PROFESSIONAL LEARNING

Self-Study and Diversity II

Inclusive Teacher Education for a Diverse World

Julian Kitchen, Deborah Tidwell and Linda Fitzgerald (Eds.)

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Self-Study and Diversity II

Professional Learning
Volume 20

Rationale:
This series purposely sets out to illustrate a range of approaches to Professional Learning and to highlight the importance of teachers and teacher educators taking the lead in reframing and responding to their practice, not just to illuminate the field but to foster genuine educational change.

Audience:
The series will be of interest to teachers, teacher educators and others in fields of professional practice as the context and practice of the pedagogue is the prime focus of such work. Professional Learning is closely aligned to much of the ideas associated with reflective practice, action research, practitioner inquiry and teacher as researcher.

Self-Study and Diversity II

Inclusive Teacher Education for a Diverse World

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1. SELF-STUDY AND DIVERSITY

Looking Back, Looking Forward

The two volumes of *Self-Study and Diversity* serve as landmarks on the journey of the self-study methodology and community in responding to issues of diversity, equity and social justice in teacher education.

The *Oxford Dictionary* defines a *landmark* in two ways. First, as "an object or feature… that is easily seen and recognized from a distance, especially one that enables someone to establish their location." By identifying self-studies with a focus on diversity and compiling them into a thematic volume on professional learning, *Self-Study and Diversity* marked the progress of diversity, equity and social justice in the first decade of self-study. The contributors were mainly members of dominant cultures (at least if one regards women as such) who thoughtfully addressed diversity in classrooms and universities, sought to teach for social justice and/or reflected on their positionality.

Similarly, *Self-Study and Diversity II: Inclusive Teacher Education for a Diverse World* marks the progress of diversity, equity and social justice in self-study over the past decade. The themes in the first volume continue to animate the field. Autobiographical studies remain important, as do individual and collaborative studies of teacher educators engaged in practices intended to promote social justice. Authors in this volume reflect the international scope of teacher educators engaged in self-study research addressing diverse populations and issues within education. Three chapters are situated in a United States context, with the other eight set in South Africa, Thailand, India, United Arab Emirates, and Canada. Furthermore, the voices represented are increasingly those of members of cultural minorities. This volume also marks a shift in the diversity discourse from the margins of self-study, and teacher education more broadly, to being one of the important issues of concern to teacher educators.

LOOKING BACK

The *Oxford Dictionary* also defines *landmark* as "an event, discovery, or change marking an important stage or turning point in something." While these volumes are undoubtedly markers, are they *turning points* or *milestones* in the self-study of

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 1–10.

teacher education practices? In order to consider this question, it is important to situate these volumes in the historical development of this discourse community.

Self-study of teacher education practice emerged during the ascendency of a number of related movements in education. Not least of these was the fight for legitimacy of the qualitative research methods more common in the disciplines outside of psychology, with its unit of analysis focused mainly on the individual and very little on the social context. Teaching-learning is not individual but rather is done in relationships. Teacher educators prepare both pre-service and in-service educators in and for classrooms embedded in wider communities. While education often had been a field within other disciplines (educational psychology, politics of education, sociology of education, and so on), at this time educationists were asserting education as a discipline in its own right, with theories and methods not borrowed but proper to education itself. When studying teachers and teaching, researchers used units of analysis in which individual teachers and learners were embedded, and qualitative methods from the social sciences, and text-based and arts-based methods from the humanities increased the power of educationists to describe and explain their data.

Along with methods from non-psychology disciplines came a wider focus for some educationists on education as a means for re-balancing social inequities and for developing the strengths of a wide diversity of learners to contribute to democratic societies. These voices became more prominent in an internet discussion on the SSTEP list in 2001, which some members treated as a hostile personal attack (i.e., an internet "flame") and others championed as a passionate contribution to a conversation about diversity from members living in the borderlands of identity. That divisive experience was still being discussed a year later at the Castle Conference in 2002, at the end of which the editors for the 2004 conference proceedings invited suggestions for the theme for the next meeting.

To illustrate the gap in social justice within self-study, in the single chapter on diversity in the *International Handbook of Self-Study of Teaching and Teacher Education*, titled "Knowledge, Social Justice and Self-Study," Griffiths, Bass, Johnston, and Perselli (2004) recounted the lead-up to the Castle Conference in 2004. At the conclusion of the 2002 conference, "a suggestion was made that the fifth conference should be themed around diversity" (p. 692). The "proposed theme obviously touched an edge" (p. 693) evidenced by studious silence and questioning of the process for identifying the conference theme. Ultimately, social justice did not become the conference theme but it did become an important theme in a number of conference papers in the proceedings (Tidwell, Fitzgerald, & Heston, 2004). It also provoked Griffiths et al. (2004) and others to challenge the self-study community to do more to locate itself "in dialogic relationship with others, deliberately seeking perspectives that cut across the dialogue and shake up our cosy existence" (p. 701).

Despite having "touched an edge," as chronicled by Griffiths et al. (2004), the 2004 Castle Conference editors (including co-editors of this volume, Deb Tidwell and Linda Fitzgerald) sent out the call for proposals under the theme, "Journeys of Hope: Risking Self-Study in a Diverse World." At the American Educational Research

Association meetings in Chicago in spring 2003, S-STEP members developed "edgy" issues in sessions with such titles as "Questioning beyond the Comfort Zone: Raising Issues through Self-Study." And enough researchers submitted diversity-themed self-studies to the 2004 Castle Conference that Tidwell and Fitzgerald were able to put together the first volume of this book when authors of those papers were invited to expand their work into book chapters.

When *Self-Study and Diversity* was published in 2006, social justice was still an emergent area in self-study. The Griffiths et al. (2004) *Handbook* chapter mainly highlighted the paucity of social justice work in the self-study community prior to 2004. In the absence of published self-studies explicitly addressing social justice—"few self-studies focus on social justice or even mention it" (p. 292)—the authors mainly dialogued about their thoughts and practices. They identified themselves as "committed to self-study and social justice" (p. 654) with self-study's "respect for humanity… in accord with social justice" (p. 654) and social justice work involving knowledge of the self. They wondered why others failed to see these interconnections, to recognize the rich possibilities for self-studies of diversity, equity and social justice, or to appreciate the value of self-study in overcoming unconsciously learned privilege and prejudice. The first volume set about to fill in some of those gaps.

FIRST VOLUME THEMES

The 2006 *Self-Study and Diversity* volume was organized into five sections. The first comprised two chapters of autobiographical research in which teacher educators reflected on their identities. In the first, "Woodstock to Hip-Hop: Convergent Lifeline and the Pedagogy of Personal Quest" (Pritchard & Mountain, 2006), a white male teacher educator collaborated with a younger, male African American teacher to explore how their life stories drew them to social justice work. In the second, Spraggins (2006), an African American male, looked inward to the development of his psyche to explore how his racialized and gendered identities informed his practice and how excavating his internal prejudices sensitized him as a multicultural teacher educator.

The second section focused on the application of theory to autobiographical self-study. Taylor and Coia (2006), who have recently edited *Gender, Feminism, and Queer Theory in the Self-Study* (Taylor & Coia, 2014), explicitly grounded their autobiographies in feminist theory, while Perselli (2006) and Vavrus (2006) did the same with Marxian theory and critical pedagogy respectively.

In the third section mainstream teacher educators gave explicit attention to their efforts to address social justice through teacher education practices. Freidus (2006) explored how she could promote a constructivist approach to teaching that was also grounded in social justice, while Kroll (2006) focused on how she incorporated equity issues into her course on pedagogical inquiry. East (2006) looked at private rules in classrooms to surface inconsistencies between behaviors and espoused beliefs.

The fourth section consisted of collaborative self-studies centered on social justice. Fitzgerald, Canning and Miller (2006) critically reflected on their practices

as instructors in a teacher education program designed to prepare reflective practitioners for a democratic society, while Gudjonsdottir and Kristinsdottir (2006) and Good and Pereira (2006) respectively puzzled collaboratively over inclusive education and the power of the deficit model in the subjective experiences of educators. In all three studies, the collaborative self-study process prompted the authors to explore uncomfortable dimensions of social justice in their work.

The final section highlighted self-studies supported by the use of artifacts and visual representations. Griffiths, Windle and Simms (2006) studied photographs to interrogate power relationships in their research unit; Manke and Allender (2006) reviewed a range of artifacts to consider the tensions between harmony and discord in their practices as humanistic educators; and Tidwell (2006) examined her drawings of nodal moments in her teaching to reflect on cultural differences in how she and her students experienced teacher education classes.

EQUITY AND SOCIAL JUSTICE IN 10 YEARS OF THE S-STEP JOURNAL

We reviewed articles in *Studying Teacher Education*: *A Journal of Self-Study of Teacher Education Practices* from its inception in 2005 through 2015, to examine representation of diversity. What was the prevalence of equity and social justice as themes in the self-study literature? How many articles were written by scholars from countries that are not predominantly English-speaking? An examination of the titles, abstracts, and institutions from 11 volumes, 27 issues and 195 research articles identified that 56 (28.7%) met at least one of the criteria. Fifteen (7.7%) of the articles examined the identities of minority teacher educators, with this theme evident in the title in 12 cases. Another 21 (10.7%) involved teacher educators (not identified as minority) examining efforts to address equity and social justice in their practice, with this theme evident in the titles of 17. Finally, 15 (7.7%) were written by authors from non-English speaking countries, as denoted in the home institution identified. This suggests both positive engagement with equity issues and a need for more inquiry into serving the increasingly diverse populations of schools. Also, the limited engagement by international teacher educators serves as an opportunity and challenge for the self-study community as it grows.

ORGANIZATION OF THE SECOND VOLUME

In the decade since wrestling a diversity theme into the call for proposals for the 2004 Castle Conference, many of the contributors to the *Self-Study and Diversity* volume had gone on to write about diversity issues in journal articles, chapters, books, or to edit others doing so. The book proposal to the publisher in 2005 could say after a search of the literature, “There does not appear to be a text in the current literature that combines self-study with addressing diversity issues in teaching and learning, and provides accessible practices for readers to implement in their own research and teaching.” The equivalent section of the 2013 proposal for the

current volume acknowledged one book on the topic from each of four publishers with strong commitments to self-study. We promised a greater "depth of exploration in diversity," and "more voices from diverse communities and more international perspectives, reflecting the changes in this field of study."

Critical Autobiographical Self-Studies

The first five chapters are essentially critical autobiographical self-studies that feature narratives in which minoritized teacher educators critically reflect on their stories of coming to know themselves and their cultural contexts in order to become effective teacher educators and agents of change.

The importance of understanding and accepting one's own identity as a teacher educator is the focus of Julian Kitchen's "Inside Out: My Identity as a Queer Teacher Educator." As an openly gay teacher who has "*come out* to education students annually for over a dozen years," Kitchen made a conscious choice to be open. He recounts his experiences as a queer teacher educator in order to examine the importance of teacher educators' cultural identities generally and, specifically, how being gay informed his identity as a teacher educator. In this narrative self-study, he uses the term *inside out* to explore his journey and how coming to understand himself has helped him become a better teacher education professor.

This theme is developed further by John Hodson in "Learning to Dance: Pow Wow, Maori Haka Indiagogy and Being an Indigenous Teacher Educator." The North American Pow Wow and Maori Haka have informed his identity and practice as a teacher educator. For Hodson and many Indigenous educators, a return to traditional culture is crucial to self-reflection and developing identity and community. Through stories of dancing in Pow Wows and his time among the Maori, he offers a vivid account of a personal and professional journey that convinced him "that real human change is a process of exceedingly small increments that are propelled by a community that literally envelopes you in learning." For Hodson, cultural activities are the *form* that helps Indigenous people *function* authentically and effectively as teacher educators.

The importance of minority identity while struggling to succeed in a dominant culture is the theme of "*Vivencias* (Lived Experiences) of a Feminist Chicana as Praxis: A Testimonio of Straddling between Multiple Worlds" by Diana H. Cortez-Castro. Cortez-Castro's testimonio of overcoming challenges in order to serve Latina teacher candidates speaks to the importance of minority teacher educators in modelling resiliency and promoting diversity, equity and social justice. "The idea behind sharing my story is to invite others to disrupt their own silence as I have and to tell their own story, and their own way of knowing, their own *vivencias*," according to Cortez-Castro.

Scholars and classroom teachers from nondominant cultures are often frustrated by the unjust ways children from their cultures are characterized and essentialized by dominant culture schools. This theme, which is evident in Cortez-Castro's

testimonio, is developed further in "Researching Our Ways: Latin@ Teachers' Testimonies of Oppression and Liberation of Funds of Knowledge." In this chapter, Rosa Mazurett-Boyle uses participatory action research to study how Latin@ teachers in her school district become empowered to recount their stories as counterstories to disrupt the dominant narrative about minority learners. This research helped educators write curriculum that validated the funds of knowledge of nondominant students and households, and, thus, contributed to halting the cycle of oppression in schools.

Patience Sowa, who was raised in Ghana and completed graduate studies in the United States, uses self-study to explore her experiences as a teacher educator in the United Arab Emirates. In "Making the Path by Walking: Developing Preservice Teacher Notions of Social Justice in the United Arab Emirates," she puzzled over how to teach social justice to women for a global society in a society with customs and traditions that may contradict this vision. She wondered how to navigate within these boundaries in order to help preservice teachers critically think about their contexts and the world around them. The title of the chapter reflects her discovery that there are no easy answers and that the path forward must be walked alongside students living in the culture.

Teacher Education Practices in Diverse Settings

The Sowa self-study is a bridge to the next series of chapters, which focus on how to work alongside learners in a diverse range of cultural settings: India, South Africa and Thailand.

"Mediation of Culture and Context in Educating a Teacher Educator to Become a Researcher: Self-Study of an Indian Case" by Tara Ratnam explores the tensions that arise when mediating culture and context in a collaboration in a practitioner's educational setting. It raises questions about how mentors can foster teacher educators' scholarship within agreed upon collaborative relationships through genuine accommodation. While this issue transcends cultural boundaries, part of the interest in this study is the Indian context and how this informs the dynamics between Ratnam and her practitioner colleague. There are unpredictable and unavoidable extra-professional socio-cultural and personal factors that operate. For example, is there a danger of negatively interpreting genuine secular constraints as indications of internal psychological tendencies?

In "A Self-Study of Connecting through Aesthetic Memory Work," Daisy Pillay and Kathleen Pithouse-Morgan recount their process of connecting with their personal and professional selves and with each other using what they term "aesthetic memory-work." They then show how their partnership extended this aesthetic memory-work process to a workshop for 13 university educators at a national conference. Through consideration of the poetic re-presentation of workshop participants' memory stories, the authors contemplate their emerging learning about aesthetic memory-work and consider the potential significance of this work for

connecting with the Other in a South Africa which "carries a destructive legacy of omnipresent disconnection and fragmentation." For all of us, there is much this approach may be able to do to create spaces for problematizing established forms of separateness and for moments of acknowledging our entangled connectedness.

"Teaching Genetics to Pre-Service Teachers from Diverse Background: A South African Self-Study," is the story of biology teacher educator Eunice Nyamupangedengu's transition from teaching high school genetics for 14 years in Zimbabwe to teaching genetics to pre-service teachers in much more multi-cultural and multi-racial South Africa. She faced challenges from different levels of student preparation, different cultural assumptions that they brought to the subject matter, and limited proficiency in the language medium of the course, English. Her self-study helped her to create culturally relevant content and pedagogy in the science of genetics course, not often encountered as content in multicultural education. She discovered that "the universal values of caring, compassion, hard work, enthusiasm and passion about one's work" are "a language and a pedagogy that can be understood by any student from any racial category, culture and class."

Another science teacher, Chatree Faikhamta, in "Self-Study Preparing Science Teachers: Capturing the Complexity of Pedagogical Content Knowledge in Teaching Science in Thailand," situates his study in the Buddhist context of Thailand. He discusses the insights that emerged from his self-study research into science teacher educators' Pedagogical Content Knowledge (PCK). Teacher educators are not only required to have a strong PCK for teaching science, but also PCK for teaching science teachers. He demonstrates the value of "the combination of using self-study as a research methodology and employing PCK as a lens to understand the complexities of teaching practices in teacher education." Of particular interest is the connection he makes regarding self and reflection in self-study research and Buddhism. He sees "this understanding of the Buddhist reflective process on self as a bridge toward self-study research for Asian researchers." As bridges allow for crossings in both directions, he also proposes that Buddha's teachings can enrich the paradigm in self-study research.

Promoting Social Justice through Teacher Education

A challenge facing the education system in most Western countries is the fact that teachers are predominantly mainstream in background while many (and, often, most) students come from racialized minorities. How can they learn to become inclusive educators who adapt their dispositions and practices to better serve their students?

Nathan Brubaker, as a White teacher educator preparing predominantly White teacher candidates, confronts this challenge by shaping a critical thinking course into a place in which teacher candidates "critically question their assumptions about classroom discourse, civil rights teaching, and diverse perspectives about the topic of freedom." In "Cultivating Democratically-minded Teachers: A Pedagogical Journey," he illuminates the complexities of learning to teach "through dialogical

pedagogies that simultaneously construct and are constructed by diversity content." Brubaker reminds us that the true work of social transformation starts within oneself. It begins "inside your own heart and mind" (Lewis, 2012, pp. 14–15). Perhaps, if more teacher educators worked from within to shape their pedagogy in the direction of democracy, more teacher candidates would readily engage themselves in pedagogical journeys to democratically-minded teaching.

In "Pre-service Teachers' Cultural Competence Development Using Multicultural Children's Literature," Shuaib (African-American) and Sohyun (Korean) Meacham draw on their own minority literacy experiences as a means of disrupting simplistic ways of making sense of how teachers and students make sense of literary representations of multiculturalism. Through courageous sharing and moving beyond painful personal experiences, these minority teacher educators help their predominantly White teacher candidates shift their conceptions away from dichotomies such as Black-White and good vs. bad. Thinking shifts towards experiencing and examining literary texts from multiple perspectives and in ways that "inherently defy dichotomous representations."

LOOKING FORWARD

The international perspectives from members of diverse communities—not just about, but by—is the milestone that we seek to mark in this volume. We conceptualized this book after the AERA conference in Vancouver, British Columbia in 2012, which inspired it by foregrounding Canadian First Nations, by well-attended sessions led by Indigenous scholars such as Linda Tuhiwai Smith (2012), and by self-study papers addressing diversity in many varieties. However, in the lengthened gestation period of this volume we have been able to invite more international colleagues to contribute.

At both the Castle Conference in 2014 and the following AERA in 2015, self-study scholars whose first language was not English set a challenge for the self-study community. They asked English speakers to stretch the boundaries of theories and methods they used to encompass alternative versions of "self-study." Rather than just a one-way translation of the words from one language to another, they asked for a transformation of the concepts as they travel back and forth across linguistic and cultural borders.

If teaching diverse learners through culturally responsive and inclusive curriculum is critical to a diverse and changing world (Darling-Hammond & Bransford, 2005), then this second volume is both a marker of progress and of the degree to which social justice is still a ways from the center of discourse in the self-study of teacher education practices. It will be interesting to see where diversity will be situated in the field when a third volume may appear in a decade.

The editors have made a conscious effort in this volume both to convey the growing diversity in the field, and to push the agenda forward, to seek new voices, to widen the discourse community, and to open self-study to transformation. Should

there be a third volume in a third decade, perhaps the papers will be multi-lingual, and they may represent a diversity of which we are not yet fully aware. Following our colleague Patience Sowa, let's join together to make the path by walking, and in true self-study spirit, do so by walking our talk.

