International Journal of Social Education
Volume 23, No. 2, Fall-Winter 2008, Pg 131-148

Extra-Curricular Social Studies in an Open Air History Museum

"May I work tomorrow?" At the end of the day, before youths meet their parents, they often raise this hopeful question. Parents help their children by encouraging them find a supportive community and engage with that community through extra-curricular activities. Teachers can also learn from a successful extra-curricular program, where they discover how they can build similar service-learning programs that mentor talented students.[1] Students learn academic content and skills and provide a real service for a real audience, an important part of a service-learning program. Students also find community through self-sorting themselves into extra-curricular programs offered by cultural institutions. Open Air History Museum, Conner Prairie Interpretive Park in Fishers, Indiana, is a cultural institution that encourages and supports talented students as they participate in an extra-curricular program.

Ten-to sixteen-year-old youths "apply for jobs" as youth interpreters at Open Air History Museum, where they work to help adult or student visitors experience the site. The students work at least two days per month; because returning youths have places reserved for them the following year, it is considered an honor to fill one of the few positions available each year. Youths enjoy learning about the past and working with visitors; they consider themselves and their jobs equal to those of the paid adult interpreters. The youth interpreters establish a sense of community in which they enjoy a common purpose, feel safe and comfortable, and share responsibility.

With a professional staff of approximately 100 and over 250 part-time interpreters contributing to the operation of the private non-profit museum, Open Air History Museum is located in the suburban community adjacent to Indianapolis. Open Air

History Museum staff members educate the general public by showing buildings, artifacts, and people with interrelated context while maintaining stringent standards of accuracy and historical authenticity. Because of these high standards, visitors receive some surprises when they discover some unanticipated truths about history. Open Air History Museum presents a collection of people from a variety of social classes, including the average citizen, not just the extremes who are engaged in seasonal activities. These people are not cut off from the rest of the nation; the pioneer village inn within the museum functions as a foil to show connections to the outside world.

At Open Air History Museum, each area is set in a different time period, and the interpretation changes between areas. The museum provides interpretation through five areas, including the following: Native American Village, Homestead, Pioneer Village, Hands On Center, and Victorian Village. The Hands On area allows visitors to engage in pioneer skills, games, and activities. The docents interpret the Native American Village and Homestead in third person, but they use first person to interpret the Pioneer Village and Victorian Village. At Open Air History Museum, visitors learn how groups of people lived at different times at the same region. The visitor can also see how different generations of the same family lived by comparing the Pioneer Village to the Victorian Village.

An open air museum is a collection of buildings used to interpret a time, a theme, or a place. It may be of one place at different times such as Old Sturbridge Village in Massachusetts, one time such as Plymouth Plantation in Massachusetts, or a theme, such as industrialism at Greenfield Village in Michigan. Open Air History Museum is a

nationally known living history or open-air museum that has acquired a national reputation in developing first-person historical interpretation.

Some sites, such as Open Air History Museum, provide first-person interpretation where, in addition to dressing in historic clothes, the docents seem to inhabit the structures, perform their daily chores, and assume the role of a person from the time period by greeting visitors as if they lived in the past: "I just started making sausage." The first-person interpreter engages the visitor in conversation as if they are both living in that time period. While seemingly very real, the interpreter role plays a specific character from the past. Since the first person interpreter may be representing life prior to the Civil War, they will not be able to answer some questions for the visitors

Most docents interpret a site through the third person, using a phrase such as, "They made sausage like this." A third-person interpreter speaks as a contemporary of the visitor, and they can answer all of the questions asked by the visitors. Most visitors have had prior experience with this type of interpretation, but the site content may seem more remote and unconnected when interpreters use this method.

Community Connections

Students should not have to wait in the wings for some distant time in the future when they will walk upon the stage of citizenship. There are many benefits for students who practice democracy in their schools and communities as part of the formal curriculum and as a part of living in a democracy.[2] A citizen who is well educated through the school, extra-curricular events, or the community knows how they relate to one another as citizens. Citizens use interaction with others to determine their position in the community. Students thrive when they see that they have a place in the community,

have opportunities to form connections to their community, and realize that they help shape their community.

