performances expected from students. Shafer demonstrated community participation and discussed research methods for creating a fictional or personal non-fictional narrative. Four preparation days included time for students to generate ten scenarios for possible stories, to discuss as a whole class the efficacy of scenarios, make a single tentative list of topics, to produce a rubric for evaluating successful oral presentations and to reflect on what made a good presentation. Students had two weeks to write, prepare, and rehearse their oral story presentations. Five students presented their stories per class and had a loose five minute minimum to present. After each student presented, the students in the audience gave supportive and critical feedback. The presentation process was repeated every Friday until all students had performed.

Students were in junior level English classes. The students for this study were not randomly selected and included members of the class prior to the beginning of the workshop study.

Shafer (2002) stated, “By allowing my students to tell their own stories and use speech as a way to reflect upon language use, I saw improvement in their competence and confidence” (p. 106).

Shafer (2002) also made observations that were critical to the cooperative learning process and teaching storytelling. He acknowledged that learning to tell stories

required active listeners. Another key observation that informed the practice of teaching a storytelling workshop like this included the teacher's gradual release of responsibility over to the learning community.

Shafer (2002) made valuable observations. The ethnographic findings from the workshop informed both the affects of storytelling on a community of learners and implications for teachers when using collaborative group engagement. Shafer informed his findings by persistent observation and student feedback on the storytelling process and student presentations.

Shafer's (2002) observations lacked member checks, triangulation, a statement of prolonged, substantial engagement, negative case analysis and progressive subjectivity.

Glenn (2007) synthesized that since thought and language were virtually inseparable, the processes of comprehending and composing were also similar. The criteria of design that drove this case study included theoretical framework building reading and writing as constructive processes. She stated a need for a balanced approach in the teaching of reading and writing. The decision to solicit the participation of pre-service teachers stemmed from Glenn's interest in these students' eventual classroom practices (p. 10).

Glenn wrote:

This project was born from wondering what benefits emerge from the process of creative writing that we could cite to increase its likelihood of being implemented in real classroom settings. In other words, how might pre-service teachers justify their use of creative writing their classroom teaching? (p. 11)

The rationale hypothesized that, “reader response invites creative responses to texts, but most students opt to write about personal experiences rather than fictional ones that ask them to pay close attention to the unique features of the story form” (Glenn, 2007, p. 11).

During the spring semester, eight pre-service teacher education students participated in the Young Adult Literature Writing Project. Requirements for the final written artifact were few; students were asked to draft two pages of fictional writing each week, using whatever form best met the function of their desired piece. Because the writing was done to fulfill a final project requirement for the course, grades were assigned based upon the completion of writing and active participation in classes, with emphasis placed upon reflection and revision rather than quality (Glenn, 2007).

The workshops were structured so that participants met in two groups of four students five times during the semester. Two writers were scheduled to share their work each time the group met. Glenn (2007) attended each meeting as participant-observer, sharing her own suggestions for students’ pieces and recording interesting interactions. Prior to each meeting, presenting writers were asked to send an electronic copy of their work in progress to allow fellow group members to read and comment in writing, ensuring multiple avenues of responses. During meeting time, the group listened to the stories of the features writers and provided candid and constructive feedback on how to create powerful pieces of fiction (p. 12).

Data was collected in weekly meetings. Each group member was asked to bring a two-page reflection that focused on his or her observations regarding the works of Young



Adult authors read in class including 7 whole class texts and 10 individual choice selections required for the course. Some guiding questions included: Now that you are a writer, what about the author's craft are you noticing in the works of others? How do other authors handle character development, plot, dialogue, narration, description and choices regarding overall form? What are you noticing in your reading as a result of your role as an author? Glenn (2007) gathered these documents at the conclusion of each meeting and analyzed them at the end of the semester (p. 12).