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2. INSIDE OUT

My Identity as a Queer Teacher Educator

> *It is our first class with the practice teaching cohort… Tom, after recounting his professional accomplishments, shared short vignettes about being a husband, father and teacher who leads with his heart… I too am committed to relating authentically with teacher candidates, yet feel discomfort as I introduce myself. I briefly recount my career as a classroom teacher, teacher educator and scholar. My voice tightens as I transition from the professional to the personal: "I live in Toronto with my husband of 26 years…" A few days later, as I introduce, myself to classes in professionalism and law, I feel awkward. Sometimes, I say partner instead of the more emphatic husband. Sometimes I hesitate, and the revelation waits for the second class, or the third.*
>
> (Journal, September 18, 2009)

I have *come out* to education students annually for over a dozen years. For many of these years, I have facilitated workshops on lesbian, gay, bisexual and transgender (LGBT) issues in education.[1] I am the public queer presence in the teacher education department, although I carry many other identities through my teaching, research and service. Still, *coming out* in class does not get any easier.

I have made a conscious choice to be *out*. Each year I overcome my shyness and apprehension as it is critical that students see a queer presence on campus and learn how to deal with issues of sexual orientation and gender identity. Two years ago, in an opinion piece in a widely-circulated daily newspaper, I publicly explained why I feel called to be out and proud as an education professor.

MAKING IT BETTER NOW FOR GAY, LESBIAN YOUTH: EDUCATION PROFESSOR SAYS BEING 'OUT' CAN MAKE A REAL DIFFERENCE

> The suicide of 15-year-old Jamie Hubley and Rick Mercer's recent rant on the *Rick Mercer Report* have highlighted for Canadians the tragic reality of homophobic bullying in schools.
>
> Mercer challenges "every teacher, every student, every adult" to act. In particular, he challenges gay and lesbians in public life not to be invisible.

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 11–26.

Many gays, myself included, are out to friends, family and colleagues. We are living proof that it does get better, that we can live fulfilling personal and professional lives in Canada.

Rabbi Hillel more than 2,000 years ago asked: If I am not for myself, who is for me? But if I am only for myself, what am I? And if not now, when? These are useful questions for everyone—particularly gay and lesbian professionals—in the aftermath of Jamie Hubley's death.

When I became a teacher in the 1980s, I chose to be discreet about my sexual identity. In the face of homophobia in education, this decision helped ensure that I had the opportunity to become a teacher. Thanks to the pioneering efforts of gay activists, it became possible to be open about my private life. When I first contemplated "coming out" to my high school students, I did not feel that I would be supported sufficiently by colleagues. Later, I was too busy as a graduate student to make this a priority.

Rick Mercer's rant challenges people like me to consider taking a stand, but sometimes the timing is not right.

When I became an adjunct professor in 1999, I chose to be out to my new colleagues and to the teacher candidates I was preparing to enter the classroom. I felt that it was important that I at least be a role model to aspiring teachers, gay and straight. When I became a tenure-track professor of education, I drew on my experiences as a gay man when discussing teachers as role models, bullying in schools and human rights cases in a course titled Professionalism, Law and the Ontario Educator. I also facilitated Positive Space workshops designed to increase awareness and acceptance on campus. I was satisfied that I was making a small positive difference.

"This is like this new animal: these kids who are coming out in high school," Mercer said on the CBC's *The Current*. Last year, after a series of suicides by gay teenagers in the United States, I had a similar eureka moment. Thanks to my collaboration with a high school teacher who ran a Gay-Straight Alliance in a public high school, I became aware that life for gay teens today is harder than it was for many in my generation. They know who they are earlier, which can make it much harder to wait until graduation for things to get better. In his last blog posting, Jamie Hubley wrote "I don't want to wait 3 years, this hurts too much." And, while many students may be generally tolerant, there is also much teasing and even cruel bullying. This straight teacher was making a significant difference where she worked and wanted to do more. It seemed time to join her in this work.

This year, we presented a two-hour workshop, Sexual Diversity in Secondary Schools in the secondary teacher education program at Brock University. Feedback from teacher candidates was overwhelmingly positive. They were

> very interested in finding out more about lesbian, gay, bisexual and trans issues, and about the experiences of students in schools. Many expressed a commitment to addressing homophobia when they see it in schools, and some were prepared to make equity for gays and lesbians a priority in their work. Once we have presented to the remaining classes early in 2012, we will have reached over 200 secondary teacher candidates.
>
> Rick Mercer said in his rant that we must "make it better now." It is important that more gays in public life choose to make this a priority. It is my experience that we can make a difference and that there are many straight people ready to join us in this work. (Kitchen, 2011)

In recent years, the need for work in this area has prompted me to engage more deeply: facilitating additional workshops, studying my practice (Kitchen & Bellini, 2012a, 2012b), writing for editorial pages (Kitchen & Bellini, 2012c), conducting research on Gay-Straight Alliances (GSA) (Kitchen & Bellini, 2013), and reviewing the place of queer theory in teacher education (Kitchen, 2014a).

In this self-study chapter, I recount my experiences as a queer teacher educator in order to examine the importance of teacher educators' cultural identities and, particularly, how being gay informs my identity as a teacher educator. I employ the term *inside out* and the images it evokes as a framework for this chapter.

In order to thoroughly study my narrative of experience, I need to *know it inside out* (Oxford Dictionaries, 2013). Before sharing my story, I explain how I employ narrative self-study (Clandinin & Connelly, 2004) to story my personal and professional experiences. As methodological thoroughness should be accompanied by critical insight, I also employ queer theory as a critical lens for understanding how these experiences link to broader cultural phenomena.

Three distinct meanings of *turning something inside out* guide my storytelling. The first meaning is to "cause utter confusion in" (Oxford Dictionaries, 2013). As my identity formation as a gay man and a beginning teacher was complicated by struggles with heteronormativity and homophobia, the first section focuses on my personal and professional coming out stories. A second meaning is to "turn the inner surface of something outward" (Oxford Dictionaries, 2013). This image reflects my progress towards making my gay identity explicit in my work as a teacher and teacher educator. The final section, which builds on the idea that to turn inside out is to "change something utterly" (Oxford Dictionaries, 2013), explores how I have situated myself as a queer professor over the past eight years. I examine my increased engagement in teacher education workshops on lesbian, gay, bisexual and transgender issues, heightened profile inside and outside Brock University, self-study work in this area, and recent involvement in queer-themed research.

I conclude by turning to three questions asked by Rabbi Hillel (as quoted in Rae, 1998) that guided my thinking in the editorial "Making It Better Now for Gay, Lesbian Youth" (Kitchen, 2011). I consider why all teacher educators should attend issues of sexual orientation, gender identity and heteronormativity.

KNOWING INSIDE OUT THROUGH NARRATIVE SELF-STUDY

In order to know something inside out, one needs to engage in a rigorous process of discovery. As "the study of education is the study of life—for example, the study of epiphanies, rituals, routines, metaphors, and everyday actions" (Clandinin & Connelly, 2000, p. xxiv)—studying our own lives as educators enhances "our ability to understand how our past impacts our present" (Coia & Taylor, 2009, p. 5). Such a process of "self-construction, self-identity, and agency" (Coia & Taylor, 2009, p. 5) helps us to understand that we bring to the classroom both our teacher identities and our multiple personal identities. While our experiences are deeply personal, the "dilemmas and questions come from the specific and inescapable cultural context within which we live and breathe" (Coia & Taylor, 2009, p. 5). All autobiographical writing has the potential to "transform our relationships to ourselves, to our students and to the curriculum (Samaras, Hicks, & Garvey Berger, 2004, p. 909), but insight "is more likely to be realized when practitioners engage in exercises that stimulate rigorous reflection and thinking" (Kitchen, 2009a, p. 39).

Over the years, I have employed narrative inquiry (Clandinin & Connelly, 2000) and narrative self-study (Clandinin & Connelly, 2004) in order to explore my identity as an educator and improve my practice. In the *International Handbook of Self-Study of Teaching and Teacher Education Practices*, Clandinin and Connelly (2004) state, "Narrative inquiry is a multi-dimensional exploration of experience involving temporality (past, present and future), interaction (personal and social), and location (place)" (p. 576). Narrative inquiry has been central to my own development as a teacher, educational researcher and teacher educator. Through narrative inquiry, which I first encountered in 1993, I began to explore how my stories of experience informed my *personal practical knowledge* (Connelly & Clandinin, 1988) and my responsiveness to students. As I came to know myself better, I also came to know better the needs of teacher candidates in my classes. This led me to become a more caring and responsive teacher educator and to develop my conception of *relational teacher education* (Kitchen, 2005a, 2005b).

While there are many methodologies that are complementary with self-study, narrative inquiry is particularly helpful in exploring and critically examining the self in the self-study of teacher education. Narrative inquiry is a dynamic inquiry process that recognizes "a reflexive relationship between living a life story, telling a life story, retelling a life story, and reliving a life story. At its heart are the telling of stories and the more difficult yet equally important task of re-telling stories "that allow for growth and change" (Clandinin & Connelly, 2000, p. 71). Over the years, as I have retold life stories, my appreciation has deepened for narrative inquiry as a method for making sense of these experiences, the personal practical knowledge underlying them, and their social context. As a methodology, narrative inquiry offers a range of methods for telling and retelling stories of our experiences, the experiences of others, and the dynamics in our teacher education classrooms. Over the years, as means of prompting, telling and analyzing stories, I have used many of the personal

experience methods recommended by Connelly and Clandinin (1988), including journals, reflections, stories, philosophies of teaching, and autobiographical writing.

Although I have grappled over the years with my identity as a gay man and how that informs my practice, this is the first time I have engaged in a rigorous examination of my identity as a queer teacher educator. In conducting this research, I review my cache of personal and professional writings over twenty years. In particular, I examine "Lost between the Lines: A Personal Search for Culture and Identity" (Kitchen, 1995), in which I wrote at length about my personal struggle coming to terms with my identity. I also draw on my recent written reflections and published papers related to queer issues in education.

KNOWING INSIDE OUT: CRITICAL PERSPECTIVES

While narrative inquiry offers insight into one's experience in the world, one also benefits from critical perspectives on the context in which the individual lives and works. As Miller (1998) argues, too often "educators use autobiography in ways that reinforce classroom representations of a knowable, always accessible conscious self who progresses, with the help of autobiographical inquiry, from ignorance, to knowledge of self, other, and 'best' pedagogical and curricular practices" (p. 367). She worries that personal accounts that are not informed by critical theory "serve to limit and close down rather than to create possibilities for constructing permanently open and resignifiable selves" (p. 367). We can better understand ourselves, others and the world around us when we deliberately apply multiple critical lenses in order to interpret experience. These lens include feminism (Olesen, 2000), which challenges male privilege and marginalization of women, and Critical Race Theory (Ladson-Billings, 1998), which critiques the unexamined racial and cultural assumptions endemic to society and engrained in traditional views of education.

In this chapter, I primarily draw on the critical perspectives offered by queer theory. Queer theory, by challenging heteronormativity, offers new insights into previously unexamined elements of the self and how they are manifested in the context of practice. In "In*queer*ies into Self-Study: Queering the Gaze on Teacher Educator Identity and Practice," I wrote:

> Queer theory offers a *bent*, rather than *straight*, perspective on people, texts and contexts. "Queer theory offers educators a lens through which they can transform praxis so as to explore and celebrate the tensions and new understandings created by teaching new ways of seeing the world," according to Meyer (2012, p. 10). Experience is richest when it continues to grow, yet often it is not challenged in our direct experiences to see ourselves and our practices in new ways. We do not see what we don't look for. Sometimes things hide in plain sight, overlooked until our attention is drawn to them by circumstances, the observations of others or something we have read. (Kitchen, 2014a, p. 128)

Queer theory is a critical discourse that "seeks to disrupt and to assert voice and power" (Tierney & Dilley, 1998, p. 59). It disrupts *heteronormativity*, the assumption that heterosexuality and traditional gender roles are normal, while other orientations and representations of gender identity are abnormal and threatening (Quinn & Meiners, 2011). Fearing that heteronormativity "homogenizes and erases our difference" (Anzaluda, 1987, 250), queer theory "offers methods of critiques" (Britzman, 1995, p. 154) against white, male discourse that normalize identity and shield power and privilege. While they embrace the diverse found in the gay, lesbian, bisexual and transgender identities and communities, most queer theorists are concerned that such fixed identities related to gender and sexual orientation might be constraining (Adams & Holman Jones, 2008). Sedgwick (1993) argues that "constituent elements of anyone's gender, of anyone's sexuality aren't made to signify monolithically" (p. 8). Many theorists view queer sexual minorities "as exhibiting revolutionary potential" (Pinar, 1998, p. 6) and hope that their critiques will radically transform society.

These critiques of heterosexual privilege and heteronormativity have led queer theorists to challenge educational institutions for their uncritical acceptance of gender roles and identities (Pinar, 2007). Of greatest urgency is the need to increase safety by pressing educational institutions to confront the homophobic and transphobic harassment and bullying that permeate schools as agencies of social reproduction (Quinn & Meiners, 2011; Meyer, 2012). Homophobic harassment and bullying, however, are only the most blatant manifestations of heteronormativity. Heteronormativity is embedded in the implicit message about appropriate behaviours in the hidden curriculum (Jackson, 1968). These need to be challenged in order to move towards "curricular and instructional changes that aim towards more inclusive learning environments" (Luhman, 1998, p. 147) in which queer lives are visible and accepted in the curriculum and school culture.

LGBT identities and communities have also been subject to critique by queer theorists. Efforts to protect the privacy of gays and lesbians are viewed as effecting "a kind of confinement" while "simultaneously restricting access to the public sphere" (Quinn & Meiners, 2011, p. 138). Also challenged is the simplification of the "complex internal differences and complex sexualities" (Gamson, 1998, p. 597) in order to perpetuate the image of a single LGBT community. Objective categories of identity are dismissed as instruments of homogenization and erasure in favour of sexual and gender identity as complex and fluid (Anzaldua, 1987).

The richness of queer theory for me stems not from its systematic analysis of heteronormativity so much as its reminder to educators that "[g]ender codes constrain all individuals" (Meyer, 2011, p. 11). By questioning the constraints of fixed sexual orientation and gender identity, queer theory challenge me to ask important questions about my personal and professional identities. As Sedgwick (1993) observes, "when constituent elements of anyone's gender, of anyone's sexuality aren't made to signify monolithically" (p. 8) one can observe "the open mesh of possibilities, gaps,

overlaps, dissonances and resonances, lapses and excesses of meaning" (p. 8). By employing a queer gaze to examine my narrative of experience, I am better able to look beyond surface appearances to tell "a story about being half in and half out of identities, subject positions, and discourses and having the courage to be fluid in a world relentlessly searching for stability and certainty" (Adams & Holman Jones, 2011, p. 114). Autobiographical writing informed by queer theory better conveys the lived experiences of LGBT people as nested in the folds of a complex heteronormative culture.

FROM CONFUSION TO ACCEPTANCE: MY IDENTITY AS A GAY MAN

At the heart of my personal and public journey has been a search for identity and holism. As a graduate student, I drew on narrative inquiry to examine my life experiences. In a course on culture and identity, I wrote:

> Everyone else had an identity, but I had none. Or, perhaps, I had too many identities. Some were valid while others were false identities I assumed or had imposed on me. Others were real yet denied or suppressed. Overall, I think I was caught between identities, uncertain which, if any, were truly me...
>
> As a white, anglo male, I am fortunate to possess all the benefits conferred on such "an unfairly advantaged person" (McIntosh, 1990) ...As a gay man, I pass as *normal* yet possess what sociologist Erving Goffman (1963) describes as an "undesired difference" which stigmatizes me from the mainstream...I, like a chameleon, seem to fit effortlessly into the mainstream... Although it is a disguise—allowing me to accept the privileges of normalcy, a privilege denied visible minorities—it is also a potential prison of self-pity and self-delusion. (Kitchen, 1995)

Heteronormativity was prominent in my earliest recollections of family and community:

> I was aware of this difference from an early age, although I did not understand or acknowledge it. I also knew that I did not conform with societal norms, even before I knew they were taboo. Men and women were to pair off and raise families was the message my environment conveyed every day. As I learned that homosexuality was taboo exposed to the shameful stereotypes of pathetic, effeminate outcasts, I knew that I had to deny my shameful secret to myself and to other. I mimicked straight mating habits as I entered in romantic liaisons with girls to whom I was not attracted. (Kitchen, 1995)

By the time I graduated from high school, I had become more academically successful, socially connected and self-confident. At the same time, the tension between my secret identity and my public persona intensified. In a letter to a fellow graduate student, I reflected on the events that culminated in coming out:

> Deep shock waves reverberated through the graduating class after it became known that Luke was gay. If he could be gay, anyone could be. For me it was an opportunity to observe from the sidelines the social consequences of my submerged orientation.
>
> In the Fall, as we commuted to university together, Luke regaled us with stories of gay life... My interest was more than mere curiosity. Through Luke I was discovering a new world, one not as shocking or mysterious as I had feared based on media distortions...
>
> Luke brought Jason to a party with the high school crowd. I watched the happy couple and the reactions of others.
>
> Then I was seduced by a girl at the party. This was my last shot at normalcy. After three weeks of attending movies at which I was attracted to the male lead, the opportunity for consummation arrived at a party. Before we could go all the way, I resisted and returned downstairs citing social propriety. …Why did I pull back when I was well on my way to proving my masculinity? Why did I feel a sense of relief? I wrestled with these questions and my suppressed identity for several days, slowly realizing and accepting that I was gay...
>
> Finally, I said, "Luke, there is a possibility that I may be bisexual." Luke stopped in his tracks, taken unawares by my words and their implications. Also, as I learned later, he was confused by the nebulous nature of the words I chose. I was under no such confusion; for me there was no ambiguity. This was my moment of coming out, of freedom. (Abridged from Correspondence, July 24, 1996)

Coming out to myself, family and friends proved a liberating experience. It has led to a stronger sense of identity, as well as positive relations with family, close friendships, and a 32-year relationship with my (now) husband, Dan.

While I learned to be true to myself and authentic in my personal relationships, I was reluctant to be defined by my sexual orientation: "Labels are true as identifiers but are often used falsely to reduce rather than understand a person... we lose tone and shade when we reduce ourselves to caricatures and stereotypes" (Kitchen, 1995). At the same time, I questioned this sentiment: "Is this discomfort due to a lack of honesty or a sense of a greater picture? Is there a level of internalized homophobia present?" (Correspondence, February 3, 1994)

In re-living these experiences over 30 years later and re-visiting my previous telling of these stories 20 years later, I draw on narrative inquiry and queer theory to identify key tensions for me as a teacher educator and for heterosexual teacher educators reflecting on issues of sexual orientation and heteronormativity.

One tension is the challenge of coming out and living out in a heteronormative culture. My turmoil reflects a reality for many queer youth grappling with identity

formation. Although I experienced little overt homophobia, heteronormativity caused me to deny my identity. I felt shameful in a world that equated marriage to an opposite sex mate with acceptance and respectability (Evans, 2002). Educators need to question such implicit codes rather than passively allow them to be taken for granted by students constructing their own identities and coming to understand other people. While it may no longer be true that "queer-as-deviant can be invoked at any moment" to undercut acceptance, respect and self-respect (Evans, 2002, p. 116), heteronormativity is often unexamined and unchallenged in teacher preparation. This is illustrated in my journal entry about teaching alongside Tom and in a myriad of ways that teacher educators assume that students and teacher candidates are straight. When I conduct workshops on LGBT issues and homophobic bullying, I share my story to put a human face to the issue (Kitchen & Bellini, 2012b). Also, these workshops explicitly identify LGBT students as present in schools and offer strategies for reducing homophobia and diminishing heteronormativity.