Students engaged in service-learning provide a service or product to a real audience while learning academic content and skills followed by structured reflection. While volunteering for community service is pro-social, it is not necessarily connected with academic knowledge, skills, or structured reflection. If students get paid, however, the experience becomes an internship. While service-learning always exists in an educational setting, community service does not need to be connected to education.

Students benefit from service-learning because their learning is set within a community context. The students learn with their peers, but they must also learn with non-chronological peers who are their equals in work but not their age mates.[3] Through working with a community of mentors students get the opportunity to be accepted by adults for what they can do and what they can contribute based on individual merit.[4] Students find that their learning is neither remote nor abstract, because of the task or situation they are engaged in undertaking. Further, students get to engage in real problems that interest the student. Finally, they get to make real contributions that help the community.

Students find ways to supplement social studies understanding when they turn to extra-curricular social studies programs and experiences. Students may find extra-curricular social studies programs after school through multiple contests. Other cultural institutions, such as historical societies, libraries, and museums, provide excellent creative extra-curricular social studies programs.

Many of these cultural institutions help students make connections through service-learning programs. Service-learning programs have been well defined in education.[5] Service-learning programs help both students and institutions while securing the students' place securely as citizens in the community. People who participate in service-learning find academic content to provide the real needs or services of appreciative audiences. These programs promote democracy and citizenship through social studies education and provide examples of how service-learning applied to social studies content in classrooms.[6] Certainly extra-curricular service-learning have many of the same characteristics of service-learning in the school day. Museums that offer service-learning opportunities have had heady experiences with content to offer students. Multiple opportunities also exist for students to do service either for the museum or for the visitors to the museum. Students who are empowered to go forward on their own time to provide service to museum visitors and possess the altruism and application of knowledge and skills that make for excellent citizens of a democracy.

Students have many talents that they have developed over their years in school, at home, or in civic groups.[7] With careful instruction, peer mediation, and mentoring, students hone their skills to such a state that they can act in a professional manner. Students produce a first-person presentation for visitors, peers, and community members.[8] Students produce high-quality first-person presentations for others when they have learned difficult content and can explain it fluently. Students also produce meaningful reenactments from their experiences and help to create meaning for others. Students can go beyond first-person presentation to recreate an entire mood, day, theme, or event.[9] Reenactments take energy from many people to produce interaction and

interpret meaningful community events. A small or a large group may work together to aspire to create a small slice of the past that a visitor may experience directly. Direct experience is very important both for keeping the student engaged and for involving the visitor in reenactment events.

The Role of Students in an Open Air Living History Museum

Youths apply to Open Air History Museum to be a youth interpreter by filling out a job application anytime between October and January. The job application contains several short-answer essays; the whole form does not exceed one page on the front and back. Next, the youth attend a job interview, where they answer several questions from a panel of at least two Open Air History Museum staff members. The panel uses a rating system from one to ten on the application and on the interview; the panel members take into consideration the developmental differences between ten-and sixteen-year-old youth interpreters. The youth interpreter's success is based more on his or her ability to be flexible and his or her willingness to try and to learn than having a large base of historical knowledge or being gifted in acting ability. Granted, the acting and history skills help, but they are certainly not requirements for selecting new interpreters. Youth interpreters are selected at the end of February. From this particular year's pool of applicants sixty-four young people interviewed for twenty positions, and eighty people returned to work, for a total of one hundred youth interpreter positions. Of the ten, eleven, and twelve-year-olds there were approximately twenty from each age level represented for a total of thirty interpreters: approximately fifteen each of the thirteen and fourteen year olds, and approximately ten fifteen-year-old interpreters. Those youths who were not selected this year were encouraged to reapply next year. Those youth interpreters who returned were

already trained, knew what Open Air History Museum was, and knew what their responsibilities on the site entailed. The gender ratio approximated four girls to one boy. The student docents worked a minimum of 120 hours; they did not create discipline difficulties; and they turned in their paper work establishing their work schedule. Youth had to be between ages ten and eighteen to work in this program, but after they reach age sixteen, youths may apply to work as part of the Open Air History Museum interpretation staff. Youths view this responsibility as a job; they both get to Open Air History Museum on time and turn in their schedule, or they do not get the opportunity to be hired later. As a result of this policy, students call in when they are sick, and they make sure their clothes are clean. In the process, they learn interviewing skills and job application skills.