Glenn (2007) collected data and analyzed it using the constant comparative method (as cited in Glenn, 2007, p. 12). Themes that served to define the writing and reading connection emerged. In the first reading of the reflections, broad notes that reflected repeated trends were taken, and initial, working codes were developed. Student responses were color-coded, one color for each student. As additional data were gathered, new field notes were coded and compared with already coded data and the emerging themes. Glenn (2007) refined the codes upon the collection of all data. Reflections were then reread and assigned to larger categories based upon the refined codes. In each student's set of reflections, categories were assigned unique font sizes or styles to allow for easy grouping. Across participant reflections, categories were grouped together, analyzed, and collapsed into three larger themes (the why, the how, and the what) (p. 12-13).

Eight students --six female and two male--volunteered to participate in the study. Students participated in what was called the "Young Adult Literature Writing Project" conducted during the Spring semester of 2005 which was offered as a pre-service,

graduate-level young adult literature course offered as an elective to any student enrolled in the teacher education program. Five were secondary English education students, and three were elementary education students (Glenn, 2007).

Across data gathered for each participant, patterns suggested that when real writers read, they had unique responses to the *why*, *how* and *what* of the reading process. With respect to the *why*, these real writers approached reading with a clear focus and intention and were committed to reading beyond that which was expected as a means to meet their writing goals. Students sought actively to identify techniques authors use in their writing, and they read with a different eye. These real writers were motivated to employ effective reading strategies, and did so as they attempted to learn more about the author's craft. They slowed down, reread, questioned, predicted and empathized as they attempted to make meaning, but they did so out of a genuine need to learn from the writers they read, to serve as apprentices to masters who possess skills they themselves might learn to emulate. These writers came away from text with critical understanding due to their commitment to bettering themselves as writers (Glenn, 2007).

The act of engaging in an authentic writing process helped these future teachers pay attention to the texts they were reading and to analyze them through the distinctive lens of the writer.

This study provided a dual look at using fiction writing as a strategy to develop critical reading skills. The theoretical framework was appropriate for the subject and question being studied. By soliciting pre-service teacher education students for exploration into this study, it provided a dual look into how teachers might internalize

their own reading strategies, lending credibility to their own practices. The study simultaneously looked at how students internalize their reading strategies while studying the craft of authors, simultaneously putting that craft and technique to work in fictional writing. It provided a meta-cognitive context for the participants to create their narratives.

The ages of the case study participants were not revealed, only that their grouping characteristics included graduate-level pre-service teacher education students. The study would be stronger evidence if it provided the age range of the pre-service teachers. The study could have stated the skill and level of critical reading that these pre-service teacher education students engage in in their own literacy practices. Although the writing benchmarks and reflections showed patterns in student meta-cognition, a pre-test/post-test type of scenario would have made the changes in reading strategies more comparable.

The case study theoretically aligned with other bridging strategy, in-school literacy practices using storytelling as the primary method of skill development. The students indeed created a fictional story and shared their stories for workshop and critique. By engaging in reflection and revision of individual stories, each student shared his or her story with the group. Similarly, the group had to read and share feedback, reactions and suggestions to the writers each week (Glenn, 2007).

As seen in the two close-up studies presented in the article of Mia and Amelia, students grappled with their biases and prior beliefs about what it meant to be a writer and what it meant to be a reader throughout the process. Their identity formation of being a “real writer” emerged through the process of questioning and observing authors in their

craft, reflecting on these questions and observations in their own practice and revising drafts for submission to class workshop (Glenn, 2007).

Glenn (2007) used the term “real writer” several times to describe how the students were presented themselves in the class. Glenn’s last statement reflected this: “The act of engaging in an authentic writing process helped these future teachers pay attention to the texts they were reading and to analyze them through the distinctive lens of the writer” (p. 18). The study highlighted the need for students to be active writers when reading and readers when writing, bridging literacies through active and reflective processes. In this way, students engaged in the interpretation and reinterpretation cycle as Bruner (2003) discussed.