A second tension is between needing to be accepted as gay (and accept myself) and wishing to be recognized as a complex, multi-faceted individual. On the one hand, as Monette (1992) writes, there remains "lingering self-hatred" and "closets in closets" (p. 173) that make it difficult to fully love and accept oneself. To some extent, despite my openness for many years, I consciously presented in a manner that was acceptable to colleagues and students. On the other hand, my reluctance to be stereotyped reflected a recognition that sexuality and gender identity are fluid and multi-faceted, not static categories. By refusing to be constrained by categories delineated by others, I assert my individualism. Either way, or allowing both possibilities to exist simultaneously, it is important that heterosexual privilege and the *othering* of non-conforming identities be challenged and critiqued (Kumashiro, 2002). Better understanding our gender identities and sexual orientations can help us as teacher educators become more responsive to the range of diversities in our students and communities.

As I look back at these experiences and my first efforts to make sense of them, I am mindful of how much and how little has changed in the intervening years. The stigma of homosexuality has diminished, human rights protections have increased, and same-sex couples in many countries are legally recognized as families. More students and teachers are out, and there are vibrant queer communities throughout the world. And yet many youth and adults, knowing "that social norms and bullying continue to make it difficult to live and love openly in schools" (Kitchen, 2014b, p. 311), remain confused and closeted. Looking back, I am more forgiving of my young self. Recalling the wisdom of Rabbi Hillel, I think it was prudent to ensure that I was safe personally and professionally before taking any action. I also recognize the courage it took at the time to become fully open in my personal life and, increasingly, in my professional life.

OPENING UP: FROM CLOSETED TEACHER TO OUT TEACHER EDUCATOR

My transition from closeted teacher to out teacher educator was a gradual one. I began my career in a Catholic school, where I kept my identity hidden even as I established a household with my life partner. When I switched to another school, I gradually became completely open with my colleagues, but chose to remain discreet with students. As I lived near the school and was active in the LGBT community, many senior students were aware that I was gay. I considered becoming the first teacher at my school to come out of the closet but chose to focus my energies on doctoral studies and new career opportunities.

A new opportunity emerged a few years later, when I was seconded to University of Toronto as a teacher educator. I would remain there for seven years when, doctorate in hand, I left to become a tenure-track professor. It was there that I heeded the call to leave the closet, to turn my inner self outward.

The Call to be Open as a Teacher Educator

"I was so depressed I attempted suicide," Sarah recalled to her former teachers. Bright and popular, Sarah had been the president of the school council. Despite high school success, she had been driven to despair by fear that her friends and family would spurn her if they knew she was a lesbian.

This was the most dramatic revelation from a panel of queer graduates during a professional development day at my former school in 2001. I was there along with several teacher candidates from the teacher education cohort I facilitated.

Listening to Sarah's story was gut-wrenching for me as a teacher. I wondered what I could have done lessen her pain. At the time, I had been out to colleagues but not students.

I recalled feelings of marginalization as a closeted student, even though my emotions did not rise to dramatic levels. I was more like David, who coped by being oblivious to his yearnings. I particularly admired Roger, who was quietly yet unabashedly open with his peers and parents.

When the straight teacher to whom Roger turned for support asked for my advice, I let him tell Roger that I was gay and willing to talk. Roger chose not to speak to me but, several months prior to the panel, a chance encounter led to coffee and conversation. Roger was happy and thriving in medical school. When I expressed my wish that I could have done more, he assured me that my disclosure meant much to him.

With a quiver in my voices, I publicly thanked the panelists for sharing their stories. While I was out to colleagues, I had not yet revealed my identity to teacher candidates. I felt their eyes upon me and wondered how they were absorbing this information. After reflecting in the days following, I determined

> that I could do more as a queer teacher educator. If not me, who? If not now, when? Ever since, I have been out with my classes and a queer presence on campus. (Adapted from Journal, February 13, 2001)

In recalling this event, I focus on the importance of creating safe school spaces for all students. My journey of self-discovery has always been linked to my commitment to becoming a better teacher by engaging students in meaningful learning. (Kitchen, 2005c, 2008). By understanding my personal practical knowledge (Connelly & Clandinin, 1988) through narrative inquiry, I hoped to better serve my students. In assessing my teaching, I wrote, "My sense of alienation has diminished me as a teacher, but my sympathy for outsiders and love of diversity have enhanced my teaching" (Kitchen, 1995). Through these self-study efforts, I felt "stronger and wiser" and expressed optimism about my ability to "cope with change and thrive on chaos" (Kitchen, 1995). The greatest change during these years was an increased commitment to relationship in teaching. This developed through the learning community I experienced in university and through my doctoral thesis (Kitchen, 2005c, 2008), I developed my understanding of relational teacher development (Kitchen, 2009b) and education (Kitchen, 2005a, 2005b): "Relational teacher development is sensitive to the role that each participant plays as teacher and learner in the relationship...it stresses the need to present one's authentic self in relationships which are open, non-judgemental and trusting" (2005a, p. 17). As I became more comfortable with myself as a teacher, I engaged teacher candidates more deeply and relationally in the learning process.

Listening to the alumni panel, I felt a pedagogical duty to be a good teacher and role model. Mindful of Dewey (1938), who wrote that "teachers discriminate between experiences that are worthwhile educationally and those that are not" (p. 33), I arrived at the conclusion that coming out as an educator was pedagogically sound. LGBT students need to see queer educators as confidantes and role models. Straight students and teachers need relate with queer teachers. While I acknowledged a level of risk, I was prepared to assume it as I had a secure job to which I could return. I was also confident that the risk would be modest as I was respected as an effective teacher educator.

While openly gay, I was not an activist. My initial motivation was simply to be open and honest. Subsequently, I sought to be a role model, for LGBT and straight students and educators. My presence in their midst was statement enough, as the story below illustrates:

> A small conference I attended several years ago began with an icebreaker activity. Sue, the event organizer, passed along a ball of string and invited participants to break off a piece off whatever length we wished. We were then invited to tell about ourselves as we wound the string around a finger. Sue began by telling about her family and her work. Others followed in the same vein. I felt uncomfortable as I listened to others and waited my turn as the second last speaker. Other than my colleague, Matt, I did not know anyone in the room.

> While I was openly gay, I did not feel ready to share my personal life with a group of strangers. I snapped off most of my string. Deborah, who followed, smiled and did the same. When my turn came, I spoke only of my professional work. Later that afternoon, Matt told me that he felt uncomfortable wondering about my predicament. At dinner, I discussed this episode with Deborah, who revealed that she was in a common-law relationship. Over the course of the two-day event, I casually spoke of my personal life and my relationship with my husband. (Kitchen, 2014a, p. 127)

By being a positive presence in my institution, I helped Matt rise above his own heterosexual male positioning to notice how this incident might make LGBT people feel. While I should have been open from the beginning, I did overcome my shyness in this professional event. I chose not to criticize the host directly, but hoped my subsequent revelation drew subtle attention to the awkwardly heteronormative character of the activity.

Looking back thirteen years later, I can honestly say that being open proved a very positive decision. At University of Toronto, I would remain a full-time sessional instructor for another five years. Later, at University of Toronto, I facilitated a peer group for queer teacher candidates and acted as a resource on queer issues. I was upfront when I was interviewed for tenure-track positions and was successful in two of three searches. At Brock University, in addition to being completely open, I facilitated Positive Space workshops on LGBT issues. Colleagues in both institutions respected me for being open and becoming involved with queer issues on campus. Several commended me for my courage and were proud to have me as a colleague. Course evaluations remained very positive and teacher candidates praised the LGBT workshops I conducted. My editorial was made into a poster and displayed in the entrance of the faculty building. In short, my presence as an openly gay man and the acceptance signalled by my success made a difference.

CHANGED UTTERLY: ENGAGEMENT AS RESEARCHER AND ACTIVIST

As a teacher educator, I had turned my inner surface outward as both a personal statement and professional commitment. My sense of purpose changed utterly after I re-connected with Christine Bellini, an event described in the editorial near the beginning of the chapter (Kitchen, 2011). Since then, Christine and I have been very engaged in LGBT advocacy and research.

We developed new LGBT workshops and delivered them in all secondary school methods classes on campus, significantly expanding teacher candidates' exposure to queer issues. We wrote a report on our workshop presentations (Kitchen & Bellini, 2012a) and a self-study on our experiences conducting it (Kitchen & Bellini, 2012b). Our work was informed by queer theory, particularly its critique of the heteronormative tendency to pathologize LGBT teens and minimize attention to

their needs. We paid particular attention to the ways in which the culture of schools marginalizes queer youth through normative language, toleration of harassment and bullying, and invisibility in the curriculum. We "pragmatically focussed on creating a discursive space in which teacher candidates could safely struggle with alternative conceptualizations of sexual identity and the duties of teachers" (Kitchen & Bellini, 2012b, p. 211). Christine shared stories from her experiences as a GSA advisor and employed case studies as a vehicle for converting good intentions into effective practice. While my activism increased and a new program of research opened up, I remained cautious and incremental in my approach to reform. We were careful to create a safe environment in which all teacher candidates would feel respected and cared for (Lee, 2011), "were reluctant to take a strongly ideological stance" (Kitchen & Bellini, 2012b, p. 211), and "avoided engaging overtly in ideological debate" (p. 215).

I became more engaged in research and writing related to LGBT issues, even though I already had a full program of research. Christine and I received funding for a project on GSAs in Ontario schools. As a result, we surveyed and interviewed GSA advisors about school climate and GSAs. This has lead to several papers on the survey findings (e.g., Kitchen & Bellini, submitted), with papers on the interview findings forthcoming. Also, deepening involvement prompted me to reflect more on my identity and on queer theory (Kitchen, 2014a) and to share my story in this chapter. Looking forward, it is likely that I will continue to be engaged as a researcher and activist.

CLOSING THOUGHTS

In this chapter, I have turned myself inside out by discussing my personal identity as a gay man and my professional decision to be out as a queer teacher educator. As I conclude, I return to Rabbi Hillel three questions: If I am not for myself, who is for me? But if I am only for myself, what am I? And if not now, when? This time, I ask them both to readers, straight or queer.

If I Am Not for Myself, Who Is for Me?

Dealing with issues of sexual orientation and gender identity can be controversial, particularly in educational and societal contexts which do not extend human rights to all or are very conservative. While I advocate for honesty and social justice, I caution educators to think before they act, as they should in dealing with any controversial issue.

For LGBT educators, unfortunately the risks are real. My story reveals some of these challenges, even though I have been fortunate in my experiences with colleagues and students. But these risks have abated as gay rights have become enshrined in many jurisdictions.

For straight educators, taking a stand for equality for LGBT people can also pose risks. One needs to talk to people about the best ways to handle issues, and develop at least some rudimentary knowledge. It can begin by simply acknowledging the presence of queer communities and indicating your own personal acceptance. Being aware of gender identity and sexual orientation also means acknowledging unexamined privilege as straight educators. This can be done by being conscious of one's own identity and privilege and making this explicit with students. Take small steps, such as opposing homophobic bullying or using inclusive language, before venturing to more ambitious efforts.

But If I Am Only for Myself, What Am I?

While it is important to be safe, social justice work involves moving beyond oneself to serving the interests of others, particularly minorities and the marginalized. With privilege comes responsibility. Like Peggy McIntosh (2009), I am committed to "spending my privilege" (p. 1) to help others and foster awareness.

I urge my queer colleagues to venture forward a step or two, by being open with colleagues and with at least some students. I especially challenge those with tenure and financial security to be more open and more active. As I learned, the mere presence of openly queer faculty makes a positive difference with faculty and students. And being closeted sends its own message.

I challenge straight educators committed to equity, diversity and social justice to take a stand against heteronormativity and for justice based on gender identity and sexual orientation. This can be done by modelling comfort with the topic and making it explicit in one's teaching. A discussion of discipline might include how to deal with students who say, "That's so gay!" A curriculum activity might feature famous LGBT figures or queer topics. Yes, there is risk, but who are you if you are not willing to use your privilege to help others?

And If Not Now, When?

Educators have an obligation to make queer students and teachers feel welcome and safe in their midst (Evans, 2002). Simple actions can make a world of difference to queer teachers afraid of the reaction of colleagues. They also make a difference to queer students struggling with their own identities and straight students learning what it means to be good and caring citizens. It is my experience that being out now has made a difference to the people with whom I work and, I hope, to the students that they influence through their actions. I also know that my own development as a gay man and queer educator has been advance thanks to the kindness of straight colleagues who did not judge me based on identity and who encouraged me in my work.

Working together, straight and queer, we can help make it better now for straight and LGBT students.

NOTE

[1] The language of sexual orientation and gender identity is challenging for people engaged in this work, and quite puzzling for everyone else. I generally use *gay* as in reference to myself as a man attracted to other men; also, it can be read as an umbrella term for members of the lesbian, gay, bisexual and transgender (LGBT) community. The acronym LGBT is often supplemented with a Q for questioning or queer, as well as additional letters in recognition of other identities. I also employ the term *queer*. While queer is sometimes used as an umbrella term for the LGBT spectrum, I tend to use it to denote a political commitment to critiquing normative assumptions about sexuality and gender.

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3. LEARNING TO DANCE

Pow Wow, Maori Haka, Indiagogy and Being an Indigenous Teacher Educator

My journey as an Indigenous educator and scholar has been a long one. I begin with this narrative self-study of learning to live within my culture with an account of an incident at the Wiki Pow Wow in 1995.

LEARNING TO DANCE

One of the longest running Pow Wows is held each summer at the Wikwemikong Unceded Indian Reserve, Ontario. Even 20 years ago it was a huge Pow Wow drawing dancers, drummers, singers, and spectators from all over Turtle Island. It was at this Pow Wow that I began to discard the dominant culture's idea of Indigenous identity and take up our understanding.

Over the years, I has seen Angus Pontiac (1921–2013) officiate at many Pow Wows and ceremonies. He was a formidable man with a powerful presence. I was a little intimidated by this combat veteran, who was also recognized Elder, language speaker, and knowledge keeper of the Anishinabek Nation. During a lull in the Wiki Pow Wow proceedings, tobacco in hand, I approached Angus and related my *oka:ra, kārero*, (story) of my ancestry and my question, "Was I good enough, Indian enough to dance?" Angus considered my question for a short time, turned to me and said, "Your Indian blood will always call to you" and, later, "Find an Elder to help you dance.

What Angus had described in his simple *oka:ra, kārero*, was an understanding that surpassed that endless discourse of blood quantum that dominated the mainstream world. From Angus' perspective Indigeneity was not an issue of quantity but of quality and that quality connects us to the spirit world. *Indianness* was bone deep, and therefore could not, would not be denied. In short, we are not who *they* say we are, we are who *we* say we are.

She:kon, skennen kanontonyon. Akweniiostha yónkyats. Thunder Bay nitiwakenon. Yonkyaweyentehtakwakó:wa wakyó'te. Wakeri:wayen ne ki ken.

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 27–38.

WITH THANKS

My culture, unlike the dominant culture of writing, requires that we speak of those who support us at the beginning of our *oka:ra, kārero*, (story) rather than relegate acknowledgements to the end.

During the first decade of this century I journeyed down the graduate trial to a doctorate. At the same time I worked as adult educator, university instructor and research officer at Brock University in southern Ontario. I managed numerous Aboriginal research projects, designed coordinated two Aboriginal teacher education programs, and contributed too many scholarly articles. It has been a journey in which there has been very little space to stop, reflect, and make sense of the passing landscape. I discovered that space as I completed a post-doctoral fellowship at the University of Waikato in Hamilton, Aotearoa (the Maori name for New Zealand) in 2010.

At the Saturday market in Hamilton where locally grown produce was available in abundance, I met *aktsi'a, kaiako*, (teacher) Areta Kahu who was recruiting students to a new program in Indigenous research at Te Wānanga o Aotearoa. Even though I was not a citizen I was able to enroll in the program through the *tetsyatatyé:nawa's, manaakitanga,* (hospitality) of the Wānanga. Engagement in this program provided me with an opportunity to reflect on my university healing journey, while making connections between the traditions of song and dance in my Onkwehonwe culture and the Maori culture I was visiting. The Mohawk word Onkwehonwe is a generic term that roughly translates as Native People. In Canada the term "Aboriginal" came into vogue after 1981 when the federal government passed the Canadian Charter of Rights and Freedoms. Section II.35.2 uses the homogeneous term "aboriginal" to include "Indian, Inuit and Métis peoples" (p. 11). The experience also prompted me to reflect on how Indigagogy informed my understanding of teacher education which has indelibly shaped my teaching practice.

As I developed this chapter, I have consulted several language experts to assure that my use of words and translation are correct. I wish to acknowledge and thank Sakoieta' Widrick for his thoughtful translation of key *kanien'kehaka,* (Mohawk) words and Areta Kahu for her careful translation of Maori words. To Areta, the Wānanga and Sakoieta I simple say, *niá:wen, kia ora*, (thank you).

In many ways this chapter is an experiment in bi-epistemic research that considers two Indigenous theoretical frameworks and dance traditions, *onkwehonwehneha,* (theory) of the Haundenosaunee, that influences the Pow Wow tradition through the words of Onkwehonwe scholars and the *kaupapa,* (theory) that shapes Haka through the words of Maori scholars. Many of the key concepts represented in both theoretical frameworks are best expressed in our traditional languages and are therefore privileged throughout this chapter in English, *kanien'kehaka,* (Mohawk) and *reo,* (Maori).

As a dancer of 20 years, I have been honoured to participate in numerous Pow Wows sponsored by First Nation communities across Turtle Island.[1] In effect,

the accumulated personal experience observed through my eyes, ears, and heart constitutes both a narrative self-study personal and professional development and an examination of the Pow Wow phenomena.

It is through these experiences that I have come to the conclusion that the Indigagogy of Aboriginal Pow Wow and Maori Haka is a powerful process of decolonization for Aboriginal men but for all teachers working with our children. The purpose of this chapter is to share some the results of that reflection and connect it to my own wellness and professional work as an educator, scholar, writer and researcher.

LIMITATIONS

The limitations in this chapter are significant and must be acknowledged. First, some argue that the contemporary Pow Wow is *not* an expression of traditional Haudenosaunee culture. Although this is true, singing and dancing has and continues to be expressed through the many Sings, sponsored by the Singing Societies in Haudenosaunee communities in Canada and the United States. Also, many Haudenosaunee communities host Pow Wows today.

Although I have been deeply influenced by Maori scholarship in my work as an academic, researcher and scholar, I am far from an expert in *kaupapa*, Maori theory or their epistemology, language, culture or, for that matter, expressions of Maori culture like *Haka, kanonnia*, (dance). Nevertheless, studying numerous examples of Maori theoretical and cultural expression has revealed to me a shared epistemic foundation that unites us more than divides us. That sense of the *kanikonrí:io, whakakotahitanga*, (unity) between Onkwehonwe and Maori cultures was the results of six months of travel, study, and work in Aotearoa.

Another significant limitation to this chapter, from an *o'seronninéha, pakiha,* (mainstream) perspective, is that the body of scholarly knowledge available related to Pow Wow can be best described as limited. While there are numerous books related to Pow Wow, most are photographic treatises that do not deconstruct or provide an analysis of this expression of Aboriginal culture (see Zabol, 2000). Given the limited availability of scholarly work on the Pow Wow tradition, I draw on the many teachings received during my lifetime from numerous to *rotiksten'okonha, kaumatua,* (Clan Mothers, Elders, Faith Keepers, and other Traditional peoples) to support my thesis. The Maori situation is differs, as there is a vast body of knowledge about Haka to draw on (see Gardiner, 2001; Tauro & Tauro, 1986).

