The Unifying Power of a Whole-School Read

This article is about a middle school community that undertook a yearlong literacy engagement—a whole-school read of Paul Fleischman’s *Seedfolks*, a young adult novel that describes a group of disparate inner-city characters who, suspicious of one another’s motives, reluctantly work together to reclaim a vacant lot. This middle school community is racially, culturally, and ethnically diverse, and *Seedfolks*, a story of racially and culturally diverse characters, was chosen as a book that could reflect the concerns and interests of the student body. Although much has been written about adolescent literacy (e.g., Allen, 2000; Beers, 2003; National Council of Teachers of English [NCTE], 2001, 2007; Tovani, 2000), little research has been conducted about the contributions that an event like a whole-school read can make in bringing together students and teachers in the social and academic spaces of their school.

Prior to this study, we had constructed multiple relationships at Hand Middle School. We are teacher educators at a nearby university who live in the school community, have had teachers from this school in our graduate courses, have conducted courses at the school, and have placed middle-level student teachers at this school. We knew school faculty and administrators through these connections.

When we heard of the whole-school read, we wanted not only to design a study that could be beneficial to our understandings of adolescent literacy but also to be part of a literacy event in our community. We were intrigued by a pedagogy that had the potential to enable readers’ responses to literature to extend beyond grade levels and disciplinary areas and into the socially, culturally, and politically lived worlds of the school community. With this in mind, we asked, What happens when the students, teachers, and families at Hand Middle School engage in a whole-school read of a text designed to foster dialogue about social issues?
Shared Reading Experiences in Middle Schools

We did not find empirical research about whole-school reads in middle schools, although we found many reports that described them. For example, in 2009, students at McClintock Middle School in Charlotte, North Carolina, read Harper Lee’s *To Kill a Mockingbird* in conjunction with their city’s “Big Read,” and students at Bak Middle School of the Arts in Palm Beach, Florida, read *King of Shadows* by Susan Cooper in 2006.

Central to the concept of the whole-school reads was a shared reading of a common text. A similar approach can be found in book bistros (Kasten & Wilfong, 2005), book clubs (Broughton, 2002; Seyfried, 2008), literature study groups (Peterson & Eeds, 2007; Smith, 1995), and literature circles (Hill, Schlick Noe, & King, 2003; Short & Harste, 1995), staples of classroom literacy structures that incorporate a collective reading of the same text and occur most often with small groups of students.

Perspectives on Literacy

Drawing on contextual and critical conceptions of literacy helped us recognize curricular elements embedded in the whole-school read. We relied on our beliefs about adolescent literacy, particularly about texts for adolescents, and on Bernstein’s (1973) concept of invisible pedagogy to better understand how the whole-school read privileged certain methods of instruction and modes of learning.

Beliefs Related to Adolescent Literacy and Texts for Adolescents

We believe that literacy is a dynamic interaction between a reader and a text (Rosenblatt, 1977) and that textual understandings grow from students’ knowledge of their lives within school walls and their lives beyond them. Extending this idea, Langer (2001, 2002) and Gutiérrez (2009) wrote that teachers should emphasize the connection between students’ in-school and out-of-school lives, particularly with the texts they read—texts like *Seedfolks* that offer multiple views of real-life experiences and that question social, political, and historical perspectives (NCTE, 2002, 2007).

We acknowledge that no text is neutral (Luke & Freebody, 1997) and support students in taking a questioning stance toward reading. Dialogue provides readers with the means and opportunities to generate ideas and knowledge for their own uses and to question the author’s point of view. It has the potential to lead readers toward diverse interpretations and more complex understandings of the text.

Bernstein’s Theory of Invisible Pedagogy

When Bernstein (1973, 1977) described his theory of invisible pedagogy, he conveyed images of learning environments in which the hierarchical relationships between teacher and students were implicit rather than explicit. Instead of the teacher being the sole authority in every learning situation, Bernstein (2000) detailed a more student-centered classroom, arguing, “In the case of invisible pedagogic practice it is as if the pupil is the author of the practice and even the authority” (pp. 109–110).

Invisible practices have fluid boundaries and leave open possibilities for bringing in community knowledge, students’ interests and concerns, and overlapping disciplinary areas. For example, when a teacher incorporates invisible pedagogies, the relationship between teacher and students becomes more flexible; the kinds of knowledge privileged in the classroom become more inclusive, and curricular content and grade-level boundaries become blurred. Bernstein (1977) wrote that this kind of learning environment creates classrooms in which “things must be put together” (p. 532). In the case of invisible pedagogy, teachers and students, home and school knowledge, and content across disciplinary areas can be “put together” rather than kept apart.