Not everyone is interested in being a youth interpreter, and not all children want to work with the public. One or two students sometimes leave during the first couple of months when they realize this experience is not for them. The largest losses occur from youths moving away from the museum vicinity and at the time students enter high school. At age sixteen, youth interpreters can be employed by Open Air History Museum; twenty-eight former youth interpreters have become paid staff. Some students who elect not to make the staff commitment become adult volunteers. One youth interpreter could not do the 120 hours or be an employee but wanted to stay connected with the museum. She transcribed an 1880 diary primary source document as a youth interpreter and transferred to the adult volunteer development division. She continued to do research on the document, worked on some special events, joined the dulcimer group,

and thus stayed connected. Now she wants to try working again as a first person adult volunteer.

The youth interpreters do have limits on the site because safety is very important to the museum staff. Students need to tell the director where they can be found, and they need to be under adult supervision at all times. They need to walk with an adult to and from their post, and they may not roam the 1100 acres of the museum. Procedures are in place to protect the youth interpreters from injury and illness from training, visitors, weather, livestock, and labor. The intention is to provide a safe environment without being smothering.

First Person

Some youth determine that they wish to work only as third-person interpreters, while others decide they want to move into a first-person role. The first-person youth interpreters take on a role in the Pioneer Village or on the Victorian Farm. Open Air History Museum historians script these roles for the youth interpreters to the extent that the character and their relations to the family have been written. These are not real people, but they are heavily documented historical fiction by the Open Air History Museum researchers and historians to accurately portray what life would have been like at this time. These are roles that provide realism to the site that cannot be played by adults.

> My favorite person is Sarah Jane McCart because I get to be more outgoing . . . Usually you ask them their name and then you ask them where they live . . . and then they ask you the same thing . . . Then you start showing them around your

> house or you start showing them games . . . Then they go in and you hand it off to somebody else so you can go out again.[10]

Alex goes on to explain how she performs her first-person role, how she interacts with visitors, and how she works with other interpreters.

Youth interpreters do not want to make a mistake, so they are sometimes hesitant to approach visitors. Consequentially, the adult interpreter will begin speaking with visitors and give a leading question to the youth interpreter that will help them start. Youth interpreters need to work the most on initiating conversations with visitors, but they are better at starting conversations in third person because they are in charge of doing chores and games. If they are in the same room with an adult interpreter, they will often let the adult take the lead, but if they are in another room or on the porch, they initiate a conversation. Students usually let the visitor approach them, and they are also more comfortable with other children. If a child approaches them, they respond with, "How are you? Have you ever done this chore before? Would you like to play this game?" Peer-to-peer, they are very approachable and usually approach other children more easily than adults. They work especially well with other children who come to visit with their families or with school groups. When the visitors see someone their age playing a game**,** the youth interpreter provides an opportunity to interact with the visitors.

Challenges for the Program

If youth interpreters wish to work in first-person areas, they need to bear the cost of their historic clothing. That total amount comes to approximately $200 per person per time period, including shoes, socks, cloth, tailoring, and hat, and that also assumes that the child does not outgrow the clothing during the year. Other costs borne by the

students include a sack lunch each day they work and daily transportation to and from the site. Compared to the hefty costs of sports equipment, costs of athletic membership fees, and transportation fees, which include traveling to multiple states for tournaments, this is not a significant amount. A child in a low-income family could still participate in this program in third person and not worry about dressing as a first-person presenter.

Ethnic demographics of the youth interpreters mirror the population of twenty-first century suburban county rather than the population of the state in either the 1830's or 1880's. Of the one hundred students in this study, four bi-racial youth interpreters chose either Anglo-Saxon or African American roles--two chose to portray 1836 and the other two elected roles in 1886. A student of Puerto Rican descent and the children of Middle Eastern descent each played Anglo-Saxon characters. Although the museum was limited by the ethnicities present at that particular location and time, it has worked to be inclusive in the present.

While youth interpreters came from forty-six schools and nine counties, geography limited those who could participate at the museum. At some point, geography excludes some students because of distance, transportation, finances, time, or an interaction among all of these factors. The museum was also limited in how many youth interpreters it can accommodate; presently, it can accommodate no more than one hundred. Every year, multiple people contend for a relatively small number of available openings; obviously, there is more interest in this program than even this large site can accommodate. It is not known how many students try for multiple years to be a part of this program, or, if after one rejection, they find other outlets for their volunteerism.