Finally, although I have long reflected on my identity as a teacher educator and on my professional practice, this is my first foray into the self-study of teacher education practices. I draw on narrative self-study (Clandinin & Connelly, 2004) to bridge the gap between reflection as learned through my culture and similar efforts among mainstream teacher educators.

I humbly ask the reader to look past the numerous limitations expressed here and to consider this self-study as a work in progress.

Tetewanónnia'k (Let's Dance)

Pow Wow season typically runs from early June to late September. Each weekend First Nation and urban Aboriginal communities across Turtle Island host Pow Wows that are a combination of *wakatkaritseronni'ne*, (drumming), or *karenno:te, waiata*, (singing), or *kanonnia, waiata-a-ringa,* (dancing), *Tsi-NáTeyethininhwenatonnyon, tikanga*, (ceremony) and, oh yes, *kakhwa'shon:á, kai*, (eating). Pow Wow is an opportunity for each First Nation and urban Aboriginal community to play host to the greater community, to share their hospitality and wealth with drummers, dancers, and non-Aboriginal spectators.

There are two types of Pow Wows: *Traditional*, that tends to be more spiritual expressed through ceremony and *Competitive* where dancers compete for prize money. In both, Dancers adopt a particular style of dance and wear a style of regalia or outfit that includes specific elements. While the detail (design, colour, shape) of the regalia can be influenced by the spirit world, family, and tribal tradition, it is also highly individualized. My dance style and regalia is generally referred to as *Northern Men's Traditional*.[2]

All Pow Wow dance categories include dances and songs that are specific to their chosen dance style. The Northern Men's Traditional features a *Sneak Up* dance that recalls a warrior sneaking up on the enemy and the *Duck and Dive* that originally taught warriors to dodge rifle fire. Similarly, the Maori have distinct warrior dances like the *Peruperu.* Lieutenant-Colonel Arapeta Awatere, a Haka expert, described the *[P]eruperu* as "the most intensive form of *peru* 'anger' and this is how the war-dance got its name, and that is its psychological purpose which no other form of *Haka* could match in the past, can match now, nor ever will" (in Gardiner, 2001, p. 29). While *Haka* groups include large numbers of Dancers and precision dancing our Dancers express themselves in a seemingly individualistic manner while being sure to have our feet hit the ground in time with the drum beat of the song from beginning to end.

The first time I witnessed a Maori *Kappa Haka* competition I was struck by the similarities to Pow Wow. Every weekend across Aotearoa there are numerous opportunities to attend a *Kappa Haka* somewhere in the country. It is extremely competitive, with regional competitions that lead to national finals where the best *Haka* teams of women and men earn national recognition. Maori regalia, like ours, conform to a traditional style that reflects the tribal affiliation of the *Haka* team.[3] Witnessing a Maori *Haka* is a powerful experience of dance, song and ritual that leaves the first-timer breathless.

The Pow Wow Trail

Today in Canada there are a plethora of Pow Wow opportunities throughout the summer. Once can travel from the Atlantic to the Pacific to Pow Wow in a

different community each weekend. This, unfortunately, was not always the case.[4] When I was a young man, Pow Wows were few and far between as colonizers often viewed them as heathen expressions of devil worship. Despite this hangover from Christian churches and Residential Schools, I ached to dance. Like many mixed blood people—in my case *Kanien'kéha* (Mohawk and English)—I had been influenced by the dominant discourse to think of myself as unworthy to dance because I was not Indian enough.

In Canada, Indian status was enshrined in the *Indian Act of 1876*, which defined who was and who was not considered to be "Indian". The goal has always been to eliminate as many as possible who might be eligible to benefit for the terms of the multitude of treaties negotiated through numerous land surrenders. That goal was achieved through tactics designed to *civilize* our peoples. The most notorious was the residential school system (Milloy, 1999) that has left a palpable legacy of socio-cultural, linguistic, economic and familial dysfunction in contemporary communities. Anyone who served in the military, or held a university degree or professional designation, would automatically lose Indian status and become "enfranchised to Canadian society." A First Nation's women who married a non-Aboriginal man automatically lost status, as did their children.

The New Zealand government does not dictate who is Maori and who is not. Maori identity is determined by the Maori of Aotearoa through genealogy and blood connection.

Once Canada enacted the *Charter of Rights and Freedoms* in 1982, many of these colonial overturned as human rights violations, but not without costly legal fights over many years. These tactics of assimilation have not been relegated entirely to the trash heap of historic Canada. Some are alive and well in our time. For example, many years after Cindy Blackstock's 2007 Canadian Human Rights Commission complaint alleging "the federal government is systematically discriminating against Aboriginal children by refusing to provide them the same level of family services as other children received by the provinces" (First Nation's Child and Family Caring Society, 2015), the case is still being fought at great expense while children's rights continue to be violated.

Today I recognize that an underlying motive of these of assimilation perpetrated by every level of government continues to be racial discrimination and the eventual elimination of the "status Indian" by defining that status through blood quantum. It is a form of identity genocide designed to eliminate us as well as our claims to our traditional lands and resources. Angus Pontiac knew this and by sharing that understanding with me, began transforming my vision of self. That realization extends into my role as an educator as well.

That vision is stronger, deeper and extends into my role as an Onkwehonwe educator, researcher, writer and scholar. I am in control of how I approach all of those aspects of my professional life because I am more conscious of who I am, what I believe because I have had the opportunity to carefully think through my biography of teaching that I had learned through years of observing teachers teach.

BUILDING A PERSONAL RELATIONSHIP TO DANCE: CONSIDERING ONKWEHONWEHNEHA, ĀHUTATANGA AND NE'HA, TIKANGA TO OUR TRADITION

True to Angus' guidance, I did find an Elder to work with me. That period began with a fast or Vision Quest that has guided my life's journey since that time. In many ways how that Elder guided and advised me in the beginning is strikingly similar to the Māori *āhutatang*. It is described by Mead (2003) as the "form and the character of being Maori" (p. 12). A significant part of my time was spent studying the form of being an Onkwehonwe through the function of Pow Wow dancing by mastering traditional arts to construct my regalia: bead work, quill, feather work, and yes even sewing. It was through the study of form that I learned who I needed to become. It was in essence a *re-forming* of who I was.

This learning extended into a deeper understanding of Pow Wow *onkwehonwehneha, kawa*, (protocol). While Pow Wow is a warm and friendly environment, protocol is strictly enforced. A breach of protocol can result in a mild reprimand from *rotiksten'okonha, kaumātua,* (Elders) or *kontikstenokón'a, kuia,* (Grandmothers), or outright expulsion (in the case of drunkenness) that is quickly spread by word-of-mouth, known as the *moccasin telegraph*.

Mead (2003) refers to similar understanding within Maori: "[t]he tikanga sets out the rules of engagement so that everyone knows what is expected of them" (p. 15). This is not to say that Pow Wow or *Haka* is a static reality, but change is both subtle and incremental. For example, I recently observed that some Traditional Pow Wows in my territory had added *dance specials*, small dance category competitions for prize money. While this new concept would seem to be in conflict with the notion of Traditional Pow Wow as spiritually situated, it is a practical adaptation intended to attract competent dancers and greater numbers of spectators.

Over the years my regalia has evolved significantly from that initial generation. My relationship with the discipline has also deepened as time went on and I have evolved as well. I have watched other traditional male dancers who have gone through a similar evolutionary process. Our regalia become a physical manifestation of our expanding knowledge of self, of our traditions, our wellness. That personal evolution has included a closer relationship with my *kahwatsire, whakapapa,* (genealogy) and the history of my family. Many of us grew up in an era where being "Indian" was a liability in life and parents, believing they were protecting us, hid all things Indian and hid in the greater urban society. Hiding took on a number of forms including denial when asked, "Are you Indian?" More than once I have heard those that met the physical stereotype responded, "No I'm Italian, or Spanish, or Mexican."

When I was a boy, the Korean War resulted in Canadian soldiers returning with Korean brides and half Canadian/Korean kids. I was often mistaken for one of them because of my almond shaped eyes and I have to admit, with some guilt, that I never corrected those who asked. Many other Aboriginal children were stolen during the

Sixties Scoop and adopted around the world growing-up in cultures totally alien to them. I have met more than one Native person who grew up in Germany or France who made their way back to their territory and their true identity. One way or another many of us were separated from ourselves and Pow Wow can be a way to build the relationship with the blood that Angus told me about so long ago.

Key to that relationship is our connection to the land. Like Maori we locate ourselves within our traditional landscape in our greetings:

She:kon skennenkowa:ken. *Hello, are you at peace.*

Akwesasne Nitewaké:non. *I am from Akwesasne.*

Wakeniáhton. *I am of the turtle clan.*

Clearly the speaker is *Kanien'kéha* of the Mohawk Nation which is the *kanienkehaka, iwi,* (tribe) and a follower of the *kanonhsehs, marae,* (longhouse tradition), while the *owenhtsiakeka*, *whanau,* (community) is Akwesasne the place or residence and finally his *rotaró:ten, hapu,* (clan) is identified. Like Maori who speak of *iwi*, a Haudenosaunee introduction includes all the information an epistemically knowledgeable person requires to situate them in a physical and cultural landscape as well as determine the possibility of a biological relationship (see Buck, 1952).

This absolute primacy of relationship and inclusion is equally important in Pow Wow. A little *oienkwa,* (tobacco)[5] offered to the Arena Director and a chosen Drum Group will get a Coming-Out Dance for the first time dancers. It is an announcement and a public demonstration to all in attendance that you are joining the Pow Wow trail and that you have met all the necessary prerequisites to do so. Within this event that marks the beginning of a Dancer's career is the notion of a greater witnessing by Elders, War Veterans as well as community, of the commitment to the tradition. Mead's (2003) discussion of the rational for Maori public *ne'ha, tikanga,* (custom) is extremely similar, "[t]he witnessing of the event is necessary to validate socially the individual performance of the tikanga" (p. 15).

INCREASING KNOWLEDGE OF SELF

As I build my relationship to the Pow Wow dance discipline I also increase my cultural knowledge base. This knowledge base is both inside—form: discovering who you are, and your connection to *kanata, whanau,* (community)—and outside—function: developing your abilities in traditional arts. Throughout the process there is ample time to reflect and, through that reflection, epistemically connect. It is a process of personal research that comes with the responsibility to share that knowledge wisely and gently to further self-determination. It is the gentle part that is often difficult. Over the years I have witnessed those who have gained a little knowledge bludgeon others with that knowing. It is all part of the wellness journey for both sides that opens space for a process of reflection. The bludgeoners are often rejected by those

they bludgeon, which can provide space to critically re-think. In these circumstances I have always taken some comfort in Freire's (1970) observation:

> [A]lmost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or "sub-oppressors." The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they are shaped. (p. 27)

Walker's (2006) *owenna, korero,* (position) on the *kaupapa,* (theory) of Maori research reflects a similar set of principles "tino ranatirantanga, social justice, world view, te reo and whanau…" (p. 335). I have learned to listen very carefully in these bludgeoning situations because they are essentially tests of my wellness. Those of us who would be triggered to feel inadequate as a result of this type of interaction get to ask the simple question; why do I feel this way? It is the "why" that opens the door to the many spiritual wounds that we still carry from our past.

If we are blessed, the resulting elimination helps us to acknowledge that wound, recognize how it is irritated and build more productive responses that come from the proactive rather than the reactive. The great all-encompassing universal law is: "If you don't pass the test the first time, you are destined to be tested again." What is also at stake in these tests is our ability to expand or shrink the self-determination of our families, our Nations, one person at a time. These negative interactions around very tender issues of culture can result in further isolation of family who are attempting to discover themselves.

NEW ACTION

I have stumbled and fallen many times in my life. There were times when I misinterpreted what I thought was a sigh of relief that something had ended only to discover that my spirit had escaped me and I spent years trying to fill that hole not really knowing that the hole was there until I returned to the me *Shonkwaya'tihson, Rongomatane,* (Creator) intended me to be. In essence the process of becoming a Dancer and following the Pow Wow trail is an act of self-determination from within an Aboriginal epistemic heritage, not from within an epistemic overwrite.

As I look back on the before time I recognize that much of my early life experiences, schooling especially, was geared to overwriting that heritage to reflect the dominant epistemology. My resistance to being re-written had left me angry without knowing why and that anger was manifest in many destructive ways. That process of becoming self-determining through my heritage epistemology literally used the study of Pow Wow dancing as a foil to create the space in my heart for deep critical reflection that extracted me from that anger. The result was the recognition of the roots of that anger and of a new truth that resulted in a different me.

It was that difference that shaped my actions in life and the space between my epistemic heritage and the heritage forced on me shrank. For the most part I have

put away the destructive actions of the past, although they periodically sneak up on me, and act in a new way. These new actions naturally moved out from me to have a positive impact on my family, my clan, my tribe and my community. It was such a powerful process to personal wellness through personal research that I have literally dedicated my life to replicating it in my work in education and research.

I bring all that I have learned into my work as a teacher educator and time and again I have witnessed how our people blossom when they become closer to who they really are. Education and research in particular can be used as a foil to enhance Aboriginal self-determination in a way that is both gentle and un-abrasive. One does not have to be bludgeoned with what they don't know and made to feel ashamed or blamed, there is enough of both among our people today.

As Aboriginal educators share our stories of personal development with those at the beginning of their journey we establish a relationship that propels both down the self-determination trail. The development of relationship between Aboriginal and non-Aboriginal educators and learners is a critical element of what Maori educators Bishop, O'Sullivan and Berryman (2010) have referred to as a "culturally responsive pedagogy of relations" (p. 20), an Indigagogy that is epistemically aligned with the needs of our people rather than what is currently in vogue. But I caution you here to recognize that many educators work within a teaching culture that is radically shaped by the dominant epistemology where traditional expressions of relations are often unwelcome and seen as a threat and this is understandable.

Indigagogy and Teacher Education

The education of Aboriginal children, as it is now practiced in many instances, continues to be the primary tool of colonialism. Many of us working in education have become what Freire (1970) describes as "sub-oppressors" but that does not mean we are conscious of that role.

Consider the depths of unconscious colonization that is the result of successfully completing elementary, secondary, and an undergraduate degree before a teacher candidate begins their teacher qualification. Dan Lortie (in Britzman, 2003) calculated that "by the time a person enters teacher education she or he has spent approximately thirteen thousand hours observing teachers" (p. 27). This is not a neutral experience but a massive and mostly unconscious biography that overwrites the whole person spiritually, relationally, intellectually and physically. An experience that privileges the dominant epistemology, history, cultural myths, loads educators with a pedagogy that has proven to be detrimental to our children and youth that is practiced throughout a teacher's career.

Aboriginal education has been consistently upheld to be the silver bullet that will end the socio-economic and socio-cultural injustice and yet the levels of high school completion continue to be low and a persistent barrier to employment and higher education. In Ontario only 65.3% of First Nations, 82.4% of Métis and Inuit 20–24 years of age had completed high school (Statistics Canada, 2011).

The lack of a high school diploma creates a barrier for young Aboriginal people looking to join the workforce or attend postsecondary education and of those who do only 9% complete a Bachelor's degree compared to 21% of the non-Aboriginal population (Ministry of Aboriginal Affairs).

As a result our peoples have fewer job opportunities, disproportionate numbers of Aboriginal people working in minimum wage jobs that leaves Aboriginal communities and the Canadian economy never reaching its full potential. In an interview with Maclean's Magazine in 2011 Shawn Atleo, former National Chief of the Assembly of First Nations, argued that closing the education gap between Aboriginal and non-Aboriginal peoples would "result in $400 billion in additional output to the Canadian economy and $115 billion in saved government expenditures" (MacQueen, 2011, p. 14).

Unlike Pow Wow and Haka dancers, educators have limited space for critical reflection about their biographies that shape their practice once they begin their career. Teacher education has to be about that exploration of those unconscious biographies if we are to halt the "persistency of particular worldviews, orientations, dispositions, and cultural myths that dominate our thinking and, in unintended ways, select the practices that are available in educational life" (Britzman, 2003, p. 27). If we are to increase our children's school success we must begin by assisting educators to deconstruct their biography of education and assist them as they carefully re-construct their teaching regalia before they join the teaching trail. This is not done overnight but through the emersion in an in depth Indigagogy that will take years that begins with Indigagogically connected teacher educators working within a program of pre-service teacher education that carefully assist, support and, yes, correct behavior that is not conducive to the school success of our children that continues when teachers begin their careers. We should not be surprised that we cannot seem to improve Aboriginal school success because faculties of education rely on teacher educators that are themselves part of the cycle that perpetuate the barriers to school success.

What we currently see in Ontario pre-service and in-service teacher education does not reflect that criteria for success. What we do see are Aboriginal education courses that are a few hours long and more about "ticking-a-box" than shifting teacher practice on our children's behalf. All too often Aboriginal education courses are not mandatory, nor do they include an Indigagogical focus where the "form" of being a teacher follows the "function" of teaching. Instead pre and in-service teacher education opts for an endless presentation of Aboriginal content including "cultures, histories and traditions" (Ontario Ministry of Education, 2014, p. 13). It is a recipe that only maintains the status quo.

My own journey has convinced me that real human change is a process of exceedingly small increments that are propelled by a community that literally envelopes you in learning that privileges improving the "form" of becoming that result in shedding what is an unconscious self for a consciousness of many possibilities. Yes, "content" is important, but "form" follows "function" every time

and is only achieved through the dialogic in action. It is a process of learning that is just as relevant to becoming a Pow Wow or Haka Dancer as it is to becoming an educator.

I have consistently incorporated this understanding into every level of programming I have developed and courses I have taught with great success. Facilitating teacher candidates as they engage in traditional art forms like quill, or leather work focuses the mind on mastering the "function" of that tradition but also opens space to discuss the associated "form". For example, Aboriginal teacher candidates can be reluctant to discuss the "function" of traditional spirituality in Aboriginal education but can discover a safe place to open up and explore that reluctance when collectively tasked to design and construct the "form" of a traditional medicine bag. To be successful that exploration has to be facilitated by a trusted epistemically competent teacher educator who can gently probe, build a group consensus and connect new understandings to teaching practice.

CONCLUSION

All Indigenous peoples are at the beginning of a long process of critical reflection and it is not an accident that Pow Wow, Haka, dancing, singing, drumming is ground zero for many to begin a personal dialogic to reveal, layer by stinking layer, what we have inherited from the times of barbaric colonialism. A time when the greatest colonial power in history was brought to bear to "genocide" us, leaving many of us like dry leaves blowing in a wind of disconnection, apathy, substance abuse, violence, economic disparity, etc., etc., etc. As Aboriginal peoples we have been robbed of our birthright, robbed of our cohesive communities, our responsibilities to our women and children. Pow Wow and Haka and the critical reflective process of biographical deconstruction and inclusion has been a way back for myself and many men and can be the way back for many more, as Dancers, Drummers, Singers and teachers begin following their trail.

NOTES

[1] Many contemporary Aboriginal peoples refer to North America as Turtle Island. Turtle Island is so named because the landmass from the Arctic to Central America does resemble a huge turtle. The tail is Central America while rear legs are the Baja Peninsula and Florida. The great turtles head is Alaska while the shell is the central landmass of Canada and the United States. In addition, the turtle is often significant to the Creation Stories of many Nations on Turtle Island.

[2] This style, which arises from the warrior societies of the past, may to the unfamiliar eye, meet all the stereotypical views of how Indians dress. A search for *Northern Men's Traditional* on www.youtube.com will provide examples of dancers in this regalia.

[3] Search *Kappa Haka* on www.youtube.com for examples.