Methodology

Context

Hand Middle School is a sixth- through eighth-grade school located in a midsized city in the southeastern United States. The urban school is housed in a 77-year-old building and surrounded by a middle
class neighborhood. It has won state and national awards for school reform, student achievement, and excellence in education.

Based on the data of students in attendance the day state standardized tests were administered, Hand Middle School reported their student population as consisting of 57% black, 38% white, 3% Hispanic, 1% Asian/Pacific Islander, and less than 1% American Indian/Alaskan. There are 426 male students and 437 female students. Children with special needs make up 11.7% of the student population, and 32.3% of the students qualify for free or reduced lunch. All but 2.1% of the teachers are considered “highly qualified,” and 62.8% have advanced degrees (for more information, see ed.sc.gov/topics/researchHandstats/schoolreportcard/2007/Middle/M4001039.pdf). We are two university faculty and one PhD candidate. Two of us are European American women and one is Latina, and we are considered middle class residents of our communities.

*Seedfolks*, the choice for the whole-school read, is a story of a littered city lot that begins a metamorphosis into an urban sanctuary when a 9-year-old Vietnamese girl secretly plants lima beans in memory of her father, who had been a farmer. Neighbors of all ages and cultural backgrounds, skeptical of the intentions of the girl and each other, eventually plant their own gardens, and the lot and the neighborhood gradually transform. Members of the school community, from faculty to students and administrators to parents, read this story of urban and human renewal and participated in engagements that focused on the social issues in the text and in their school.

The core planning committee, consisting of the media specialist, the literacy coach, and an eighth-grade English/language arts teacher, developed and organized the whole-school read, presenting an array of young adult novels to the faculty who selected *Seedfolks*. The core committee chose this literacy event as a way to build community during the 77-year-old school’s renovation and to keep books in the hands of students while learning spaces such as the media center would be closed. They ordered 900 copies of the text using library and district funds so that all members of the community had access to the novel, and they created a teacher’s guide with suggested classroom engagements for all content areas. In addition, the core committee hosted a family night where students and their families, faculty, and local community members were invited to share a meal, learn about students’ activities related to *Seedfolks*, and discuss the novel.

**Data Collection and Analysis**

We began data collection with informal interviews of the three core committee members who spearheaded the project. During the initial months of the school year, we conducted focus group interviews with all teachers. We reinterviewed teachers from each grade level individually based on their responses to focus group interviews. We also asked teachers at each grade level to suggest representative groups of students for us to interview.

The interviews with the core teachers, teacher focus groups, individual teachers, and grade-level students served as our primary sources of data. In addition, throughout the year, we conducted multiple classroom observations, gathered student artifacts related to the whole-school read, and videotaped special events. At the end of the school year, we gave teachers and students a survey, receiving 25 of 73 surveys from the teachers and 510 of 940 from the students. Quotes from the interview transcriptions and survey data are included in our discussion, and they appear exactly as spoken or written by teachers and students.

Data analysis occurred in two strands. Initially, data were analyzed through open coding (Glaser & Strauss, 1967). We read data individually and coded them by thought units using grounded theory and constant comparative methods (Glaser & Strauss, 1967). We then collaborated to create a list of 26 codes (e.g., celebrating commonalities, creating classroom and school community, deconstructing prejudices, enlarging world views, stereotypes, tolerance, multilayered communities, movement among communities) that represented our individual understandings of the data (Miles & Huberman, 1994).

We entered the codes in the qualitative analysis software NVivo (QSR International, n.d.), reviewed
the coded data through NVivo printouts, made revisions, and worked through idiosyncratic data. Triangulation (Denzin, 1994) was achieved by searching for themes that occurred across data groups and/or across researchers. Together, we accepted the new coding as representative of the data.