Slavin et al.(2008), Noppe et al. (2006), Ray (2006), Compton (1997), Guzzetti and Gamboa (2004), Shafer (2002) and Glenn (2007) provided evidence into storytelling practices that occur within the school domain. Although not all studies were implemented within the classroom as pedagogical practice, the methods discussed connected sociocultural practices, identity development concept and tangible literacy practices to form a greater picture of narrative practice.

The patterns that emerged revolved around this separation and integration of life text, personal narrative and the bridge that occurs between the two. Classroom narrative practices reflected the importance of meta-cognitive processes when creating the story, and student ownership of the storytelling event increased when the task was authentic.

## Summary

Chapter three was a review of the literature about authentic storytelling. The research was analyzed to establish credibility and to find correlations that affected the implications for teaching authentic storytelling practice in the classroom. The research in the storytelling as a traditional cultural practice section found that people engaged in storytelling traditions as a way to connect community members and that storytelling involved transactions that were both active and reflective. The research in the situating narrative development section indicated that narrative identity is constantly evolving due to the teller's creation process and listener response. This section also identified the concept of third space (Moje, et al., 2004), which established that students tested and transformed their developing identities in a narrative practice that differed from a primary setting such as school or home. The research in the detailing specific identities section examined early childhood narrative development, sociocultural narrative development and technology and digital storytelling. The research by Sarroub (2002), Moje & MuQaribu (2003), Bucholtz (1999) and Daisey & Jose-Kampfner (2002) amplified the idea of third space for students to recognize their burgeoning identities. The research in the storytelling as teaching strategy found that classroom communities became fluent in both creating personal narrative and participating as audience. It also identified that the process of creating narrative affected student's self-concept in which students became aware of their perceptions and changes in those perceptions. Chapter four outlines the summary of findings from chapter three with regard to implications for teaching and suggestions for future research.

## CHAPTER 4: CONCLUSION

### Introduction

The purpose of this paper investigated the effects of storytelling on student identity development, community identity development and determined what factors made narrative practice a authentic classroom strategy for teachers.

Chapter one detailed the importance of storytelling as a sociocultural practice in the classroom community. It also situated the question in an educational context. It discussed the absence of narrative practices that asked students to share their voices and provide a context for them to explore colliding new domains. Theorists and studies suggested that people of all ages are effected by narrative practice and a reciprocal storytelling process. Storytelling detailed a way to access individual and group identity development.

Chapter two presented authentic storytelling to situate the sociocultural importance of narrative practice to community and the development of societies. It discussed a history of storytelling in the classroom setting, detailing advocates and controversies among the educational community regarding strategy implementation. The chapter also defined the historically accepted definition of storytelling. It presented the theoretical framework for the question, presenting an overview of Bruner, Rogoff, Moll and Gonzalez, Gee, Noddings and Valenzuela.

Chapter three presented a critical review of literature on the sociocultural practice of storytelling and its affect on identity development. Literature also depicted how educators utilized specific narrative practices in their classroom strategies. The chapter

separated studies into four sections: Storytelling as a Traditional Cultural Practice, Situating Narrative Identity Development, Early Childhood Narrative Identity Development, Sociocultural Adolescent Narrative Development, Technology and Digital Storytelling, and Storytelling as Teaching Strategy.

Chapter four summarizes the findings of the research presented in chapter three. The findings detail patterns in cultural usage, the affect storytelling had on individual and group identity development, and The chapter provides implications for teaching and suggestions for future research. The chapter concludes with a succinct demonstration of the paper's thesis.

#### Summary of the Findings

The literature presented in chapter three focused on how storytelling functioned in cultural, out of school narrative events. The research tried to present ways of authentic narrative practice. The research process revealed that storytelling encompassed culturally responsive practices that put into perspective traditions in time. The research detailed the affect of lifelong meaning making that is present when narrative practices are a cognitive part of life. The research also detailed components of storytelling that suggest narrative practices in the classroom are both introspective and community centered methods of fostering genuine student learning.