[4] In 1951, the Indian Act was revised and the laws prohibiting the practice of Potlatches, Pow Wows, Sweats and other spiritual ceremonies were eliminated. The last Residential School closed in Saskatchewan in 1996.

[5] Tobacco is considered by many Nations to be a sacred medicine and is offered when certain ceremonies are requested.

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4. *VIVENCIAS* (LIVED EXPERIENCES) OF A FEMINIST CHICANA AS PRAXIS

A Testimonio of Straddling between Multiple Worlds

First person accounts, *testimonios,* of simple every day moments in life matter (Delgado Bernal et al., 2012). These lived realities are what create our experiences, which in turn, shape our multiple and layered hybrid identity/ies (Anzaldúa, 1987, 2002). As a woman of color, a *Mexicana,* I concur with Delgado Bernal (2002) that I am a holder and creator of knowledge (p. 106). My experiences, although different, hold truth worthy of being made public (Hamilton, 1992; Solorzano & Yosso, 2002). Being that life is interlaced with experiences that are not always simple, it is within the sphere of these complex *vivencias* (lived experiences) that I have developed resiliency through *conocimiento* (Anzaldúa, 2002) and, in the process, the formation of my multiple and braided identity/ies (Bernal et al., 2012; Espino et al., 2010). This transformation is a state of becoming – of growing into myself – it is a process which is always fluid, and emergent. As I have struggled to find my inner and outer voice, I have been confronted by many moments of disequilibrium, which have allowed me to grow intellectually and socially as an agent of change (Auguirre, 2005). The key to growth, I believe, lies in listening to my own discomforts (Levine Morales, 2001) in order to seek *vivencias* that disrupt my way of knowing. Although it is difficult to exceed my own expectations because of my own subjectivities (Freire, 1970/2009), I believe that it is important to continue to evolve despite my fears and the many barriers that I have encountered. Although we each have a different story to share, my intention is to make my counter-story public to both disrupt silence and to provide an avenue to learn from each other's life stories.

PURPOSE

Drawing on the work of Samaras (2002, 2011) and Loughran and Russell (2002) the purpose of this self study is to critically reflect and examine the experiences that I perceived as challenging, yet necessary during my doctoral studies and also to consider how I overcame these challenges in order to move forward as an emergent scholar who is always in the process of becoming (Sharma, 2009). Through this *testimonio,* I share snapshots of my story of straddling between multiple worlds as a Mexican-American woman, a mother of four, wife, teacher educator, daughter

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 39–53.

and sister, awakened to new pedagogical and curricular possibilities through the process of completing a doctoral degree (Anzaldúa, 1987). As a feminist Chicana, I understand my world through the intersectionality of race, gender, sex, place and class, which occur simultaneously in my life and have shaped my identity/ies, and my inner world (Delgado Bernal, 2008; Solorzano & Delgado Bernal, 2001). In this chapter, I retrace my journey through my doctoral studies, and I reflect on diverse *vivencias* that prompted me to embark on this self-study. Subsequently, I explore three questions:

> As a Mexican-American woman, mother, doctoral student, and teacher educator, what experiences did I perceive as challenging during the doctoral program?
>
> How did I face or overcome these perceived challenges?
>
> So what? How did these *vivencias* affect my teaching and my scholarly ideas, my academic ways of knowing?

In answer to these questions, I share my *testimonio* and disrupt silence by making public my voice as a teacher educator and a woman of color (Anzaldúa, 2002; Hamilton, 1992). Through my *testimonio*, I use my emerging voice to share part of my story, of my multiple and lived realities (Delgado Bernal, 2008) which essentially, begins the process of self-empowerment and of engaging in praxis (Freire, 1970/2009).

BACKGROUND/CONTEXT OF MY WORK

This self-study takes place in South Texas. What is compelling about this location are its geographic and cultural characteristics, mainly that is it a border region and as such, the people who reside in this area can be described as having a blend of cultures (Anzaldúa, 1987). For me, *esta frontera*, this border region, has been an integral space to my becoming. As the only participant of this study, I draw from my lived experiences in this borderland and also draw on Anzaldúa's (1987) notion of the *metiza consciousness*, to position myself as a Mexican-American woman, a *Mexicana*, but I'm also a mother of four, a wife, a teacher educator and emerging scholar. Today I am no longer a doctoral student, but the memories of these *vivencias* and of identifying myself as a doctoral student still linger and are undeniably part of my hybrid identity/ies as woman of color.

THEORETICAL PERSPECTIVES/MODES OF INQUIRY

Drawing from the work of Anzaldúa (1987, 2002) and Delgado Bernal (1989, 2001, 2002, 2008), I use a Chicano/a Feminist lens as a decolonizing framework to inquire into my lived *vivencias* as a Mexican-American woman. I also borrow from Solórzano and Delgado Bernal (2001), and Valdes (1996), and use Latino/a

critical theory (LatCrit) as a lens to explore how the intersectionality of race, social class, and gender has shaped my multilayered experiences and my hybrid identity/ies. Additionally, I interlace Noddings (1985) work on ethics of care into these frameworks.

This research takes the form of self-study through the use of *testimonio.* From a Chicano/a feminist perspective *testimonio* was a suitable method of inquiry, because it allowed me as a woman of color to engage in inquiry that challenges the hegemonic discourse by sharing stories of self and others (Beverley, 2005). My intention is that as a form of interaction, the use of *testimonio* as a research method will serve as a conduit for dialectic relationships between knowledge from my generation and future novice scholars (Perez Huber & Cueva, 2012). As Perez Huber and Cueva (2012) remind us, "…*testimonio* reveals the resistance, resilience, and hope we engage in our research to challenge and transform that subordination to collectively move toward social justice" (p. 392). In this light, as a mode of inquiry, like Saavedra (2011), I weave *testimonios* that can be described as auto-ethnographic accounts of the barriers that I faced during my doctoral studies and how I overcame these challenges. More importantly, drawing on Anzaldúa's (2002) concept of *conocimiento* and Freire's (1970/2009) notion of reflection and action, what he referred to as *praxis*, I explore how these perceived challenges have potentially undergirded my desire to apply critical perspectives into my educational practice. As such, I share autobiographical moments or *vivencias* about my shift towards teaching future teachers from a social justice perspective (Adams, Bell, & Griffin, 2007; Anzaldúa, 2002).

Data collection for this study is based on my *papelitos guardados* (Latina, Feminist Group, 2001). Some of these *papelitos* are actual pieces of notes written on books and even napkins that I have compiled in the past five years. However, other *papelitos guardados* are in the form of filed memories that needed to be exhumed and critically explored. In essence, my lived experiences are used as data sources (Pinar, 2004, p. 36). Within these *papelitos guardados* live the *consejos* (advice) that I have received from significant women in my life, such as my mother, my grandmothers, my daughter and of course my Hispanic pre-service teachers, and even a white professor who claims to be a *Mexicana* at heart. They are all part of this equation. In addition, I utilize other artifacts such as photographs, personal notes, excerpts from my research journal which I began to compile in the initial stages of my doctoral program, course syllabus for two courses and students' work samples.

SNAPSHOTS OF PERCEIVED CHALLENGES

Teaching others to teach is a multilayered and complex process, not a one-time experience (Samaras, 2002). As I glance into my past, I identify multiple barriers that I faced in my doctoral studies. In hindsight, these moments of growth were critical in order to (re) discover myself while gaining new insights about improving my teaching practice (Loughran & Russell, 2002; Kitchen, 2005). As Saavedra (2011), I

interlace *testimonios* of meaningful moments that have awakened me to a new way of teaching and learning, which inherently created disequilibrium and discomfort in me as I grappled with new pedagogical lenses.

Rejection and Inner Chaos

When the opportunity to apply for a doctoral program in the single university close to home came, I was enthused and decided to apply to the program. The selection process was intricate. When I received the news that I did not reach the interview stage of the selection process I was devastated:

> Heartbroken is an understatement for how I feel. I feel embarrassed, mad and disillusioned. I cannot believe that I have been teaching at the university for over three years but yet I am not eligible to be interviewed… What does this all mean? I know that this is the next step… It has to be it… I have been teaching in the university for this long and my instincts tell me that I cannot give up… I will apply again next year, and if I don't get accepted, then I will apply to a different doctoral program. (Journal, May 8th 2009)

Looking back, after much internal struggle, I re-evaluated my situation and decided to move forward. Even though my academic merits had been questioned, I decided that I would reapply. Call me crazy but, as a *Mexicana,* I believe in listening to the signs (Anzaldúa, 1987). My thinking at the time was that if I had not ended up working at the university as a teacher educator in the first place, I would have probably never considered pursuing a doctoral degree. It was just something that I had never considered as a first-generation college student.

As a first-generation college student, there was no one who initially motivated or encouraged me to obtain a college degree. When the time came to pursue a doctoral degree, the story repeated it self. This lack of encouragement was not intentional; I was simply the first in my family to embark on this journey (Espinoza, 2010). Although my family supported my aspirations, it was difficult for them to relate to what I was facing. I come from very humble roots, my mother had to wake up at six in the morning and walk a few miles as a child to make it to the only school in the *rancho* (ranch) where she grew up in Matamoros, Tamaulipas. Not only did she have to walk through the *lodo* (mud) but also she was responsible for selling the cheese that my grandmother, my aunts and her had made the night before to be sold. In a similar way, my father sold all types of things on the streets of Matamoros such as gum, donuts and newspaper. Although he did attend school in Mexico, he arrived in the United States earlier than my mother and he was able to make it to the 9th grade but because of the financial responsibilities that were bestowed to him, he dropped out of school to continue working to help my grandparents and his disabled brother. However, I must clarify that my parents offered other types of unconditional support such as *consejos*, moral support and cultural values while always helping me with caring for my children while I worked.

Microaggressions

Making my story public is not easy but, my hope is that this *testimonio* will resonate with other Hispanic women who are struggling with similar situations. In that light, one of the most painful obstacles that I have experienced is the sense of feeling inadequate or that I don't belong. Paradoxically, challenges in the form of microagressions showed up as I attempted to advance academically and personally. According to Pérez Huber and Solorzano (2014) the literature reveals that the notion of microaggressions evolved in the late 1960's with the seminal work of Pierce (1969). Pérez Huber and Solorzano (2014) define racial microaggressions as a form of systemic, everyday racism used to keep those at the racial margins in their place.

From the very beginning of my doctoral studies, my academic and professional experiences were questioned. As I excavate through my memories, I vividly recall the words said to me by other Hispanic women who insisted that I did not belong in academia. During an advising meeting I was encouraged to leave my job as a teacher educator and to go teach in public school. The conversation with these professors was brutal. In fact, I was discouraged from reapplying to the doctoral program.

Like the women in my family, I don't believe in giving up (Latina Feminist Group, 2001). The words that these women said to me were hurtful but ironically enlightening. Although I initially felt discouraged and deeply flawed, eventually, I chose to be resilient and to stretch my critical and social consciousness. Today, I opt to not give power to those hurtful words and, instead focus on the encouraging and wise words of intelligent women who have paved the road for my reflexivity. I'm grateful that these women told me that I shouldn't or couldn't continue my vision because in the end, their negative comments just fueled my desire to succeed and to change the way other Hispanic women are treated in academia. The further I wake into this life, the more I realize that owning and valuing my hybrid identity/ies, my lived experiences, my *vivencias*, is critical to my responsibility as a *Mexicana* in paving the way for other Hispanic women.

The following year, I re-applied for the doctoral program, made it to the interview stage, and was finally accepted in the doctoral program! Today I am thankful that I did not allow the biases of others to deter me from my calling to teach pre-service teachers. In truth, this journey has shifted my way of thinking to a whole new world with endless possibilities.

¿Qué Estoy Haciendo Aquí? (What Am I Doing Here?)

While I was eager and felt secure transitioning into my doctoral studies, everything changed with the commencement of my first doctoral course. When the professor presented a syllabus of unfamiliar readings and assignments, self-doubt and fear plagued my psyche (Anzaldúa, 1987). Once again, I began to question my knowledge and worth: "*¿Qué Estoy Haciendo Aquí?*" (What am I doing here?) (Ramirez, 2014).

At the time, I felt that I did not have the academic *vivencias* necessary to think and write at the expected level of education. Like many Hispanic women of Mexican decent, I was the first in my family to pursue a doctoral degree. As a first-generation college student – often alone and unable to rely on my family for assistance with assignments – I found myself juggling multiple school and home responsibilities.

Grappling with the Juggling Act of Motherhood, Academia, and the Doctoral Program

While the first year of doctoral studies was challenging, the second posed more unexpected challenges. After teaching two summer courses in August 2011, while simultaneously taking a doctoral course, and juggling home responsibilities, I was informed that my teacher education contract was not going to be renewed due to structural changes. Confounded, I attempted to stay positive and move forward. A question that haunted me was, "Who will I be now"? What I was left with at that point was disillusion, disappointment, and fear of the unknown (Ramirez, 2014).

The chatter in my head was unbearable. In that moment, I questioned the purpose of the struggle and sacrifice to enter the doctoral program. I lamented all the time spent in preparation to teach all the diverse courses that were part of my teaching load, and the guilt of not spending more time with my kids began to unravel in my mind and soul. We all encounter situations in our lives where we are forced to face ourselves. In retrospect, by living through enough turmoil and conflict, I came to the understanding that I had to face my reality and decided to keep moving forward. At the time and now, I believe that there is no room in my life agenda for giving up.

At 34 years of age, unemployed and pregnant with my fourth child, I tried to remain positive. Nonetheless, at times, I felt like lying on my sofa and never waking up. Before this, I had never experienced any form of depression, sense of loss, or much less, despair. My work as a teacher educator was a huge part of my hybrid identity/ies because teaching fueled my spirit, mind and body and when I was no longer able to do it, I felt broken (Anzaldúa, 1987, 2002). For such reasons, I initially decided to hide my pregnancy. I honestly had no energy left for comments or questions.

As I sought to assimilate the multiple changes in my life, I drew strength from my mother's and grandmothers' words "*Que depression ni que nada, si estas deprimida, levantate y ponte a hacer algo*" (There is no such thing as being depressed, if you feel depressed, get up and get busy doing something).

The typical struggles of juggling assignments and meeting deadlines while coping with the demands as a mother and wife continued while struggling with my loss of my social and academic identity/ies. Looking back, I felt defeated, embarrassed, and out of place given that all my peers in the doctoral program had leadership positions and here I was jobless, pregnant, and feeling like if I couldn't breathe. Eventually, after much prayer and *platicaditas* (talks) with my mother, I pulled my emotions together and decided to see this new baby as a gift from God and as I prayed for

guidance, I said "*Si Dios Quiere*" (If it's God will), he will help me find the strength that I need to continue with this journey.

In the spring semester I arrived to class visibly pregnant to face the perplexed reactions of my peers. While not the most concerned or caring people, they kept their opinions about my pregnancy to themselves. During this time, I decided to put my pride aside and I accepted to work part time as an adjunct lecturer and student teacher supervisor at the same university that I was previously employed. Honestly, although the pay was little and I did not have the benefits of a full time faculty member, being back in the classroom allowed me to rebuild my identity/ies as a woman, and teacher educator. More importantly, being back in the classroom, served as the impetus to feel valuable again outside of my home.

At the end of the spring semester 2012, I gave birth to Matthew, literally "a gift from God" and began to face even more challenges. Due to a prior cesarean, for health reasons, I decided to have one again. The difficulty of giving birth was compounded by the time: grading final projects, conducting final student teacher observations, and completing my own doctoral assignments. To top things off, my husband was away at work and wasn't home for weeks after the baby was born. This was a period filled with very dark *vivencias* in which I questioned if all this struggle, all this discomfort, and disequilibrium, were really worthwhile.

In all truth, family has always been first, and my career has always taken a back seat. To this day, I pay a small price when I hear my colleagues speak about their leadership positions but I don't regret becoming a mother at a young age because this *vivencia* has stretched me cognitively and socially in more ways that I could ever write about.

Around June, I unexpectedly became very ill. I experienced the most grueling pain ever in my core, worst than labor pains! To make a long and painful story short, during the next 6 months I experienced bouts of unbearable pain that literally took me to the floor. These attacks of pain were accompanied by all the physical gastrointestinal bodily reactions that arise when your body, mind and soul are just plain sick and exhausted.

During this time, I continued to complete my doctoral assignments and to care for my children. On December 31st after several visits to the emergency room, I ended having surgery. At that moment, I began to look at things from a new perspective. Being jobless, sick, and incredibly stressed and out of control, humbled me to a new level. As a Catholic and Mexican-American woman who was raised with very traditional values, I believed in listening to what God or the universe was trying to tell me through all these signs (Anzaldúa, 1987, 2002). I have always had a relationship with God and at that time I believed I was faithful person, growing up Catholic, I did my first communion, celebrated my *quinceañera* (15th birthday right of passage traditionally celebrated by Hispanics of Mexican decent) in a Catholic church and of course, as a good Mexican woman, I got married at 19 at a Catholic church. All that transpired with the loss of my job, the birth of Matthew, my sickness and my crumbling relationship with my self and with others, became a seminal moment

in my life, which led me to seek new ways of being kinder to myself, being more patient, and just slowing down to take a little time to digest everything that was unraveling around me.

Overcoming Challenges

Although my life was extremely chaotic, I yearned to quiet the relentless chatter that plagued my mind with so many doubts, worries, responsibilities and fears about the future. Lovingly, during my darkest hours, my mother would say, "*querer es poder mija*" (to want something means that you can achieve it daughter) (Segura-Herrera, 2006). Taking my mothers *consejos* to heart, and with the constant support of my children, husband and close friend, I drew on my Catholic faith and prayed for energy, health, patience and guidance as I faced each new challenge. I became a very resourceful person during this tumultuous period of my life and eventually found new tools to help me cope with the tensions of my daily life: trying to juggle ARD meetings with my autistic child, chasing an infant who soon became a toddler, driving my daughter to dance, helping my son to learn to drive, while at the same time, having to re-conceptualize my identity/ies, my teaching practice, and helping my students. Towards the end of the 3rd year I began to practice meditation, reading books on self-help and spirituality and focusing only the positive and trying to live in the present moment. Most importantly, during this time I developed gratitude for the gift of being a woman, a mother, a teacher educator, a student and an emerging scholar. Fundamentally, I became cognizant of the value of my *vivencias*, of embracing my hybrid identity/ies because they have shaped me into the woman that I am becoming.

Access to new ways of knowing, thinking, and new questions to seek answers to, re-ignited my imagination (Green, 1995) during this time and in the process, I learned that I could not step away from my hybrid and braided identity/ies (Anzaldúa, 1987; Espino, 2010). Essentially, each and every one of these identities was always present and became stronger as I encountered different obstacles through my doctoral journey. During my darkest moments, I learned to draw from what each of these identities had to offer me, but more importantly, I learned to accept and value the interconnectedness of the collective whole of these hybrid identity/ies, of my evolving self and of my many and interconnected selves and *vivencias*.

HOW DID MY TEACHING CHANGE BASED ON WHAT I HAVE LEARNED?

Beginnings are always filled with a combination of uncertainty for the unknown, mixed with a bit of excitement for the possibilities that each beginning could possibly bring (Pinnegar, 1995). When I started teaching pre-service teachers, I was so enthusiastic and passionate about the endless opportunities to make a difference and to provide the mentorship and guidance that I had needed from others who shared similar *vivencias* to mine. Immediately, I began to see things from a new

perspective. I knew that I did not want to teach my students in the same way that I was taught. Looking back at my own preparation, I feel that some of the teaching was very fragmented, and professors often took little time to relate the lectures or assignments in ways that I could make meaningful connections as a first-generation college student (Castellanos et al., 2006). Although I did have a few professors in my undergraduate program that did teach well, I was never exposed to the types of readings that are necessary to provoke critical thinking about myself and my function in society, I honestly don't remember being exposed to curriculum that challenged me to see the bigger picture (Adams, Bell, & Griffin, 2007).