Miles and Huberman (1994) wrote that researchers often “note recurring patterns, themes, or gestalts” (p. 246) that pull together separate pieces of data. As we read the coded printouts, we saw evidence of a recurring pattern, one embedded in Bernstein’s (1973) concept of invisible pedagogy—putting things together. We saw how the whole-school read, rather than separating grade levels and subject areas, put together teachers and students across grade levels and disciplines as they shared a common reading experience. We created a second layer of coding using Bernstein’s invisible pedagogy heuristic. We also remained open to disconfirming evidence as Guba (1978) suggested and noted anomalies in the coding, such as when teachers told us they had not read the book or incorporated it into their classrooms and when students doubted the value of the whole-school read.

The core group, faculty, and staff hoped to nurture and build school community while keeping books in the hands of students during an extended construction project. We believe that they accomplished their goals and much more. By carefully examining the data, we found patterns that showed how the whole-school read served as a unifying concept at Hand Middle School.

Paraphrasing Bernstein (1977, p. 532), the whole-school read created learning environments in which things were put together. We saw these patterns in the stance of teachers as they (a) entertained uncertainty toward learning outcomes, (b) valued a text that could connect to students’ lives, and (c) opened doors for discussion of critical issues. We also saw that the common reading brought together learning spaces across the school as (a) readers came to deeper understandings of text and each other through dialogue, (b) teachers and students across grade levels collaborated, and (c) boundaries between previously segregated subject areas were blurred.

**Interpretations and Discussion:**
**Bringing Things Together**

But, like, instead of the eighth graders talking about the book they read, and the sixth graders and the seventh graders are talking about a different one, we can all relate to the same book. “Oh, yah, I like that part.” And the eighth graders can do the same and the seventh graders. Except we’re at school, talking about one thing. (sixth-grade student)

**The Stance of Teachers**

**Entertaining Uncertainty Toward Learning Outcomes.**

Although the core planning committee created a booklet as a resource, teachers were not required to use it. Many of the teachers moved toward invisible instructional methods, making forays into realms that were neither prescribed nor predetermined by standards or curricula.

For example, the students of a multigrade language arts teacher created a mandala, a concentric arrangement of geometric shapes each containing an image. The teacher paired her students and assigned them a character from the novel. Instructions were open-ended; she told them to work collaboratively “to sift through the book and their notes, and... their written responses and come up with symbols that were very important to that character.” How students chose to represent their characters and respond to them was the responsibility of the students. Without predetermined outcomes for this experience, learning became more implicit and uncertain, pedagogy more invisible, and students came together to create artistic interpretations and collaborate on literary responses.

In contrast to mandated curricula and scripted lessons, Bernstein (1977) explained that “the more diffuse the criteria, the more invisible the pedagogy” (p. 511). In the whole-school read, teachers could be uncertain of outcomes, imagining possible goals while not being tied to those goals. The tentative nature of the experience did not march students in lockstep fashion toward predetermined curricular outcomes. A seventh-grade language arts teacher explained the tentative nature of her class’s explorations:

Even though we finished with *Seedfolks*, we are going to sit back, um, and start looking for patterns that we
can see that different characters bring to the novel... and I haven’t done this, yet, so I don’t know what patterns we’re going to see.... I’m not sure what that’s going to yield.

This kind of uncertainty leaves doors open to the unexpected and unplanned. As such, what happens in classrooms can be unpredictable. However, we believe that it is this kind of uncertainty, with all of its unknown possibilities, that has potential for expanding classroom experiences, bringing students and teachers together with multiple interpretations of text, perspectives, and stances.

**Valuing Texts That Connect to Students’ Lives.** *Seedfolks* was not tied to reading lists or canonic selections. Rather, the teachers who planned the whole-school read selected a novel that reflected the concerns and issues faced by their urban, adolescent students—issues such as racism. An eighth-grade teacher provided us with background information when he described the self-segregation of the schoolyard with Hispanic, African American, and European American students maintaining separate spaces, similar to the self-imposed segregation of the characters in *Seedfolks*.

Allen (2000) explained that when the texts she shared with her adolescent students connected them to their “personal lives, their sense of justice,” they became eager to read the texts. The teachers who chose *Seedfolks* had the same hopes for their students. This concept was highlighted by one of the seventh-grade teachers who told us that the book was important to her students because “you could relate it to what they are already feeling, some of the emotions they already have, some misconceptions they already have, some of the doubts they have.”

One of the students told us *Seedfolks* was about “a real life event—something that could really happen.” Another student told us she felt the book mirrored their school “because it is separated into groups, not because the school separates us, but because we separate by choice. This is just like the situation in *Seedfolks.*” In fact, in the survey we found that the majority of students who responded to this question said that the book reflected their lives in some way.