International Journal of Social Education
Volume 23, No. 2, Fall-Winter 2008, Pg 131-148

Why Museums Need Student Participation

The benefits of student interpreters to Open Air History Museum are obvious. They provide realism in the site; no one else can play the role of a ten-year-old as well as a ten year old. One hundred youth interpreters contribute over 21,600 hours of volunteer time; this is the equivalent of ten full-time positions. Youth interpreters know the job and are willing to put in the hard work needed to do the job correctly. After three to five years of free training and a work history that demonstrates dedication, knowledge about Open Air History Museum, and an understanding of what Open Air History Museum expects of them, these volunteers may end up as employees of Open Air History Museum, as twenty-eight former volunteers have become. Some parents of the students become members of the museum while others become adult volunteers. They see the environments in which their children work and realize it is so much fun that they want to do it, too.

What Students Learn

In the middle of March, youth interpreters participate in the required all-day training prior to actually working on the grounds. This training includes three clusters of information**:** historical content and skills, procedural and safety information, and interaction with visitors. Youth interpreters are required to attend one additional training session of their choice; after that, they may volunteer to engage in ongoing training sessions that are held on the same days that they work. Most youth interpreters elect to go to three or four training events beyond the beginning meeting. They must also do special training-to-work in special programs. As they gain experiences through the training sessions, they meet criteria that allow them to become certified to do advanced

jobs, such as building a fire or spinning wool into thread. The agricultural proficiency program pairs the youth interpreters with a member of the staff. As the youth interpreters invest time and experiences in the program, they then get different responsibilities, culminating in jobs such as driving a team of oxen. Some training sessions are only for the older youth interpreters, and the more experiences they have, the more tasks they get to do.

There are also training opportunities in the form of peer learning and mentoring that occur on the job.

> When I first started I worked in Hands On and there would be older kids out there who had already been working here for a couple of years, and they would teach you what to do. Then with cooking there was a cooking training, and we had lots of trainings for different things. I got my first day in town. Usually they have maybe another kid out there with you helping you, just to help you along . . . The adults are really nice they tell you what to do, and tell you where things are.[11]

Youth interpreters get extensive handbook and paper information produced by Open Air History Museum, which instructs them on the work, background, history, programs, roles, interpretation procedures, development of their clothing, and how to care for the historic objects on the site. All youth interpreters meet the standards for interpretation mastery that include: planning and organizational, verbal and non-verbal, situational, diplomacy, personal style, enticement, rapport, and inquiry.

Students are glad to know they are using what they learned in training or from school.

> It gives me another point of view about what I learned in my social studies class, a little bit more of a sense of what they are talking about when they say something that I know I have done. I have a little more sense of what I know and . . . if [my teacher] does not know something that is not in the book she will ask me now.[12]

Some youth interpreters make connections between their school work and their experiences to make speeches at school, pick literature popular in 1836, make connections to science class, make some of the crafts in the period source- The *Boy's Own Book*- and weave for art class projects. Youth interpreters become more self-confident when they get to work with many different adults and volunteer in all of the different departments. "When I started working here I would just hide behind my mom, but since I have been working here I have been more outgoing and able to talk to people."[13] Youth interpreters also learn respect and tolerance of the many different visitors with whom they must work well.

The youth interpreters also have strict guidelines about name tags and appearance that are found in their handbook. Students may not work in first-person until they have the clothes for their time period completed and approved by the clothing curator. This gives youth interpreters time to work in third person, to learn background knowledge, and to work with visitors.

The third-person interpreters usually have a worksite doing a specific program such as, "Sheep to Blanket", where they explain a process or do a craft or activity with a visitor. Youth interpreters are responsible for the activities at special events programs, and usually there is a staff person also looking after the area. In the Hands-On area they demonstrate games and help visitors build a small log cabin. At the Native American

Village, youth interpreters take responsibility for the hands-on-activities of the day. They meet and greet guests, help guests understand the site, and invite guests to try hands-on-activities, which they demonstrate at the site.