As a beginning teacher educator, I drew from the resources that I had collected from my *vivencias* as a Hispanic woman growing up in a very traditional Mexican household with strict values and morals. Still, I grew up seeing the women in my family working very hard to make ends meet. The women in my family would work outside of the home to help with the bills but they would also take on the role of caring for their children and tending to the house chores, which included cooking, cleaning and washing clothes. As I take backwards glances into my past, I was very influenced by strong and independent women who were able to juggle different roles and continued to thrive despite the many challenges that they faced in the United States.

In retrospect, through my doctoral journey, my level of teaching began to change little by little. My level of writing improved, as did my ability to think more critically. My big "aha moment" came with a curriculum class, with one professor! This was an intensive summer course and it was during those five weeks that a new curricular and pedagogical awakening began to unfold in me. Looking back, I should have taken this course during the second year of my program but, due to my maternity leave, I did not take this class until the end of my doctoral journey. Again, *uno pone y Dios dispone* (one might make plans but God has the last word) and because I believe that everything happens for a reason, I know that I took this course when I needed to take it.

In hindsight, the tensions that I experienced as I straddled between multiple worlds encouraged creativity and new insights in me about the meaning of curriculum and pedagogy. Looking back, as I dig into my *papelitos guardados*, I was able to rethink my educational practices and with new knowledge, theories and multi-layerd *vivencias*, I began to imagine new ways in which I could reorganize my teaching, my classes and ways in which I could create "experiences that lead to growth" for my students (Dewey, 1938, p. 17). In the sections that follow I provide examples of how my teaching practices and ways of knowing have evolved thanks to the tensions and challenges of the doctoral journey, in essence as I have learned, I have changed my way of teaching and thinking. What I have come to know after such a grueling voyage is that straddling within these different worlds has allowed me to reach new elevations of thinking. Fundamentally, what has been the most fruitful part of this journey has been the process of growing into myself that consequently led me to

reorganize my teaching practice from a more wakeful stance, more specifically, from a social justice stance (Adams, Bell, & Griffin, 2007).

Creating Intentional Learning Spaces from Social Justice Stance

As a novice teacher educator, I drew from my cultural intuition (Delgado Bernal, 2001), my mother's *consejos* and on the skills developed through the joyous and tumultuous *vivencias* of mothering four distinct humans, my four beloved children. In my previous work (Cortez-Castro, 2014) I speak of the challenges of my unorthodox journey into academia and how my previous knowledge as a Hispanic woman and mother helped me to interweave different pedagogical approaches such as *respeto* (respect), interrelatedness, authentic care, and playfulness into my pedagogical approaches which helped me navigate the challenges that came with my first years as a teacher educator. As I progressed through my doctoral studies, I continued to intentionally interweave these pedagogical tools into my practice but I became even more keenly aware of my responsibility as a teacher. Up to this point, my students have been mostly Hispanic females who typically relate to me due to our shared *vivencias* as women and mothers. Like me, they are non-traditional students who struggle to juggle home and school responsibilities with the purpose of providing a better future for their family and to society.

As I stated earlier, taking that curriculum course truly catapulted me to a new level. For example, part of the course requirements was to submit a proposal to at least one conference (either AAACS or AERA). At this point, in my teaching career, I was honestly not familiar with either one. They say that the teacher appears when the student is ready. Thus, I submitted a proposal to each conference and they were each accepted! After grappling with doubt and fear, I went to present my work for the first time at AERA and AAACS! This was a deep awakening that I had been longing for; I had been waiting for a professor to challenge me, to introduce me to new authors, theoretical frameworks, and ways of thinking.

After I presented in these two conferences, I came home filled with new knowledge and new questions. This experience truly provoked and challenged my way of thinking. Specifically, it changed my ideas of what my pre-service teachers should learn and be exposed to as part of their teacher education programs.

Taking the curriculum course led me to diverse opportunities that consequently paved the way for new pedagogical insights. In the fall of 2014, I was working for two different departments under the college of education. The first was a bilingual/diversity course, *The Intercultural Context of School* and the second was an early childhood course, titled *Growth and Development of the Young Child*. The first is an introductory course to learning about special populations within the social context of the school and society. Part of the main objective of this course is for students to develop strategies and curricular approaches to meet the needs of diverse learners such as students with special needs, gifted and talented students and English language learners (ELLs).

As I reviewed the syllabus from the first time I taught this course in 2008, I made three major changes to this course. The first was to expose students to critical kinds of readings which included the seminal works of Anzaldúa (1987), Freire (1970/2009), Dewey (1938), Noddings (1985), and other literature that provoked critical consciousness, social justice, diversity, and the importance of exploring the self in order to understand subjectivities and to make the compulsory changes to prepare themselves to become future teachers. Another major change made to this course was that students were to write an educational autoethnography. Looking back, creating this assignment challenged me as a teacher educator and emerging scholar. Most of my students were transnational students who grew up in Mexico and who came to the United States to improve their lives.

The second course *Growth and Development of the Young Child* is a course where the students learn about how children learn and develop socially, emotionally, physically, and cognitively. The strategies that students learn are based on developmentally appropriate practices and on meeting the needs of diverse learners. Over the years I have taught this course numerous times and this time I categorically made specific important changes. For example, I integrated literature about the importance of children's right to play. Students learned about the United Nations Convention on the Right of the Child (CRC) and we engaged in conversations about how this international treaty has been signed by every country in the world except for Somalia and the United States. Additionally, we learned about the decline of play in the U.S. and how this violates children's human right to leisure and to engage in play and recreational opportunities.

During this same semester (fall 2014), I planned and hosted my first community play day. Collectively, our purpose as a class was to promote diversity, and children's right to play. The event took place in the Children's Museum of Brownsville and the children of our community 'along with their families' had the opportunity to engage in the different play stations that were hosted by different groups of pre-service teachers.

Fears and Possibilities: Who Will I Be and What Can I do?

Change is scary, and I confess that in this journey, there have been moments when I have been afraid of changing. Yet, it is in the process of making sense of everyday moments and lessons, I have grown both professionally and personally. As I excavate through my memories, through my *papelitos guardados*, I am able to conceive that it is within the space of each encounter, of each relationship, and *vivencia,* that I have grown into myself. As Lev Vygotksy (1966) writes, "…through others we become ourselves…" (p. 66).

In this journey, I have engaged in what Freire (1970/2009) refers to as *critical consciousness,* which is the heart to critical pedagogy. Although some of these encounters have been challenging, I have grown from each *vivencia*. In the process of this curricular journey, I have learned that what I can do is to never loose sight

of my true identity/ies. This takes me back to the summer of 2012 when a well-respected scholar visited our doctoral class. She commenced her lesson by reading a children's book, which as an early childhood professional, I was happy to see. During her presentation she made a comment that still lingers. I told her that although I was already teaching future teachers, I enjoyed my role as a student. Her response to me was that I would not want to be seen as a student once I obtained my doctoral degree. Because I was raised with good manners, *con respeto* (with respect) I just listened and smiled back but I completely disagree with what she affirmed (Valdes, 1996).

Identity formation is a complicated process, as Delgado Bernal (2008), Valdes (1986) and Anzaldúa (2002) propose, and it is often situated within joyful and painful moments. As I glance into my past, I realize that I needed to experience these trials and tribulations, these *vivencias*, in order to learn new ways of viewing the world and my place in it as a woman of color. My belief is that as a teacher educator in pursuit of improving my practice, being a student, but a student of life, is necessary for continued growth and renewal as an emerging scholar.

SIGNIFICANCE

Awareness of the blending of my personal, social and academic hybrid identity/ies is central to my practice as a teacher educator and at the same time, to my own becoming. I believe in the power of stories, in the questions that arise from listening to these stories and the quest to find answers to these questions. As a woman of color, I trust in the power of sharing the lived experiences of women and their histories (Samaras, 2002, 2011), our narratives of resilience and growth (Solorzano & Yosso, 2002). As a Mexican-American woman who straddles between multiple worlds, I aim to critically examine my inner self and reflect on seminal moments in my racialized, gendered, and classed life that have led to the development of my hybrid identity/ies of my *mestiza consciousness* (Anzaldúa, 1987, 2002).

My hope is that through this *testimonio,* this counter narrative of my *vivencias* (Solorzano & Yosso, 2002) other doctoral students, teacher educators and emergent scholars who are struggling through their doctoral studies might possibly find my story of resilience and survival helpful in some way. Sharing this public rendering of my story, my *testimonio* is a way of disrupting silence (Hamilton, 1992). Although my doctoral journey was interlaced with uncertainty and struggle, at the same time, it was interwoven with endless moments of possibility and growth which were fundamentally vital in order to continually improve my practice. Although the literature on Hispanic or Latino/a women is growing (Castellanos et al., 2006), much of it continues to be told by people who have not lived as a woman and much less, as a woman of color with hybrid identity/ies. Although I experienced diverse challenges in my journey, including being told bluntly by a white female professor that I was ethnocentric and that being Hispanic did not make me an expert on Hispanics. My initial reaction was to be offended by this accusation but then I thought well, I might not be an expert on all Hispanics, but I am

certainly an expert about my own lived curriculum, and my *vivencias* in preparing predominantly Hispanic pre-service teachers who share a similar story with me. In the end, this journey has been an incredible learning experience.

CONCLUSION

As Elie Wiesel (2000) reminds us, "In the word *question*, there is a beautiful word—*quest*. I love that word. We are all partners in a quest" (cited in Winfrey, 2000, p. 3). Looking inward, my past has been shaped by questions sought, by releasing my imagination and (re) imagining new ways of academic knowing, doing and being (Greene, 1995). By reflecting on my past experiences the space to think about the future becomes more readily available (Kitchen, 2005). Growing into my self has been critical to my evolution as a teacher educator. In this paper I have taken backward glances into my past, into some of the struggles that I have faced as I straddled between multiple worlds and multilayered hybrid identity/ies (The Latina Femenist Group, 2001). Today I realize that in order to change the world I first have to transform myself, to grow into my self. Today I know that this change begins with a deep desire to evolve, as a woman, a mother, a scholar, and a teacher educator. The idea behind sharing my story is to invite others to disrupt their own silence as I have and to tell their own story, and their own way of knowing, their own *vivencias*. Through this *testimonio* I share part of my story, my vulnerabilities, and my struggles, in hopes that other women might find their own way and in the process, find their voice and their place as women of color who engage in their own form of praxis. After excavating through may past *vivencias*, I conclude this self-study by looking forward to new questions about my hybrid identity/ies, about my teaching practice, and my students, which will lead me new *vivencias* and new beginnings (Pinnegar, 1995).

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5. RESEARCHING OUR WAY

Latin@ Teachers' Testimonios of Oppression and Liberation of Funds of Knowledge

INTRODUCTION

Five years ago, after 10 years as a classroom teacher I decided to return to school to pursue a doctoral degree. While going through my academic journey, I continued teaching since my primary goal was to find meaningful and innovative ways to improve my practice and student learning. Today, I still work as a classroom teacher in what my state education department categorizes as a low performing school district. This negative distinction is based on low graduation rates and standardized test scores that fall well below state guidelines. In addition, children attending my school district live in extreme poverty. City and state officials report that city household incomes, with school age children, are the fourth poorest in the nation, when compared to other U.S.A. cities of similar size. During the past decade educators, parents, politicians, business, healthcare professionals, and many other community groups have demanded the development and implementation of school improvement plans (Harris & Kiyama, 2015).

However, change is slow and inconsistent. During the past 15 years, I have worked under five different school superintendents and experienced several district wide initiatives to increase graduation rates and standardized test results, in particular for schools identified as *failing schools*. Nowadays, officials at the local, state, and federal government are using state exams to grade both students and teachers performance. Sadly in today's environment across the state keeping our jobs or our schools opened dependent on test scores. Needless to say, working and learning in the era of high stakes testing is not a choice, but I do have options.

As a critical educator and researcher, having my students defined by family income and test score is frustrating and unjust. Using standardized measuring tools designed for middle class students with dominant knowledge ignores and devalues my students' unique ways of knowing. Often those test scores are incongruent with what my students know and how they use that knowledge to understand their world. Like other nondominant scholars and classroom teachers, I recognize that Latin@[1] teachers possess insider knowledge which are valuable resources to advance teacher training, instruction design, academic research, and improving outcomes for nondominant students (Ríos-Aguilar, Kiyama, Gravitt, & Moll, 2011). In this

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 55–77.

self-study I introduce my journey and the journey of three other teachers researching our pedagogy as Latin@ educators to showcase alternative instructional practices that improve academic performance and dismantle deficit views of nondominant students.

In the classroom, I grappled with the demands of planning instruction designed to improve standardized student test data. Like other veteran instructors, I am very familiar with the content of my subject area and the objectives at each test gate. In my subject area, the tests my students have to take and pass to graduate frequently ignore my students' ways of knowing favoring those of dominant and middle class learners.

As a Latina teacher and researcher, it is impossible for me to accept the narrative of deficit thinking about my students so prevalent in this environment where test scores drive curriculum and instruction. Tests scores are no longer one of the indicators I can use to measure how my students are doing. Instead test scores drive educational and political agendas dominated by *Whitestream* thinking in educational institutions and government (Reyes & Ríos, 2005; Urrieta, 2007). Although I am just one teacher, I have the power and responsibility to legitimize my students lived experiences in this high stake test era. The normative narrative inherent in "one test for all" positions achievement and knowledge in quantitative terms, ignoring lived experiences and other qualitative information nondominant teachers gather and use in their pedagogy to legitimize nondominant students' ways of knowing and being (Busto Flores, Riojas Clark, Claeys, & Villarreal, 2007; Irizarry & Raible, 2011; Irizarry & Donalson, 2012). A few years ago during a faculty meeting, I discussed my frustration planning units on family and meal-taking that match our text and state final but overlooked the cultural practices and experiences of my students. I became aware that I was not alone fighting that battle. Other teachers were also struggling to create lessons that balance test content and wealth of knowledge my students' possessed by was ignored in the tests.

After that meeting, it became clear to me that my Latin@ colleagues were as frustrated and lost as I was on how to change what we were doing. We needed empirical proof to explain to our administrators that building on students' lived experiences was a valid way to improve instruction. Therefore, as the only teacher in the group with access to academic literature, I began seeking research lead by Latin@ teachers. There I found a dearth of literature addressing how Latin@ teachers working with nondominant students acquired and cultivated roles as researchers either in pre-service or in-service training. We felt strongly that change was necessary to scaffold learning, increase student interest, and improve academic outcomes. We embarked in this research journey to understand how we as Latin@ teachers theorize and define our roles as educators when researching our practice to nurture sociocultural resources that our students possess and to find ways to build on existing sociocultural resources to improve academic outcomes.

In this chapter, I present a group self-study, where four teachers operationalize action research and testimonio research techniques to improve their practice.

More explicitly I looked at how Latin@ teachers factor in lived experiences when researching alternative practices to improve teaching when working with nondominant students in an urban setting. Telling the story of four Latin@ teachers working with existing research techniques to improve instruction and learning is important as few studies examine social and cultural capital Latin@ teachers use when eliciting and activating students' lived experiences. This group set out to gain skills on how to incorporate historical accumulated knowledge and ultimately legitimizing our roles as *Yo el investigator* [I the researcher]. This self-study journey helped us gain insight on what do nondominant teachers learn when given the opportunity to cultivate culturally cohesive research techniques that empower and position them as experts. In gathering and disseminating testimonios of nondominant students and teachers this chapter aim to help other educators to create culturally responsive instruction informed by students' historically accumulated knowledge and skills that humanize instruction in spite of normative practices such as standardized testing.

This collection of Latin@ teachers' self-study has an important story to tell as our independent and collective experiences mold the *Yo* [I] we are today not only as members of a cultural-ethnic-racial-class-gender-and linguistic group but also as teachers and budding researchers. Although I use the term Latin@ throughout this chapter, our identities and experiences as Latin@ are not homogenous. This became clear to me when a teacher approached me during the information session and said: "*I was not born in the Puerto Rico…I was born here, can I still participate? Am I still considered Latina?*" Our individual contributions to identify, name, and categorize our lived and professional experiences based on our places of birth, gender, linguistic diversity, (im)migration experiences, ethnicity, race, religion, professional histories, and socioeconomic status enhance the dialogical collaboration we wanted to foster as teachers studying our own practice. What is more, in selecting and combining researcher centered methodological approaches (McNiff, 2013) such as action research and testimonios, we linked our emerging identities of *Yo el investigador* to our histories, work sites, co-researchers, and students. Therefore, the unique ways we self represent as teachers and Latin@ deepened the dialogical and collaborative ties of our research community. By sharing our testimonies and the testimonios we collect from our students we gain new knowledge about what it means to be Latin@ teacher-researchers working to legitimize nondominant knowledge from inside.

I decided to write the following sections of this chapter using a standard research study format. The reasoning behind choosing a dominant discourse to write the rest of this chapter seems appropriate since the goal here is to follow the trajectories of teachers acquiring and applying rigorous research techniques to build rigorous instruction based on nondominant lived experiences. We set out to determine how combining the cannons of qualitative research and funds of identity (Estaban-Guitart & Moll, 2014) produces viable research-based instruction that is trustworthy and organically Latin@ for World Language students studying Spanish as a second language, a heritage language, or a first language. Next I discuss the

conceptual framework of the study, explain the methodology, present findings and a discussion of what teachers learned followed by a brief conclusion.

CONCEPTUAL FRAMEWORK

Funds of Knowledge (F of K) is the overarching theoretical framework we pull from to guide us in our journey into becoming Yo el investigator [I the researcher]. This theoretical framework resonated with the Latin@ teachers since F of K refers to "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and wellbeing" (Moll, Amanti, Neff, & González, 1992, p. 134). Moreover teachers recognized in themselves and in their students the theoretical premise of F of K, which states that "people are competent, they have knowledge, and their life experiences have given them that knowledge" (González, Moll, & Amanti, 2005, pp. ix–x).

F of K specifies that when collaborative groups of teachers use F of K approach the research is ethnographic, it positions households as the basic unit of study, participating researchers join collegial or study groups, and all work leads to building relationships of confianza, cariño, y respeto [trust, care, and respect]. In our study we also wanted to interrogate what nondominant teachers bring to peer groups and student-teacher interaction. Gupta (2006) proposes that nondominant teachers devise unique sets of personal funds of knowledge. These skills and knowledge, which include lived and professional experiences, are unique in nondominant pedagogy particularly when working with students from diverse cultural backgrounds. The notion of a unique nondominant pedagogy that emerges over time helped us to validate our individualistic constructions of Yo el investigador. By accepting the assumption that we possessed unique and diverse personal funds of knowledge we were able to strengthen our groups' dynamic when collaborating with each other to gather data, develop, implement, and reflect on our separate research studies.

F of K, as an approach to improving instruction for nondominant students, advises teachers to create spaces to learn, produce, and explore innovative practices. We formed a collegial group. As a way to establish our independent roles as Yo el investigator we began by identifying and naming our own historically accumulated information from childhood households to professional training. Afterwards we categorized our own accumulated lived experiences to understand how they influence and form our personal and shared F of K. Once we finished recording and categorizing our lived experiences, we began to examine how our personal funds of knowledge exist in our teaching practices and the practices reported by other Latin@ educators. More specifically, we used F of K to find intersections between our historically accumulated knowledge, the professional training we received in Whitestream institutions, and ways we operationalize culturally and academically meaningful instruction.