Clearly, teachers and students made connections between the text and their realities. Selecting and valuing contextually and culturally appropriate texts was vital in bringing together and engaging students with their reading.

**Opening Doors for Discussion of Critical Issues.** The careful selection of the text also opened doors to conversations between teachers and students about critical issues relevant to the school community. Freire (1991) reminded us that “language and reality are dynamically intertwined. The understanding attained by critical reading of a text implies perceiving the relationship between text and context” (p. 139), and *Seedfolks* opened critical spaces in which teachers and students could relate a text to the contexts of their lives.

However, the text alone was not enough. We also came to understand that teachers needed to be intentional about critical dialogue and have expectations for exploring sociocultural issues (Jennings, Jewett, Laman, Souto-Manning, & Wilson, 2010). We saw this happening in classrooms when teachers deliberately created spaces for posing problems and challenged common knowledge.

For example, based on students’ discussion of the racial separation at school—something students described as “just the way it is”—an eighth-grade teacher related experiences with reading *Seedfolks.* He told us, “Kids say, well, people are separating. It’s not prejudice that’s causing it.... And, you know, we’ve sort of deconstructed that term, *prejudice*, to see, to see what it is they’re doing out there.” This teacher found openings in the book to pose problems and challenge commonly held beliefs. His stance was intentional, and he explained, “You need to find a connection between what you’re reading and what their life is, and when you find those connections, then they’re able to do much better.”

By introducing issues that were relevant to the students’ lives, this teacher found a platform for a discussion about prejudice and racism. He was able to bring together the language of the book with the reality of the students’ lives and encourage critical dialogue.
Bringing Together Learning Spaces

Readers Came to Deeper Understandings of Text and Each Other Through Dialogue. In middle and secondary schools, students and teachers have been socialized into maintaining boundaries between communities in classrooms, grade levels, and subject areas, and at Hand Middle School, traditional configurations separated grade levels and content areas. Sixth-, seventh-, and eighth-grade students and teachers rarely had opportunities to share learning in the same content areas or across grade levels. Yet researchers such as Hackmann (2002) and Mann (2003) as well as NCTE (2007) have encouraged discourse communities, which draw on experiences across disciplinary areas. This is something the whole-school read accomplished.

Seedfolks created a common ground for dialogue. Like travelers who shared the same journey, readers could talk about and relive their experiences with each other across content area classrooms and school spaces, and teachers fostered this stance. They built on these dialogic practices, what Peterson and Eeds (2007) called the best pedagogy for students to learn about a text.

Dialogue not only helped students learn about the text, but it gave them opportunities to engage in the give-and-take of listening and responding to multiple voices and perspectives as they teased out individual and collaboratively built meanings from the story. For example, in their talk about Seedfolks, three seventh graders (all student names are pseudonyms) came together:

James: Like, it was done with everyday things. And so it means in essence about how you should respect other people. And how, like, there's very different kinds of people in the world and everything.

Maurice: And how one person can start a good thing.

Mark: How it shows no matter what your race or nationality is, you can still work together and live in a peaceful community.

Students shared the text of Seedfolks and had the opportunity to notice the perspectives of other readers. Seedfolks provided a canvas on which students could collaboratively design their interpretations about diversity and respect in a classroom setting. They also learned about the personal experiences and reactions of others in the group. By sharing text and talk about text, students expanded their classroom community and nurtured social relationships.

Not only did classroom students learn about each other through dialogue, but teachers had a chance to learn about and appreciate their students’ personal lives during discussions of Seedfolks. For example, a seventh-grade language arts teacher told us,

I got a lot of information, in terms of getting to know my students as thinkers and just learned more about their history, which is something so critical.... I do appreciate how much I learned about them because I’m going to be able to now recall stories about their past and bring it into future discussions in the classroom.

This teacher told us that through dialogue engendered from their common reading, she had learned that one of her students and parents had been involved in an act of civil disobedience, and these discoveries about students happened repeatedly across classrooms. A social studies teacher told us how he learned that one of his students had photocopies of his relatives’ immigration documents from Ellis Island, while another had an ancestor who was a soldier in the Revolutionary War.

Additionally, the whole-school read brought together teachers and students who might not have had a chance to know each other. One teacher told us that she was able to settle a disagreement in the hallway, referring the arguing students to an incident in their common reading of Seedfolks.