Youth interpreters are asked to debrief everyday, including what they learned to do that was new to them. They are evaluated with an annual review that involves on-site observation of them at work, using a written checklist of expected behaviors, including knowledge of the first-person character and their reaching out to the visitors through engagement theory and appearance. Prior to the annual review meeting, the staff member fills out the two-sided form, which was modified from the adult interpreters' form. This instrument, in addition to oral feedback, provides information for the annual review meeting. In this one-on-one discussion, the staff member looks at the progress of the youth interpreter programs, weighing both strengths and weaknesses in preparation for next year. Parents may come to this fifteen-minute conference, but usually a staff member conducts these meetings or sessions on a day when the youth interpreters are working on the grounds. Youth interpreters are not compared to staff interpreters, but they are expected to perform high-quality work at the teen and preteen level. Some youth interpreters are so well-qualified that they could be compared favorably to the staff. After evaluation or training sessions, youth interpreters want to improve. They try out procedures and model new behaviors, trying to use the things they learned.

Why Students Want to Take These Roles

In addition to the evaluation described above, visitors and other staff members use compliment cards to document when they have received exceptional service from a youth interpreter. This relationship is important both to Open Air History Museum and to the

youth interpreters. This program, to be successful, must balance accomplishments for both the museum and for the youth interpreters. The youth interpreters are happiest when they know they are making a contribution and when they know their work is valued. At the end of the year, both the youth and their parents evaluate the program. Their evaluations include such topics as: What did you think of the year? What did you like? What changes should be made?

Students find that, within a secure and supportive community, they can use the information which they learn in school. Some students say they cannot learn at school, but they can learn and understand at Open Air History Museum. Other students seem to fit into this museum community, though they do not fit in at school. They further state that the museum community is where they learn the most and where they feel the most comfortable.

> A lot of kids will say, "It is just like having another family; they are like my mom or my grandma, or my uncle." They send each other birthday cards; they see each other and give them big hugs in the hall. It is really a very warm and supportive environment. We have a young lady who was having a little trouble in one of her classes at school and one of the interpreters stopped in and said, "How are you doing? Do you need any help?" So it is not just to help you be better interpreters; it is how can we help you be better people.[14]

Students find they can be smart in this safe and secure environment, and it is okay to have special interests. Students do not need to worry about popular opinion. Students muck stalls, spin, and act things out, and no one thinks they are weird. Some talented students even begin to think about a future in the museum profession.

Although it looks glamorous, the youth interpreters typically work on the site as the children of the family, as relatives, friends, or hired help to carry wood in for the fire, cook, wash dishes, and sweep. This is all hard work that the youth interpreters are eager to do because when the chores are done they get to play the games of the time. Furthermore, while the adult interpreters must stay at their post in the house, the youth interpreters move through the village to help bring it to life.

The benefits to youth interpreters are both tangible and intangible. Youth interpreters receive distinctive Open Air History Museum staff shirts for volunteering.

> We want to make sure they feel needed and appreciated. I think the blue shirt is a small way that we can say, "Hey, we think of you just like we think of our staff. We want the visitors to recognize you as an authority that they can come to if they have a question."[15]

Other tangible benefits include: recognition parties, monthly newsletters, admission to programs at which youths volunteer, training sessions, service awards, and a pass for four admissions after completing one hundred hours of volunteer service.

Conclusions

What ideas can interpreters learn from student extra-curricular experiences? Interpreters must be pro-active in establishing cooperative ventures with local historical museums, sites, and societies. Interpreters need to create extra-curricular programs for social studies by working with local historical societies and sites to establish neighboring opportunities for students who interpret local history for their community. Museums have content expertise and resources for social studies enrichment, but most museums do

not have education specialists.[16] Interpreters have the educational practice and background needed to make this type of program work.

Furthermore, the advantages to students are numerous in acquiring and presenting information. Youth participate in extra-curricular history programs because they are enjoyable and engaging ways to learn.[17] Youth willingly give up time after school, on holidays, and during weekends because they are excited about what they are doing. Youth make first-person history presentations and recreate events from the past because it is entertaining, it helps others- and they are good at it. Obviously youth see the importance of volunteering and feel that they have contributions to make to the community. Furthermore youth receive positive attention from adults and peers when they are in charge of their post.

Educators usually ignore museums except as destinations for one-stop field trips. But the importance of cultural institutions as societal educators must not be ignored in providing information and experiences to young people. Collaborative partnerships need to be established between more schools and museums in order to provide rich experiences for extra-curricular instruction and service learning. Extra-curricular programs in museums, historical societies, and libraries play a pivotal role in creating situations where youths interact with adults. Well-prepared cultural organizations will find themselves advantageously positioned for impassioned students who are hungry for social studies information and experiences.