Through the lens of F of K theoretical framework we studied the existing New York State (NYS) mandated curriculum. At every stage of the study, we were looking

for ways to validate and privilege local knowledge when using the NYS curriculum for Languages Other Then English [LOTE]. This Word Languages curriculum contains 15 thematic units of study that promote teaching through topics, situations, functions, and proficiency. As experienced practitioners, we named existing conflict in the state exams we give our students, classroom materials, and our students' knowledge and skills about Spanish language and cultures.

In our state, World Language students encounter two binding test gates. The first test is given in middle school and it is a requirement for graduation. The second exam comes after completing a three-year sequence in a World Language. Successful completion of classwork and a passing score in the third year exam qualifies students for an advance diploma, recognized as a college going diploma. Students in our state take the first test, which is called Second Language Proficiency (SLP) Exam, at the end of 8th grade. The SLP exam covers 15 thematic units of instruction which most suburban school district in the area split into two years. Regrettably, middle school children in 6th, 7th, and 8th grades, in my urban school district habitually get only one year of a foreign language, often only in 8th grade before taking the SLP exam.

If students want an advanced, or honor diploma, deemed as college going diplomas, they must successfully complete a three-year sequence and pass a second standardized exam also known as the Check Point B or regional Regents. During the three-year sequence, students re-visit and expand on the 15 thematic units in NYS LOTE curriculum. For instance, let's take the thematic unit on Travel. In each level or year, students revisit previously taught grammar and vocabulary involved in travel as they learn and apply new vocabulary and grammatical concepts around the topic. The curriculum also requires students to demonstrate more sophisticated communicative skills as they move from level 1 to level 3.

Unfortunately, students come to my high school Spanish classes without the one or two foundational years most students in the state get in middle school. Moreover, I find that recycling lessons from our textbooks is tedious, difficult, and incongruent with the test or the Spanish my students use at home or in their communities. For instance, Mariah a Puerto Rican student in my level 1class uses a variation of home Spanish, which includes heritage and immigrant varieties/proficiencies. Although her listening comprehension and pronunciation are excellent, for level 1, her reading and writing are less developed. In class Mariah complained that what she learned and was tested on was unlike her vernacular and cultural practices. For Mariah, "pasteles" are banana leaf pockets stuffed with grounded Caribbean root vegetables, plantains, and pernil [slow roasted pork]. These savory pockets are boiled and served during especial gatherings or at Christmas. However, in the test, the word pasteles was used in a situation depicting desserts [pastries]. The narrative in the test made Mariah's cultural knowledge and practices invisible costing her valuable test points.

For us as Latin@ educators, recognizing that we needed to teach the curriculum differently was not enough. From our own experiences as students, we realized that our colleges and in-service training were not preparing us to plan and implement

researched based instruction that aligned with our students' ways of knowing, culturally developed practices, and socially distributed resources (Esteban-Guitart & Moll, 2014). Regardless of our personal feelings about standardized testing and the lack of formal culturally responsive training we accepted the challenge of finding ways to validate our students lived experiences as we prepared them to pass state assessments. In addition, we needed to find innovative ways to fill in the gaps our students suffered because our district neglected to offer them two years of a solid foundation in middle school while still holding them, and us, responsible for improving test scores. Since the demands for higher test scores are here to stay, it is imperative that dominant and nondominant teachers receive training to conduct culturally coherent research in their classrooms. A way to help educators understand and deliver culturally relevant and research based instruction is through participatory action research (PAR) informed by testimonios of nondominant teacher and students.

Linking Nondominant Testimonios with Participatory Action Research

Combining testimonio and participatory action research (PAR) methodologies felt natural since we set out to study how Latin@ teachers became empower by seen themselves as *Yo el investigador* (I the investigator). By definition, PAR is informed by social research and it seeks to research *with* and not *on* individuals or sites. Generally, PAR encourages individuals to research question affecting their own sites allowing them to work within the organization to answer research query and ultimately transforming conditions (McTaggart, 1991; Denzin & Lincoln, 2011). In PAR studies, the roles of researchers and the researched are flexible. In my case, as both a teacher and a academic researcher, I held the unique position of having insider knowledge of the site while at the same time be the group's critical friend with the academic background and university support to set up a rigorous research process as we planned, implemented, analyzed, and reflected on findings (Anderson, Herr, & Nihlen, 2007; Reason & Bradbury, 2008).

Similarly, testimonio is a dynamic method of narrating and recounting experiences as a way to contribute to an increasing large body of counterstories that retell lived experiences of people and serves to empower nondominant individuals as creator of knowledge. According to Delgado Bernal (2008) and Pérez Huber (2009) testimonios are tools that inform visible and invisible ways Eurocentric, racist, classist, male dominate, and normative epistemologies dehumanize nondominant individuals or groups by maintaining institutional, educational, economic, and racist inequalities in our society. In choosing testimonios as the research method, we weaved our story to a long and respected body of Latin American Literature that was familiar to us as Latin@ and Spanish teachers.

According to Aguilar (2004), the first peoples of Spanish America recognized the power of learning alphabetical writing and by the sixteen-century Spanish American literature was producing ethnographies, novels, and short stories

using testimonio narratives. This literary genre provided a way for indigenous people to self-represent themselves as well as voice their worldviews. In addition, documenting testimonios became an avenue for indigenous and new Latin Americans to denounces injustices, advocate for respect, and propose social, economic, and political changes by questioning authority and by distributing power held by Europeans (Atencio, 2006).

As a literary genre, testimonio has not escaped criticism. Critics denounce the accuracy of narratives in testimonios or social counterstories, challenging their truthfulness in documenting lived experience of underprivileged and subjugated individuals or groups. According to Aguilar (2004) critics of testimonio, as a literary genre, argue that these narratives serve to re-tell atypical experiences, to generalize a single experience as the norm or socially acceptable, or to promote one-sided views. Anthropologist David Stoll (1999) questioned the objectivity of testimonios as they are often co-written and edited by novelists and publishers who do not reveal their biases, research methodology, socio-economic, or political interests. In contrast, others contend that autobiographical testimonios in Eurocentric literature is full of one-sided truths that portrait kings, tyrants, males, and other individuals with questionable ethical and moral standing as great historical figures. Therefore, historical autobiographic are full of dominant views on issues such as social class, gender and sexuality, race, language, indigeneity, and citizenship (Delgado Bernal, Burciaga, & Flores Carmona, 2012).

According to Yosso (2006), similar criticisms exist in field of education against nondominant testimonios as counterstories to normalizing the dominant experiences. However, unlike literary works, the use of testimonial or biographical counternaratives follow guiding principles of research that conceptualize a line of investigation that builds on academic literature and espouse theoretical frameworks to analyze and interpret the data and to formulate conclusions. In addition, as research methodology counterstorytelling, in the form of testimonios, rejects the portrait in a single incident or individual as the means to essentialize experiences of nondominant individuals (Urrieta & Villenas, 2013). Instead, testimonios become bodies of collective counterstories that serve to question the authority and power of institutions to exclude, alienate, and dominate individuals. In this way a collection of testimonios becomes a body of data which can be scrutinized for patterns of racialization, marginalization, and dehumanization, as well as data to document dimensions of White privilege, racism, discrimination, and social injustice embedded in the fabric of society, policies, and educational institutions (Delgado Bernal, Elenes, Godines, & Villenas, 2006).

In this group self-study our testimonios unpack our journeys as teachers looking for innovative ways to improve student learning and contest oppressive practices. Our testimonios work to challenge current practice of ignoring "insider" knowledge of Latin@ teachers working with nondominant students. As a pedagogical tool, this self-study aims to contribute to resist marginalization of knowledge in the classroom and to validate nondominant ways of knowing. By making our stories visible to

others, we want to promote understanding about the complex nuances involved in trying to improve academic outcomes for Latin@ (Harris & Kiyama, 2015) and other nondominant students.

METHOD

Participants

This was a professional training offered to all teachers of Languages Other Than English [LOTE], who self-identified as Latin@, in an urban school district in New York State (NYS). Participants volunteered and received the contractual maximum of twenty hours of professional development. The participants included three females and one male. Teachers reported 10 to 15 years of teaching experience. Three teachers completed undergraduate degrees in U.S.A universities and one from Puerto Rico. All four held one or more advance degrees from U.S.A universities.

The group met for four months and participated in two separate activities. First, they received training in qualitative research methods. Teachers read and discussed a book and scholarly articles about participatory action research (PAR) methodology and F of K theoretical framework. Theoretical work was ongoing for the duration of the study. The second activity included producing a unit of study or lesson informed by student data in accordance with NYS LOTE curriculum. Teachers used action research cycles to elicit and activated students' F of K. Each units/lessons contained four separate cycles: planning (data collection and analysis), implementing and observing (writing and delivering a F of K data driven lesson/module), and post lesson reflection (debriefing with group and in journal) stipulating elements of lesson/unit that needed to be re-design.

Teacher Data

Prior to the first meeting each teacher gave a historical interview using an open-ended protocol. For the interview teachers were required to bring pictures, documentation, or artifacts that illustrated their lives. Each interview lasted two to three hours. In addition, for four months teachers meet bi-weekly for two to three hours. The meetings were designed to promote understanding about qualitative research methodology and ways to activate and utilize F of K to build instruction on existing cultural and linguist skills, knowledge and strategies. During the meetings, teachers reported what they were seeing at each step of the process and other participants provided feedback or made recommendations. Teacher documentation included researchers notes, journal entries, and lesson plans. There was also extensive email communication among group members between meeting times. Interviews and bi-weekly meetings were recorded, transcribed, and triangulated with teacher-generated documentation.

Student Data

Data collection started at the beginning of the school year. We designed a series of "first day" of school activities, games, ice-breakers, show & tells, surveys/ questionnaires, journals/class assignments, open house, and home-school communications that elicited household practices and cultural knowledge. We also examined existing student records such as report cards, student portfolios, attendance records, and discipline histories. We memoed about previous interactions we had with current students' nuclear or extended families and anecdotal information about their lives outside the school. Student data helped us create student profiles that incorporated households' collective skills, knowledge, and family expertise.

My Role in This Professional Development

In this professional development, I held two roles one as the primary investigator (PI) and the second as a practitioner studying her own classroom. As the PI I acted as a critical friend to the group who had access to academic literature and formal research experience. As the PI, I recorded and transcribed all the meetings, cross-referenced transcriptions with teacher generated data, analyzed it, and brought it back to the group for peer-evaluation to determine inner cohesiveness and trustworthiness of the conclusions. As a group member, I also planned, implemented-observed, and reflected on outcomes of my lesson/module as a way to improve my students' academic achievement and my own professional practice.

Setting

As a rule, F of K theoretical framework examines household as the primary unit of analysis. In this study and other F of K studies individual and household data sources are used to construct and evaluate pedagogical practices (McIntyre, Rosebery, & González, 2001; Mercado, 2005). The data sources collected in this study included an in-depth autobiographical interview with participating teachers, recorded collegial meetings, teacher's professional development logs with reflections on readings, and a detailed PAR lesson plans.

As the PI and as a practicing teacher, I anticipated that my co-researchers would come to the study without qualitative research training. Teachers worked in four different schools and had not received training on qualitative research methods, although some efforts were made at the school level to coach teachers to analyze quantitative test data. Therefore, as the primary investigator, *Yo* [I] conducted individual autobiographical interviews with every participant in the university campus. These in-depth interviews served two purposes. The first goal was to activate teachers' historical memories about the implications of growing up Latin@ in practices and experiences. The second goal was to I model interviewing techniques teachers could use later in their own studies.

FINDINGS AND DISCUSSION

In this section, I discuss two main theoretical categories that emerged from Latin@ teachers' testimonios as they grew into their roles as *Yo el investidador* [I the researcher]. A central principle that emerged was that these educators saw nondominant households as viable resources often ignored in test-driven teaching and learning. Another significant concept was that teachers, even nondominant educators, must find ways to build trusting relationships with their students. Developing trusting relationships with students facilitates the research process of eliciting, developing, delivering, and reflecting on insider research-based instruction. The following discussing contains composite testimonios of Latin@ teachers' deconstructing and constructing their roles as researchers. I include examples of pedagogical situations and solutions highlighting ways to improve instruction and academic outcomes through culturally responsive instruction grounded on students' F of K.

Testimonios: Latin@ Teachers Rising as Researchers

Here I present our composite testimonios (Yosso, 2006) to tell a story of oppression and liberation. I use the terms oppression and liberation because until now we had been fighting oppressive practices against our students and us and our work was viewed as anecdotal, careless, or unstructured. Having the opportunity to meticulously examine why we do what we do in our practice was empowering. The following testimonios make up a collection of counterstories that allow us to theorize about the benefits of lesson planning framed by nondominant F of K.

These testimonios illustrates how our lived and professional experiences exist for our students and us. I begin by sharing our collective experiences around migration, issues of belonging, family life, use of Spanish and English, and ethos about teaching and learning. Decades ago, three of the teachers graduated from this school district. Sadly, we found that our students continued to experience some of the same obstacles and prejudices we faced in high school.

Rosa:

> I came to teaching late in life. When I was sixteen, I had more than enough credit to graduate from high school so I was eager to pack my bags and take off to a nearby liberal arts college with a well-known education department. [On growing our on teachers] During my sophomore year, my Chilean-Mexican Spanish advisor asked, "Are you planning to teach?" My apprehensive expression must have said it all because she never asked again. Now when I ask my students about becoming teachers they look at me the same way. After college, I moved to Manhattan and then to Madrid. After teaching in Europe for six years I came back home and got a Masters degree in Bilingual Education and a certification to teach Spanish as a foreign language. [On feeling frustrated with school] Since then I have been teaching elementary through high school,

> mostly in the same urban school district that I graduated from. A few years into my career, I detected the subtractive nature of curriculum, classes, and program for students like me Latinos users of English with rich bilingual and bicultural backgrounds. Now like then they cannot test out and learn another language. Unfortunately, foreign language curriculum and traditional teaching practices ignore the possibility that our students may also be trilingual and have a solid grasp of metacognitive language, which is undetectable in current save it all for the test programs.
>
> [On access and social mobility] In 2010, my school district anticipated graduating less than 50% of Latin@ students. Now we are graduating less than 10% percent of the males. I think that dysfunctional educational policies, administrative practices, and poor urban teacher training have had a negative effect on teaching and learning. [On professional training] In the past fifteen years, I have attended many professional trainings, collected colorful folders with great ideas that I seldom use with my students. I tried using what I learned in those trainings but soon I was back to square one - looking for new tricks to teach the standard curriculum to nonstandard learners. Only after I began studying funds of knowledge theoretical framework by González, Moll, and Amanti (2005) did I realize that the "super-technique" I was trying to find ignored my students' own ways of knowing. I was not working "within" what was happening with my students but instead I was imposing normative practices. I ignored my own relationships with Spanish. I was dishonoring my own household funds of knowledge. My life is more than grammatical structures printed on the textbook I had to use to teach. In my daily life, I use Spanish to interpret my world; I use it to explain my spirituality and historical sisterhood (Burciaga & Tavares, 2006). In Spanish, I dream sueños [dreams] of wellbeing and happiness for my children and husband. In Spanish, I open up, redefine borders, and protect my relationship with my mother, sisters, and friends. Through Spanish, I articulate cariño, respeto, y confianza [care, respect, and trust] to my students, their families, and my colegas [co-workers/friends]. In other words, after all that professional training I did not consider the negative effects of intuitional practices that systematically ignore nondominant funds of knowledge of teachers, students, and communities. [My goal behind developing and offering a professional training that was organically ours and coherent with our collaborative ways of learning] I don't work alone or learn alone. I was "educated" or socialized to respect and contribute to my community. I wanted to learn from my colegas and to create a once in a lifetime opportunity to research and create lessons made from our own brand of social and cultural wealth. I wanted us to have the opportunity to transform our pedagogy from within.

In my case, having the opportunity to work with other Latin@ teachers was liberating. Teaching and researching in a collaborative group broke years of professional

isolation. For about ten years, I was the only Latina teacher working in a building that housed mostly nondominant students. During this professional development, we had the opportunity to research within ourselves and collaborate to create meaningful instruction disrupting deficit views about our nondominant household F of K. The collaborative nature of the professional development embodied the notion of "generosity". While discussing the book *Learning from Latino Teachers* (Ochoa, 2007) and during the implementation and debriefing after the lesson the group refused to acknowledge the exchange of ideas, values, beliefs, and practices as reciprocal acts – you do for me and I do for you. Instead, they insisted in using the term 'generosity' as in acts of kindness without the expectation of anything in return. For three of us going back to work in the urban setting we graduated from was not an act of reciprocity instead it is a political decision to improve education for all.

Lulu:

> My father is an incredibly intelligent man…and a minister. Growing up we moved to Puerto Rico, Chicago, New York and then back to Rochester. During much of that time, we lived from the kindness of people because he worked as a minister or in factory jobs. Eventually, my mom started a catering business, from home, and raised ten kids and then some. Sure, we had other people living with us… my parents will take the shirt off their backs to help someone. We learned to share with each other and with anyone else who needed help. We learned generosity from them. [On school events] They stopped coming to my graduations after the eighth grade…But when I decided to go back to school for my Masters degree I moved in and was able to pay for school that way… then for my administrative degree. I was married and they helped us by caring for our son. [On learning Spanish] at home growing up we only spoke Spanish with Mami. My dad grew up here so he spoke English to us. He also thought himself other languages for his ministry. Only as we got older [in school] did we learn to read and write Spanish. Now my siblings, my mom, and I speak Spanish to each other…especially in public places. When we are speaking Spanish we can be ourselves…a space for us… a safe space. In school, I felt that I wasn't given credit or allowed to share what I knew…feeling invisible… not respected. Even then, I thought … it doesn't have to be like this…now I tell my students… it doesn't have to be like this. We're here as human beings. I'm learning from you, you're learning from me. I give them [students] authentic advice. I want everyone to do their part in empower our students. I'm a critical educator.

Lulu's testimonio is grounded on ethical responsibilities we have towards our students and the work we do everyday. Her lived experiences make her resist educational practices that make 'invisible' culturally developed household practices and skills as well as monolingual policies. During the study she was vigilant against acts of plundering students' privacy for the sake of doing research. Lulu consistently

questioned our methods of collecting and interpreting students' data. Her primary concern as we read, discussed, and practice qualitative research methods was to protect our students' humanity.

Neal:

> My father's house was the first stop for people immigrating from his town in Puerto Rico to Chicago…he helped them get jobs, rented apartments to them in the building he owned, and encouraged them to help other newcomers. Everyone who knew him remembers his generosity. Despite having such a wonderful role model, in school I was ashamed of being Puerto Rican. Back then, it wasn't cool to be Latino or to speak Spanish…in school you had to be normal… you know like everyone else. [On circular migration] Then, when I was fifteen, my dad got sick and we moved to Puerto Rico. I didn't know any Spanish. I grew up trying to avoid discrimination… trying to be the same as the other kids in school and all of the sudden I was an outsider again. I experienced lots of reverse discrimination because I was an English dominant student…I was fifteen… in a new school, had no friends… I couldn't make friends because I couldn't communicate with other kids. Moving back was very hard. [On bilingualism] After our son was born and we were living in the United States, my wife and I consciously decided not to teach our children Spanish. We speak Spanish to each other. But we wanted them to know one language well we didn't want them to get the two languages confused. As an officer and then as a manager [in an well known international company] English was the language of power. We wanted our children to be successful. Now, after learning about second language acquisition, I regret not teaching our children Spanish... although we did teach them about our culture. I always share my experiences with my students because I don't want them to make mistakes.