Family Reading Night was another example of the ways the whole-school read expanded understandings across school spaces. This event was planned by the core group, supported by the faculty, and shaped to encourage discussion of issues inherent in Seedfolks. Families, community members, students, teachers, and administrators came together on a fall evening. Additional copies of the book were available, and an informal dinner was served.

Students led the evening’s activities, which included sharing classroom projects inspired by Seedfolks and a Readers Theatre from the text (see Figure 1). Several hands-on engagements created opportunities for families and community members to discuss Seedfolks and their own community. For example, family members and students created a representative community garden on a large bulletin board,
writing notes about their communities on the flowers they crafted (see Figure 2). One parent wrote of a wish to eliminate crime in her community, and a grandparent wrote about the extended community in which her student lived.

**Teachers and Students Collaborated Across Grade Levels.** When Bernstein (1977) said that in taking an invisible pedagogical stance “things must be put together” (p. 532), he was describing learning spaces in which there are fewer rules to segregate learning. For example, rather than strict separation among grades, students could talk to other students above and below their grade level, as several eighth graders described:

Shavawn: I think it’s cool that everybody in the whole school is going to read it and, like, that everybody’s doing projects on it and they are analyzing the story.

Keisha: Because when everybody talks about it, each other can, like, relate to it.

Marisa: And understand.

Shavawn: And it doesn’t have like a grade level. It’s just like everybody, just like, yah.

In many schools, teachers do not have the opportunity to collaborate. In fact, isolation more often represents the mode of being among teachers (Jones, 2008), and this holds especially true in middle and secondary schools where teachers are separated by not only grade levels but also by content areas. A seventh-grade language arts teacher told us,

We’re kind of separated when it comes to grade levels and schedules, and teachers don’t get to meet. And it’s just kind of nice that we started the year [with *Seedfolks*] and I didn’t get to talk to a whole lot of people unless I saw them in the hallway. But, at least, when I did, we had something that we could commonly talk about. And I appreciate the fact, you know.

We saw that the whole-school read made spaces for teachers to find common ground for conversation and in some cases to collaborate across grade levels. An eighth-grade social studies teacher explained, “I’ve shared with a seventh-grade teacher. She and I shared.

**Figure 1 Sample Classroom Projects**

<table>
<thead>
<tr>
<th>Classroom quilt</th>
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<tr>
<td>Shadow puppets performance</td>
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**Figure 2 Representational Community Garden Created by Families and Community Members**
This morning an eighth-grade teacher handed me something that she’s using with the book. And there’s just been a lot of sharing.” We agree with Clandinin (2001) that through collaboration with others, teachers can “re-story” (p. vi) their knowledge about teaching by building on the stories and experiences of other teachers.

**Boundaries Between Previously Segregated Subject Areas Were Blurred.** Traditionally, there are clear-cut boundaries among content areas in middle schools. In the environment created by the whole-school read, however, the boundaries between content areas became blurred by integrating the reading of a novel with other subjects and extending it beyond its usual home in language arts classrooms.

Teachers made tentative excursions into previously insulated content areas. For example, an art teacher’s students created shadow puppets and enacted vignettes from the story, and students in a language arts classroom created a quilt in which each square represented a character from the book. Spurred by their reading of *Seedfolks*, students with special needs planted a vegetable and flower garden (see Figure 3), studying graphing, photosynthesis, geographic regions, simple tools, and scientific processes, as well as the cooperation among the characters. Their garden became a focal point, and they shared their expertise with general education classes.

In other examples, a science teacher talked about the disparate characters of the book and how they eventually learned to cooperate, and using their processes asked her students to create guidelines for cooperative learning in class. The teacher told us, “I think we’ll be able to use that when we do group work. You know to talk about rules and how to work together.” A social studies teacher explained that she and her students took questions sparked by the story, such as questions about one character’s act of civil disobedience, and deliberated about when an act of civil disobedience might be appropriate or not, following this with a discussion of the work that civil disobedience has accomplished in our country’s history.

During an informal conversation, a sixth-grade language arts and a mathematics teacher had the kind of interaction that was representative across subject areas during the whole-school read. In this instance, teachers planned to bring together language arts, mathematics, and social studies so that they could focus on issues that would “stand out” to their students.

Language arts teacher: It’s not just the literature, the reading literature part. We’re also supposed to bring out the cultural differences and the differences like that....