Cultural institutions support students by providing them with a community where the students demonstrate their talents. Students self-sort themselves into an extra-curricular program at Open Air History Museum. While working with visitors as peers to

the interpretative staff, they learn about the past.[18] The youth interpreters enjoy a sense of community where they share a common purpose, feel safe and comfortable, and share responsibilities with their peers.

International Journal of Social Education
Volume 23, No. 2, Fall-Winter 2008, Pg 131-148

NOTES

1. J. Aldridge, "Teaching to Transform the World," *Childhood Education*, 81(1) (2004): 52-4; A. W. Terry, "An Early Glimpse: Service Learning from an Adolescent Perspective," *Journal of Secondary Gifted Education* 11(3) (2000): 115-35.

2. J. Kahne, M. Rodriguez, B. Smith, and K. Thiede, "Developing Citizens for Democracy? Assessing Opportunities to Learn in Chicago's Social Studies Classrooms," *Theory and Research in Social Education* 28(3) (2000):311-38; E. W. Ross, "Alienation, Exploitation, and Connected Citizenship," *Theory and Research in Social Education* 28(3) (2000): 306-10; E. W. Ross, "Diverting Democracy: The Curriculum Standards Movement and Social Studies Education," *International Journal of Social Education* 11(1) (1996): 18-39; C. D. Glickman, "Revolution, Educating, and the Practice of Democracy," *The Educational Forum* 63(1) (1998): 16-22.

3. K. L. McMaster, D. Fuchs and L. S. Fuchs, "Research on Peer-Assisted Learning Strategies: The Promise and Limitations of Peer-Mediated Instruction," *Reading & Writing Quarterly* 22(1) (2006): 5-25.

4. M. R. Coleman, "Curriculum Differentiation: Sophistication," *Gifted Child Today Magazine* 24(2) (2001): 24-5; T. P. Hebert and K. L. S. Neumeister, "University Mentors in the Elementary Classroom: Supporting the Intellectual, Motivational, and Emotional Needs of High-Ability Students," *Journal for the Education of the Gifted* 24(2) (2000): 122-48; S. Manning, "Young Leaders: Growing Through Mentoring," *Gifted Child Today* 28(1) (2005): 14-20; E. Schatz, "Mentors: Matchmaking for Young People," *Journal of Secondary Gifted Education* 11(2) (2000): 67-87; K. Shore, "Teaching the Gifted Student," *Principal* 79(4) (2000): 37-9, 42.

5. R. C. Wade, “Community Service-Learning: An Overview,” in R. C. Wade ed., *Community Service-Learning: A Guide to Including Service in the Public School Curriculum* (Albany, NY: SUNY Press, 1997): 19-34; J. Claus and E. Ogden, “Service Learning for Youth Empowerment and Social Change: An Introduction,” in J. Claus & E. Ogden eds., *Service Learning for Youth Empowerment and Social Change* (New York: Peter Lang, 1999): 1-8; R. L. Carver, “Theoretical Underpinnings of Service Learning,” *Theory into Practice* 36(3) (1997): 143-9; R. Schukar, “Enhancing the Middle School Curriculum through Service Learning,” *Theory into Practice* 36(3) (1997): 176-83.

6. R. C. Wade, “Social Action in the Social Studies: From the Ideal to the Real,” *Theory into Practice* 40(1) (2001): 23-28; R. M. Battistorni, “Service Learning and Democratic Citizenship,” *Theory into Practice* 36(3) (1997): 150-6; R. C. Wade and D. W. Saxe, “Community Service-Learning in the Social Studies: Historical Roots, Empirical Evidence, Critical Issues,” *Theory and Research in Social Education* 24(4) (1996): 331-59; R. V. Morris, “Stop Tobacco in Restaurants: Fifth Grade Students STIR City Hall,” *Gifted Child Today* 27(2) (2004):22-31; R. V. Morris, “Service Learning in a Fifth Grade Colonial American Unit,” *Social Studies and the Young Learner* 15(4) (2003): 11-4.