Findings across the research supported the theory that narrative practices, including storytelling, create a third space for students of all ages to make sense of their place in the universe, how they perceive themselves and how others perceive them. Findings in the section titled suggested that the distinct actions of narrative practice

including giving, receiving and reciprocating narrative events, engage students in community participation as tellers, audience members and communicators. Evidence from *Storytelling as Classroom Strategy* provided realistic classroom practices for implementing storytelling strategies in purposeful interactions.

The findings from *Storytelling as a Traditional Cultural Practice* provided context for the sociocultural weight of narrative practice. Storytelling acted as a way to bridge past and present values for each diverse group studied. Stephens' (2000) suggestion for a more complete literacy program, literacy for education, recognized the value of the funds of knowledge of students, continued attention to language development, and the decision-making process required by the teacher to successfully implement these ideals.

Cruikshank's (1997) findings illuminated features of both the practice of storytelling as well as the audiences' involvement. The first finding that impacted teaching stated that the audience reaction impacted the storyteller's content and performance. The second finding addressed the responsibility of community members to engage in storytelling to maintain a social and cultural identity. Together with Sturm's (2000) findings, the research suggested that students experienced narrative events on a daily basis and that students engaged in their respective societies took on multiple narrative identities. As seen in Blum-Kulka (2002), Norrick (1997) and Cruikshank's (1997) ethnographic research, the participants developed multiple narrative identities including primary and secondary storytellers and listeners. Purposeful engagement in traditional and cultural narrative events showed that participants gained a sense of their involvement in the present time, a past timeline and a greater history.



The findings in the section of chapter three titled Situating Narrative Development focused on relating concrete perceptions of identity development in adolescents. The findings suggested that meaning making is highly active during the adolescent years. The research also described that students have a need to connect their worlds in order to make sense of them. Cole et al. (2001) found that transitional periods such as the change from childhood to adolescence, yielded high changes in self-perception. Moje et al. (2004) hypothesized that student's identity development occurred in a third space where primary and secondary worlds interacted with each other. They found that students who engage in sharing their funds of knowledge across disciplines have a greater connection to the learning that took place in conjunction. Stevens et al. (2007) emphasized that adolescent student identities are constantly shifting and that teachers must recognize this in order for a reciprocal relationship to form. Pasupathi and Hoyt (2009) found that participants told stories with more information in all three studies when they had listeners who were attentive and provided some sort of feedback. They stated, "Specifically, by early adulthood, responsive listening is critical for the inclusion of interpretive information in storytelling," (p. 568). Bruner's (2004) study summated that the way in which a person tells their narrative ultimately shapes their own self-perception. The usage of verb tense, spacial metaphor and vocabulary showed that participants from the same family described the same aspects of their lives including their hometown, family relationships and perception of themselves in the world quite differently. These five studies demonstrated that narrative identity development forms under several conditions found during the pivotal time of adolescence. These conditions included the transition between

middle school and high school, the inclusion of funds of knowledge in the classroom, listening to the whole student, listening attentively and patterns of self-descriptive vocabulary.

The findings from Early Childhood Narrative Development, Sociocultural Adolescent Narrative Development, and Technology and Digital Storytelling illustrated how narrative practices cultivate narrative identity in different learning scenarios. The three studies in the first subsection concluded similar findings. Lenters (2007), Miller et al., (1997) and Wiley et al. (1998) found that when young children were invited and encouraged to participate in narrative events, including daily storytelling discourse, reading with a parent and writing with peers, which confirmed the critical role of narrative participation in the development of autonomy in young children. In the second subsection, adolescents interacted with multiple literacies in and out of school, none of which carried more weight or meaning than the other. Brooks' (2006) findings suggested that readers identified with story worlds that resembled their own culture. Students brought their funds of knowledge into the classroom. Bucholtz (1999) suggested that studying the linguistic practices of adolescent social groups could provide substantial information about the narrative identities of community members. Sarroub (2002) suggested that the participants in her study navigated their religious and cultural identities by making clear distinctions of each representation and separating the expression of each to specific communities. Moje and MuQaribu (2003) found that although the practices of experience-based pedagogy work in some cases, inviting authentic dialogue into the classroom about sexual identity is still elusive. Participants did not volunteer their sexual