Mathematics teacher: I want, as the year progresses and as we study different cultures, to talk about and bring up the book and how they work together.... And then, we have the sixth-grade level plan with [the social studies teacher], and then we’ll be able to collaborate together and talk about how we can bring up certain issues and certain instances that stand out to the students.

Responsive to students and curricula, these teachers collaborated and carved out spaces for students to view concepts from the book through the lens of multiple disciplines and to connect learning in one classroom to another. There was a general movement toward putting things together as science, social science, mathematics, art, and language arts students and teachers used a novel for their inspiration. The use of school spaces became more unified.

**Implications for Teaching**

The whole-school read was new territory for us and for the teachers and administrators of Hand Middle
School, and our overall impression was that teachers took thoughtful stances toward their students during the whole-school read and collaborative stances with their colleagues across grade levels and subject areas. Almost all of the teachers we interviewed supported the whole-school read and incorporated 
Seedfolks into their curricula in lesser and greater degrees. Teacher buy-in was an important feature of the event.

As teachers consider a whole-school read as a vehicle to enhance instruction and enrich community, we offer several important lessons learned from Hand Middle School’s implementation. The first deals with issues of control. When teachers relinquished some curricular control during the reading of 
Seedfolks, they shared it with their students, making spaces for multiple responses and student-constructed meanings. There is great potential for growth among students when teachers share the responsibility for learning. An eighth-grade student reminded us of this at the end of the year: “It’s not, like, necessarily, like, a teacher’s job to change your mind. It can be your job, too.” No longer was this student restating information provided by her teacher; instead, she believed that she could actively construct meaning, making it her job to learn.

Hand Middle School saw that the whole-school read also offered possibilities for participants to share their home knowledge, their social backgrounds, and their desires for their community because of the nature of the text. Because the whole-school read included a text that reflected concerns of students and families, students were able to connect social issues from the book to those they faced in their lives. Discussions of race, poverty, and bias against youth grew not only in academic spaces but also from students’ grassroots experiences. Questioning social issues such as these is the stuff of critical literacy, which calls for teachers and students to move beyond the text to examine multiple perspectives, challenge status quo, and interrogate sociopolitical issues within the text (Lewison, Flint, & Van Sluys, 2002), and this process took place in some, though not all, classrooms. We found that teachers’ intentionality was key when critical conversations took place.

With positive responses from the school’s community, Hand Middle School continues to have whole-school reads. In 2007–2008, the core planners chose 
The Golden Rule, written by Ilene Cooper and illustrated by Gabi Swiatkowska, a story that explores the way the “Golden Rule” tradition exists among multiple world cultures. In 2008–2009, they selected 
Dream: A Tale of Wonder, Wisdom & Wishes by Susan Bosak, a beautifully illustrated picture book that reflects life’s passages and encourages intergenerational communication. With budget cuts and economic concerns in 2009–2010, the core planners reused their multiple copies of 
Seedfolks, a decision that met with popular approval from students, teachers, and parents and with record attendance at Family Reading Night. This year (2010–2011), the students are reading 
Three Cups of Tea: One Man’s Mission to Promote Peace...One School at a Time, written by Greg Mortenson and David Oliver Relin, which describes Mortenson’s journey into Pakistan and details his quest to build a school.

Implications for Research

None of us knew at the beginning of the project exactly how it would unfold as an entire school community shared a common reading. We learned about the unifying nature of this literacy event, and as is common in the research process, we also created many more questions than we answered. For example, we ask questions about what would happen if the process were more inclusive, and if those who planned the whole-school read were not only language arts teachers and media specialists but also teachers across the disciplines. We also wonder what might happen if the process were to include the voices of students. How might that affect the choices of texts and the experiences of all participants? And finally, since we strongly believe in the importance of bringing out-of-school literacies and interests into school, we would like to know what would happen if we reconfigured this event and chose as our starting place the middle school families. What would a shared reading of a common text that focused on students and their families look like?
Note
We would like to thank the faculty of Hand Middle School for opening their doors to us and encouraging us to participate in this experience. Particularly we would like to thank the core committee, Tony Simmons, Dywanna Smith, and Maura Wilson, and the principal, Marisa Vickers, who worked with us to set up the interviews, collect surveys, obtain permission slips, offer feedback on drafts, and so on. Their work was integral to this research and publication.

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