7. P. Olszewski-Kubilius and S.-Y. Lee, “Parent Perceptions of the Effects of the Saturday Enrichment Program on Gifted Students' Talent Development,” *Roeper Review* 26 (3) (2004A): 156-65; P. Olszewski-Kubilius, and S.-Y. Lee, “The Role of Participation in In-School and Outside-of-School Activities in the Talent Development of Gifted Students,” *Journal of Secondary Gifted Education* 15(3) (2004B): 107-23.

8. R. V. Morris, "Middle School First Person Presentations and Connection to the Community," *Research in Middle Level Education Online* 26(1) (2002B): http://www.nmsa.org/; R. V. Morris, "Presidents' Day in Second Grade Using First Person Historical Presentation," *Gifted Child Today* 25(4) (2002C):26-9, 64; R. V. Morris, "Using First Person Presentation to Encourage Student Interest in Social History," *Gifted Child Today* 24(1) (2001): 46-53; R. V. Morris, "The History Walk: Integrated Multi-Age Learning," *Gifted Child Today* 23(4) (2000B):22-7, 53; S. F. Roth, *Past into Present: Effective Techniques for First Person Historical Interpretation* (Chaple Hill, NC: The University of North Carolina Press, 1998); S. E. Snow, *Performing the Pilgrims: A Study of Ethnohistorical Role-Playing at Plimouth Plantation* (Jackson: University Press of Mississippi, 1993).

9. R. V. Morris, "Experiencing Third Grade at Simmons School," *Social Studies and the Young Learner* 14(4) (2002A): 6-10; D. Thelen, "Learning from the Past: Individual Experience and Reenactment," *Indiana Magazine of History* 49(3) (2003): 155-71.

10. Alex. (2004). Individual interview.

11. Meghan (2004). Individual interview.

12. Daniel (2004). Individual interview.

13. Hannah (2004). Individual interview.

14. Barret, A. (2004). Individual interview.

15. Barret, A. (2004). Individual interview.

16. Madrdero & M. Zadra, "Moving Beyond the Classroom: Bringing the Past and Future Together for Enrichment Students," *Gifted Child Today Magazine* 24(2)

(2001): 60-64; M. Witte, “Through Another's Eyes: Engaging Students in Interdisciplinary Curricula,” *Gifted Child Today 27(*2) (2004): 52-3.

17. R. V. Morris, “A Retrospective Examination of the Clio Club: An Elementary Social Studies Enrichment Program Offered as an Extra-Curricular Activity,” *Journal of Social Studies Research* 4(1) (2000A): 4-18; R. V. Morris, “The Indiana Junior Historical Society 1960-1970: A Crucible of Democratic Reform,” *OAH Magazine of History* 11(4) (1997): 51-4.

18. (Shaunessy, 2000)

References

Aldridge, J. (2004). Teaching to transform the world. *Childhood Education, 81*(1), 52-4.

Alex (2004), Individual interview.

Barret, A. (2004), Individual interview.

Battistorni, R. M. (1997). Service learning and democratic citizenship. *Theory into Practice, 36*(3), 150-6.

Carver, R. L. (1997). Theoretical underpinnings of service learning. *Theory into Practice, 36*(3), 143-9.

Claus, J. and Ogden, E. (1999). Service learning for youth empowerment and social change: An introduction. In J. Claus and E. Ogden (Eds.), *Service learning for youth empowerment and social change* (pp. 1-8). New York: Peter Lang.

Coleman, M. R. (2001). Curriculum differentiation: Sophistication. *Gifted Child Today Magazine, 24*(2), 24-25.

Daniel (2004), Individual interview.

Glickman, C. D. (1998). Revolution, educating, and the practice of democracy. *The Educational Forum, 63*(1), 16-22.

Hannah (2004). Individual interview.

Hebert, T. P. and Neumeister, K. L. S. (2000). University mentors in the elementary classroom: Supporting the intellectual, motivational, and emotional needs of high-ability students. *Journal for the Education of the Gifted, 24*(2), 122-48.

Kahne, J., Rodriguez, M., Smith, B., and Thiede, K. (2000). Developing citizens for democracy? Assessing opportunities to learn in Chicago's social studies

classrooms. *Theory and Research in Social Education, 28*(3), 311-38.

Manning, S. (2005). Young leaders: Growing through mentoring. *Gifted Child Today,* 28(1) 14-20.