identities in the classroom. Daisey and Jose-Kampfner (2002) found that experiencing a year of biographical made a remarkable difference in Latina students' perceptions of their status and potential. The portraits of students and groups of students interacting with their identities and different aspects of their lives found that students gravitated toward a third space to make sense of their primary and secondary domains. Students also used this third space to examine stereotypes presented in media about representations of their culture. The third section, titled Technology and Digital Storytelling, included three studies that used technology as a narrative tool. Hull and Katz (2006) suggested that students embodied agentive selves through digital storytelling. Denner et al. (2005) suggested that girls were better able to identify with fields of study that were primarily occupied by boys. In this way, girls engagement with digital storytelling and gaming narratives offered them a chance to explore a new domain. Butler (2008) found that young men of color identified beyond depictions of themselves in the media. Through narrative practice, Butler's participants discerned their own identity and those they empathized with in the media.

The findings from the Storytelling as Teaching Strategy, showed that students successfully integrated narrative practices into their lives when they are authentically encouraged by teachers and peers and when the curriculum supports reciprocal interactions. Slavin et al. (2008) found that effective reading programs in the middle and high schools incorporated cooperative learning at their core. This lent to the overall findings that students with receptive communities reciprocate their identities. Noppe et al. (2006) found that students who engaged in storytelling activities were more apt to

perceive themselves as resilient in the face of traumatic events. Ray (2005) determined that inquiry-based writing promoted student self-efficacy. Compton (1997) found that students who participate in the active task of metal work in conjunction with the reflective task of journaling were able to speak openly about experiences. Guzzeti and Gamboa (2004), Shafer (2002), and Glenn (2007) found similar results. The affect of active and reflective tasks created an authentic interaction with identity for each study's participants. However, Guzzeti and Gamboa found that their participants recommended some storying strategies remain out of school, so as not to feel like a forced or censored practice (Guzzetti & Gamboa, 2004).

#### Implications for Teaching

Purposeful implementation of storytelling in the secondary classroom situates student identities in relationship to class content. The findings suggested that across content areas, inviting student funds of knowledge into the classroom community via written and oral narrative practices created an exploratory space for students to interact with curriculum and authentically reflect on their own experiences. This reciprocal active and reflective cycle mirrors Kolb's learning cycle and invited students to communicate their changing selves using familiar and unfamiliar literacy strategies (Zull, 2002).

Authentic storytelling experiences can transcend the supplementation of anecdote or treat as romanticized by Chesin (1966) and Prichard (1915), by establishing narrative events and analysis as a core community value in the classroom. When students became more aware of their experiences in relationship to the curriculum, they were able to negotiate their identities in a third space or in-between space that was safe to explore.

The research also suggested that teachers who were involved in the curriculum and narrative experience were able to connect with their students and exchange reflective story (Daisey & Kampfner, 2002; Ray, 2006; Shafer, 2002). Researchers who acted as participant observers, engaged in journal writing as a method of checking bias and perspective, and those not viewed as being outside of the community were able to illicit the trust from their communities necessary to establish storytelling as a classroom culture.

Bruner (2004) and Stevens et al., (2007) stated similar implications of authentic narrative practice. They urge that teachers see their students as experiencing life and also subject to the constantly changing nature of their stories. To do this, opportunities to engage in a community of listeners (Cruikshank, 1997; Moje et al., 2004; Pasupathi & Hoyt, 2009; Sturm, 2000) and to engage in active learning in conjunction with reflective learning (Compton, 1997; Glenn, 2007; Guzzetti and Gamboa, 2004) is paramount.