Madrdero and Zadra, M. (2001). Moving beyond the classroom: Bringing the past and future together for enrichment students. *Gifted Child Today Magazine, 24*(2), 60-64.

McMaster, K. L, Fuchs, D., and Fuchs, L. S. (2006).Research on peer-assisted learning strategies: The promise and limitations of peer-mediated instruction. *Reading & Writing Quarterly, 22*(1), 5-25.

Meghan (2004). Individual interview.

Morris, R. V. (2005). The Clio Club: An extra-curricular model for social studies enrichment. *Gifted Child Today , 28*(1), 40-48.

Morris, R. V. (2004). Stop Tobacco in Restaurants: Fifth grade students STIR city hall. *Gifted Child Today, 27*(2), 22-31.

Morris, R. V. (2003). Service learning in a fifth grade colonial American unit. *Social Studies and the Young Learner, 15*(4), 11-14.

Morris, R. V. (2002A). Experiencing third grade at Simmons School. *Social Studies and the Young Learner, 14*(4), 6-10.

Morris, R. V. (2002B). Middle school first person presentations and connection to the community. *Research in Middle Level Education Online, 26*(1), http://www.nmsa.org/.

Morris, R. V. (2002C). Presidents' Day in second grade using first person historical presentation. *Gifted Child Today, 25*(4), 26-29, 64.

Morris, R. V. (2001). Using first person presentation to encourage student interest in social history. *Gifted Child Today, 24*(1), 46-53.

Morris, R. V. (2000A). A retrospective examination of the Clio Club: An elementary social studies enrichment program offered as an extra-curricular activity. *Journal of Social Studies Research, 4*(1), 4-18.

Morris, R. V. (2000B). The history walk: Integrated multi-age learning. *Gifted Child Today, 23*(4), 22-27, 53.

Morris, R. V. (1997). The Indiana Junior Historical Society 1960 - 1970: A crucible of democratic reform. *OAH Magazine of History, 11*(4), 51-54.

Olszewski-Kubilius, P. and Lee, S.-Y. (2004A). Parent perceptions of the effects of the Saturday enrichment program on gifted students' talent development. *Roeper Review, 26* (3), 156-165.

Olszewski-Kubilius, P. and Lee, S.-Y. (2004B). The role of participation in in-school and outside-of-school activities in the talent development of gifted students. *Journal of Secondary Gifted Education, 15*(3), 107-123.

Ross, E. W. (2000). Alienation, exploitation, and connected citizenship. *Theory and Research in Social Education, 28*(3), 306-10.

Ross, E. W. (1996). Diverting democracy: The curriculum standards movement and social studies education. *International Journal of Social Education, 11*(1), 18-39.

Roth, S. F. (1998). *Past into Present: Effective Techniques for First Person Historical Interpretation.* Chaple Hill, NC: The University of North Carolina Press.

Schatz, E. (2000). Mentors: Matchmaking for young people. *Journal of Secondary Gifted Education,* 11(2), 67-87.

Schukar, R. (1997). Enhancing the middle school curriculum through service learning. *Theory into Practice, 36*(3), 176-183.

Shore, K. (2000). Teaching the gifted student. *Principal, 79*(4), 37-39, 42.

Snow, S. E. (1993). *Performing the Pilgrims: A Study of Ethnohistorical Role-Playing at Plimouth Plantation.* Jackson: University Press of Mississippi.

Terry, A. W. (2000). An early glimpse: Service learning from an adolescent perspective. *Journal of Secondary Gifted Education, 11*(3), 115-35.

Thelen, D. (2003). Learning from the past: Individual experience and reenactment. *Indiana Magazine of History, 49*(3), 155-171.

Wade, R. C. (2001). Social action in the social studies: From the ideal to the real. *Theory into Practice, 40*(1), 23-28.

Wade, R. C. (1997). Community service-learning: An overview. In R. C. Wade (Ed.), *Community service-learning: A guide to including service in the public school curriculum* (pp. 19-34). Albany, NY: SUNY Press.

Wade, R. C. and Saxe, D. W. (1996). Community service-learning in the social studies: Historical roots, empirical evidence, critical issues. *Theory and Research in Social Education, 24*(4), 331-359.

Witte, M. (2004). Through another's eyes: Engaging students in interdisciplinary curricula. *Gifted Child Today*, 27(2), 52-53.