Sarroub (2002) suggested that cultural awareness was the first step toward schools that not only focused on individual student development but also on those students' communities. She also suggested that further movement into understanding students' conflicting visions of literacy will aid educators in creating a culturally relevant pedagogy for all students.

### Suggestions for Further Research

A majority of the research pertaining to storytelling and narrative practice was qualitative, and many researchers chose to use case study and ethnographic methods for collecting and presenting data. These choices made sense, as narrative practice is an

intimate and individual experience for all participants, requiring research methods that reflect the qualities of the subject. The small numbers of participants in many of the studies (Bruner, 2004; Bucholtz, 1999; Butler, 2008; Compton, 1997; Cruikshank, 1997; Denner et al., 2005; Glenn, 2007; Guzzetti & Gamboa, 2004; Hull & Katz, 2006; Miller et al., 1997; Moje & MuQaribu, 2003; Norrick, 1997; Ray, 2006; Sarroub, 2002; Shafer, 2002; Wiley et al., 1998) suggest this duality. Studies with small participant pools could benefit from reproducing their research among more micro-communities to retain the desired levels of intimacy, and explore the sustainability of the research conditions. For example, Bruner (2004) mentioned that there were 72 participants in his study, yet the major findings relate to four specific participants for the sake of illuminating a miniature culture. Multiple examples of miniature culture storytelling would provide more concrete evidence in the massive attempt to follow the stardust trails of changing narratives.

Brooks (2006) and Moje et al. (2004) provided moderate participant pools of an average of 30 students. Both studies provided extensive research methods including thorough theoretical frameworks which guided research methods, member checks, and multiple methods of data collection. Daisey and Jose-Kampfner (2002) and Pasupathi and Hoyt (2009) provided ideal scenarios for ethnographic research, and could provide a framework for future researchers looking to analyze narrative practices in classroom communities. The design in both studies incorporated an average participant pool of 175 and were guided by clearly defined research questions and evaluative criteria.

Several studies related a lack of substantial research in their particular directions or involving classroom practice (Moje et al., 2004; Pasupathi and Hoyt, 2009). The

research gathered for this paper reflected a yearning from the research community for more research into related storytelling and narrative fields. Pasupathi and Hoyt (2009) called for more testing of narrative theory in order to make universal conclusions.

Classroom practices could use both quantitative and qualitative criteria to evaluate patterns in research studies. Compton (1997), Noppe et al. (2006), and Wiley et al. (1998) used both methods in conducting their research and evaluation. These three studies provide an example of data collection that could be replicated in future studies of storytelling. The studies took into account the need for quantitative data to substantiate claims that correlated student's self-concept with the narrative identities they presented through journaling, creative writing and oral storytelling.

### Conclusion

This paper asked: What are the implications for teachers and students in using storytelling as an authentic classroom strategy? The rationale included a personal statement of desire to aid students in finding their narrative identities and also the benefits to the educational community, which included a desire to narrow in on what it meant to implement authentic narrative practice in the classroom. Historically, storytelling has acted in several roles in the classroom, and using the theoretical framework of Bruner (2004), Gee (2000; 2001), Moll and Gonzalez (2001), Noddings (1992; 2003), Rogoff (2003) and Valenzuela (1999), the research focused again on what it meant to be an authentic classroom strategy. The research presented perspectives which included Storytelling as a Traditional Cultural Practice, Situating Narrative Identity Development, Early Childhood Narrative Identity Development, Sociocultural Adolescent Narrative

Development, Technology and Digital Storytelling, and Storytelling as Teaching Strategy.

The research found that communities that engaged in reciprocal narrative practices contained both participating storytellers and attentive listeners. The research found that authentic storytelling occurred when both students and teachers were involved. And finally, the research suggested that engaging in active learning in conjunction with reflective learning provided an ideal scenario for students to articulate how their narrative identities were changing.



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