Here Neal shares his experiences living with oppressive educational practices and attitudes that promote monolingualism. According to him his experiences, as the son of immigrants and as an immigrant himself, led him to embrace the English Only rhetoric and the predicated "American way of life" as his way of life.

Many of the decisions he made for his own family, which he now regrets, derive from long-standing political policies that are deeply entrenched in the fabric of society supporting English monolingualism (Salazar, 2008). The idea that English is the only way to achieve professional success is deeply ingrained in our society and in our schools. During the last century, support for English dominance has persisted in our schools and in methodologies used to teach foreign languages since the last century (Crawford, 1992; Reseigh Long, 1999). Through out his life, Neal's nondominant cultural knowledge and linguistic skills were considered a deficit. Now, in the classroom Neal is candid about his experiences and changes in perception about learning a Spanish as a second, first language, or heritage language.

He feels that being honest about why he embraced oppressive stands is important when working against perpetuating oppressive practices. Many of his students often confide in him their experiences with discrimination and their desire to hide their historical and cultural practices. Neal defines his classroom as space for students to be themselves and to feel safe from the racial microaggressions (Pérez Huber & Solórzano, 2014) they experience in school.

Adrianne:

> I was born in New Jersey and my parents and Mami rented an apartment above my dad's mom. We moved here…we bought a house across the street from my uncle. Celebrating Christmas is my best childhood memory. All the kids played in the street until late at night. Relatives from New Jersey came to stay with us and friends…a big family. [On defining family] My brother's best friend moved in…no I wouldn't call him a friend…he is family…not related by blood but still family. [On building relationships of care and respect] A few years ago, I had a student in a real bad situation. I told my mom about it to see how we could help. Then I got a call from her, during the school day,…she just said… father killed her…we were devastated. [On not being allowed to use Spanish] Even though I was born here, I was not allowed to stay in pre-school. The teacher told my Mami that I couldn't come back because I did not speak English. I understood it when Papi and my siblings spoke to me. I couldn't speak it yet. From that day on Mami made us all, speak English. When I got to middle school I spoke Spanish again, in school…I felt free… for the first time I had like me friends … Then when I joined the Marines, I served with different people but my friends were Hispanic like me. [On professional opportunities] After I lost my job working in the hospital, I went back for to school. I got two Masters. I wanted to teach because I am good at Spanish. My students claim that other teachers are not real Spanish teachers. Sometime my Puerto Rican identity comes under question by people even people in my family because I was born here. But I've never gotten that from my kids. After my second year [teaching] it was all about getting the kids interested coming into the classroom to actually do the work and if I have a question about a something in Spanish I call my mom… she is great.

Adrianne understands the struggles of ethnic identity. Although she was born in the United States her "cultural" legitimacy (Achinstein & Aguirre, 2008) had comes into question both in her family and while attending school. According to her, students do not question her ethnic affiliation because discussions around her own experiences are weaved into her pedagogical approach to second language instruction. Her pedagogical approach provides a space where students share their experiences to make sense of them as they relate to language and cultural practices. As a heritage language learner, her teaching mediates nondominant practices and dominant curriculum. Adrianne asserts that she conscientiously helps her students negotiate

socioeconomic and cultural disparities and to embrace the process between learning Spanish as a second language in the classroom and learning Spanish at home.

New Practice: Research Must Include Bonds of Trust between Teachers and Students

This testimonio of Neal's home life exemplifies the importance of in classroom research to develop culturally sensitive pedagogy and improve learning:

> I must have been ten or twelve years old. My father was running his store and mom went to work at a factory. Afterschool and sometimes during the weekend, I was responsible for my two younger sister. My parents worked late hours… until then I was responsible for them. We were young and anything could have happened. Once my sister ran into a glass door slicing her arm… Another time, I hid my younger sister in the dryer. Maybe if that was today, social services would have investigated us…

From the start of the study, teachers scrutinized the data gathering and analysis process in an organic way, "our" way. We fell into this questioning process naturally because we wanted to uphold ethical standards of other researchers we were reading about, others like "us", and also in our own classroom about 'them' – our students. We discussed way to gather information about our students' households without violating their trust. We also wanted to stay true about what we were seeing and what we were going to do with what we found about our students' lives outside school. During our meetings and in our journals we spent a lot of time deconstructing home and school relationships. We examined both in the student data and in our testimonios to understand students' household practices and the emerging conflicts with institutional expectations. For instance, a teacher may wish to give a questionnaire/ survey about household practices, for homework but the homework is not done. What do you do then?

To get to the heart of that question we identified and discussed disparities between school practices and our own household responsibilities when they were growing up. From our readings and experiences it became evident that our professional training was tainted by dominant ways of knowing or middle class view. For the most part, teachers in general believe that homework and after-school academic tasks allow parents to stay involved in their children's learning. Similarly, it is said that academic readiness and success comes from the time and energy students put on their out of school assignments. In our group we did not dispute these standard views about spending time learning outside the classroom. However we did disagree about the time investment and academic value for our student population.

On one occasion, one of the teachers in the group, falling back on what her dominant professional training taught her, made the commonsensical leap that students who do not do homework do not succeed in school. This claim, ignited debates about middle class values, after school responsibilities, and adult responsibilities our

students face daily to maintain the wellbeing of their households. For instance, we noted that in general teachers believe that homework and out of school academic activities help students practice the goals of the lessons we teach. However, we agreed that it is our responsibility to make schooling activities inclusive by finding innovative ways to practice the skills we teach with out harming our student population. In our journals and group discussions we considered ways of staying vigilant against blaming our students academic progress solely on social class differences and we committed to finding ways to avoid deculturalizing (Spring, 2012) their schooling experiences.

After a great deal of conversation and reflection we established that discrepancies between nondominant households and normative practices create an environment of mistrust. Finding ways of building trust between students and the system we represent, as teachers, is important when planning, implementing, reflecting, and re-designing instruction. In this study, three of the four teachers in the group were cognizant that household needs often take precedent over after schooling practices. During the collegial meetings, we shared narratives on how our students, like us when we were growing up, have to contribute to the wellbeing of the household. We know that many of our students are responsible for doing the shopping and cooking, providing childcare, doing laundry at the Laundromat, or simply having to get a job to help pay for utilities and other bills. Teachers reported that students in their schools often do not have trusting relationships with their teachers. They indicated that students do not provide "excuses" or explanations for being out or not turning in homework. Often students accept lower grades or teachers' refusal to give them make-up work to avoid confiding in them. In worst-case scenarios, students may fear the involvement of outside agencies, which may result in reduced financial assistance, home removals, or even incarceration due to the imposition of middle class views about normal academic behaviors, ignoring the disconnect between students' household responsibilities and the educational system. Neal's testimonio on having to care for younger siblings and Adrianne's testimonio on losing a student to child abuse demonstrate that teacher's own lived experiences, informed by their own household responsibilities makes them acutely aware of the importance of altering normative *Whitestream* teaching pedagogy (Urrieta, 2007).

Consequently, after the data analysis we came up with a list of resourceful ways to support learning goals in our culturally responsible lesson in particular, and for our course in general. For instance, we created practice packets for the unit. Students had five to seven days to turn them in and we did not penalize them for turning in late work. These practice packets were interrelated with the unit of study avoiding subtractive practices of giving students mindless "worksheets-busy work". We also built in time in the lesson to get students started on the assignments or homework and to answer questions. We also offered after school help and during our free time [planning periods and lunches]. Additionally, we modified projects, study guides, and materials making them digitally friendly. Assignments and class

activities also ask students to perform, write about, or describe activities from their household responsibilities. For instance, I [Rosa] asked my fifth graders to write and illustrate recipes. Students described shopping for ingredients, family finances, where and when they had their meals, and sharing cooking or cleaning the kitchen covering three thematic units from NYS curriculum. For grading purposes, we adjusted percentage values assigned to homework and increased percentage values for in-class assignments as those tasks materialized from data collected on students' household funds of knowledge.

By employing nondominant household F of K, we maximized opportunities for students to contribute to the content of the curriculum and provided opportunities for students to challenge and analyze their own learning without burdening them with out of school assignments that compete with household responsibilities. We wrote new instructional material building opportunities for success fostering students' living experiences.

New Practice: Household Activities Are Fluid and Must Be Re-Conceptualized Based on Students' F of K

The goals for our lesson were to develop instruction that was coherent with students and our own cultural experiences and practices. From the beginning of the study, we weaved our lived experiences with our students. We sought respectful ways to earn their trust and develop alternative ways to deliver instruction that was both rooted in F of K and sound pedagogical practices. After collecting and analyzing our own classroom data and later while implementing our lesson, we careful selected assignments we wanted students to complete in class or at home. In addition, during the collegial meetings we continuously discussed and helped each other avoid elements in our lessons that could violate household trust or demanded an unwarranted commitment of time and money.

From our testimonios we distilled personal funds of knowledge we call on operate in both our personal and professional lives. Our research helped us re-examine our professional practices making them culturally coherent with our students. For instance, Neal and Adrianne anticipated using photographs of relatives in the summative projects of their units. Both Neil and Adrianne plan their lessons for the end of October to incorporate culturally diverse practices in Spanish speaking countries around Halloween, the Day of Dead, All Souls Day celebrations. Neal was going to use pictures of family or friends to illustrate descriptive poems. Adrianne asked her students to write about deceased relatives then they would make memory dioramas. She wanted to include artifacts and pictures in the dioramas to honor relatives who had passed. These lesson covered two mandated topics in New York state Spanish curriculum: Giving and providing personal identification and Leisure activities/celebrations. The goals of the lessons included learning past tense conjugations, adjective – noun agreement, and learning culturally appropriate

vocabulary and regional practices. The lessons also incorporated concepts from social studies, art, and English language arts. However, during the lessons leading up to the summative project both teachers learned that some of the parents refused to allow pictures of living or late relatives to be used in school projects. The parents' objection did not stem from a negative view about school or the teacher nor did they question the merits of the academic assignments. Instead, we learned that in many student households pictures of deceased relatives were stored away as part of the mourning process. In other instances, celebrating The Day of the Dead, All Souls Day, and Halloween conflicted with the spiritual beliefs and practices of the family.

Since we had been identifying, analyzing, and documenting individual students' household F of K to create and implement culturally responsive lessons, we had enough forewarning to anticipate distinctive practices in students' household. Students trusted teachers with information about their spiritual practices, as they were familiar with our desire to identify and validate household practices in the classroom. Consequently, our research gave us enough time to write and plan alternative summative projects that incorporated unit content and goals with choices for our students.

During our collegial group meetings we collaborated to plan for these alternative summative projects. In our school district we, World Language teachers, have to work alone to develop instruction because we are isolated by the language or levels we teach or we simply do not have other language teachers in our buildings. Thus, having the opportunity to exchange professional expertise with other World Language teachers was extremely valuable. Some of the suggestions my *colegas* [co-workers/friends] made included informing students of the requirement of the assignment at the start of the unit, securing and providing alternative resources or materials so they could successfully accomplish the assignment. The group suggested encouraging students to use phones to send images to teacher so he/she could print them, to schedule computer access during class time, to download electronic images, to provide art supplies so students could draw, illustrate, or sculpt representations for loved ones, to use print media and magazines [free from public libraries], promote multi-media projects, and to make the assignment about famous people instead of a relative.

As it turned out, Adrianne's diorama project brought the entire school community closer together during a stressful time for faculty and students. Some of the students used their dioramas to remember a classmate who was run over by a police car while riding his bike. The dioramas were displayed in the high school library allowing all students the opportunity to mourn the short life of Tyrone in a respectful and caring way. Neil's project allowed him to collaborate with other teachers in his building. Students wrote and illustrated poems and they decorated two classrooms. Neil and his collaborating teacher got parent involved in the celebrations. Parents contributed foods and decorations that were culturally coherent with the celebration of the Day of the Dead.

What We Learned from Analyzing Our F of K

From individual historical interviews, I constructed an in-depth topology of accumulated F of K based on members of this group self-study. The typology changed several times throughout the study because of peer editing. The process of retrieving, elaborating, and correcting memories and understandings helped us examine our biases as researchers as well as to learn how to analyze student data on their household F of K. We discovered that our topology generated several recurring themes that also surfaced when we collected, analyzed, and discussed student data. Some of the themes that emerged for both teachers and students included growing/preparing foods, health/bátanica, recreation/hobbies, artistic/folkloric talents, and household management/responsibilities. We also found similarities in financial management and workforce skills as well as language preference and biculturalism.

In general, group members communicated in Spanish and English. However, when asked about which language teachers prefer to use, Spanish, English, or both, the answered was linked to when, where and with whom teachers interacted. Moreover, the group's topology showed how English and Spanish, and their linguistic variations, helped households mediate outcomes when interacting with English speaking institutions. It illustrated how language creates "safe spaces" and a form of resistance against isolation and discrimination.

Another thematic category in the topology was social and cultural distributed resources. Teachers often talked about needing and later becoming funds of capitals for family, non-family members, and students. We learned that our professional and social standing as well as our bilingual and bicultural skills became resources we use to help others navigate governmental, medical, higher education, and social institutions. Finally, the topology demonstrated that we all had strong ties to our community, devoting time and energy to volunteering in policymaking groups, community advocacy groups, afterschool activities, and faith groups.

The historical interview became a teaching tool to design our independent research studies. Group members acted as interviewees/researchers as the process included researching topics for questions, deciding on best data gathering approaches, data analysis, memoing [about historical interview analysis combined with reflections of what they were seeing in the literature], theoretical categorization of data and practical application. Although bias and subjectivity are part of testimonial and PAR, conducting our self-studies in a group setting encouraged critical analysis of all steps in our independent research studies increased trustworthiness in our research (Anderson, Herr, & Nihlen, 2007). Originally, we wanted to collect student data for a month. However, even after we concluded our original study we continued analyzing and applying findings in our subsequent lessons despite not being able to meet again to debrief on the outcome of our lessons or re-plan. Nonetheless, three months after the original study ended, we presented our research and lessons to educators at a regional World Languages conference. This event was a monumental

step for us as researchers. We became the experts. We had the opportunity to share our brand of research and pedagogy with other practitioners. Our homegrown F of K data and the lessons we create, deliver, and reflect on were not only well received by our students but also by our peers.

CONCLUSION

In this study, Latin@ teachers validated their own brand of Latin@ pedagogy by cultivating their own identities of *Yo el investigador* [I the researcher]. This research helped educators write curriculum that validated nondominant students' household and personal funds of knowledge. From participants' testimonios, it is evident that nondominant teachers suffered lasting effects from having their personal funds of knowledge ignored as they moved through the educational system from pre-school through college. Initially teachers wanted to improve teaching and learning in the era of high stake testing. The findings demonstrate that when teachers learn from the strength of their students they also have the power to stop cycle of oppression in their pedagogy.

This was the first opportunity we had to participate in a collegial group to deconstruct and construct role of power that legitimized our F of K as instructional capital. This also was the first time, despite years in the profession, to learn and apply qualitative research skills to create culturally coherent lesson and materials that build on the strength our nondominant students. The findings show that educators can improve educational outcomes for their students by eliciting and activating students' historically and culturally developed skills and knowledge. As nondominant teachers studying our own practice, learning to plan, implement, and re-designing anti-oppressive instruction gave us hope. Together we discovered that we can change teaching and learning from the inside while meeting local and state mandates. Enacting research methodologies grounded in testimonio and PAR allows us to shift the focus from deficit rhetoric what our students lack to meet standards to a plethora of socio cultural capital our students possess and we, as educators, can draw on in our classes.

This study guided and empowered four Latin@ teachers on their journeys to critically analyze and learn from personal F of K while fostering identities as *Yo el investigador* [I the researcher]. This self-study allowed us engaged in a systematic analysis of how our historically accumulated and culturally developed skills and knowledge inform our teaching. During four months, we continuously juxtaposed our own lived skills and knowledge with the existing strengths and knowledge of our students altering and transforming what we were seeing in our own classrooms and practice. We wanted to find ways to deliver liberatory instruction that helped our students feel that they too possess knowledge and skills that are valued and honored in school. As a result, our research helped us dismantle years of normative dominance that made our Latin@ness and our language preferences invisible and meaningless.

It is evident from this journey that all teachers can benefit from practicing qualitative research to develop *within* pedagogy that complements data driven and student centered instruction. The latest shifts in population make it imperative for universities and school to offer sound culturally coherent research instruction. Especially if we consider the latest U.S. Census reports indicating that in some states non-Whites are the majority groups (Bernstein, 2012). Therefore, if we want schools to improve we also must improve professional training for pre-service and in-service teachers. Universities and school district need to be held accountable for creating culturally relevant professional training for teachers working with dominant and nondominant students.

As the faces of our schools change, focusing on lived experiences of both teachers and students is critical. Seeking, recording, and analyzing testimonios through PAR is a legitimate way to identify the wealth of personal F of K teachers and students possess allowing for trustworthy insider research. Nonetheless, more work is needed to prepare teachers as researchers, in particular nondominant educators.

NOTE

[1] Latin@ stands for the feminine/masculine, singular/plural forms of the term Latino, -a; -as/-os. (Mazurett & Antrop-González, 2013; Murillo, Villenas, Galván, Sánchez Muñoz, Martínez, & Machado-Casas, 2010).

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6. MAKING THE PATH BY WALKING

Developing Preservice Teacher Notions of Social Justice in the United Arab Emirates

INTRODUCTION

Increasingly in this globalized world, teacher educators note the importance of preparing teacher candidates to be culturally responsive (Gay, 2010; Ladson-Billings, 1995), and to teach for social justice by viewing their classrooms and the world through a critical literacy lens (Akom, 2009; Lewison, Leland, & Harste, 2008; Luke & Freebody, 1999). The purpose of this chapter is to explore and reflect on the ways in which I prepared Emirati preservice teachers to develop understandings of what it means to teach for social justice.

As prospective teachers, our preservice teachers, no matter their context, will encounter diverse children in their future classrooms. Consequently, to help them become "open to global ideas and values, a strong commitment to social justice appears foundational" (Olson & Craig, 2012, p. 434). This is important in the education of preservice teachers all countries, but more so in the U.A.E given its multinational and multiethnic population, where Emiratis or U.A.E citizens make up about 12% of the population.

On my first day of teaching, as I gazed at the preservice teachers in my class, I wondered how I might stay true to my commitment to social justice in a women's university that is dedicated to preparing women for a global society, yet holds on to customs and traditions that sometimes contradicted this vision. I wondered how I might navigate within these boundaries and prepare these young women to critically think about their contexts, the world around them and the multiple perspectives of others. "How might I do this?", I asked myself, at institution that had a special room for books that were considered offensive which included books that had photographs of women nursing.

As I recall and restory my experiences I ask the question, "How did I reframe my teaching practices to develop Emirati preservice teacher understandings of social justice?" Through the use of narrative exemplars, I describe my teaching practices, the tensions I experienced, and how I became more explicit and strategic regarding my critical literacy practices to set my preservice teachers on the path towards becoming more aware of multiple viewpoints and teaching for social justice.

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 79–94.

LITERATURE REVIEW

To explore my story in the U.A.E I draw from four theories which serve as the framework of this study. These theories are the self-study of teaching practices, narrative inquiry, critical literacy and multicultural education. Hamilton and Pinnegar (1998) describe the self-study of teaching practice as reframing; that is, the systematic reflection of teacher educators to "open themselves to new interpretations and to create different strategies for educating students" (p. 2). The outcomes of self-study are inherently public and personal because they involve the exploration and improvement of one's teaching. Self-study is also a suitable framework for this study because of its emphasis on social justice. Berry and Hamilton (2013) note the "personal and public purposes are concerned with the reform of teaching and teacher education that works from a social change and social justice perspective" (para. 1).

Connelly and Clandinin (2006) define narrative inquiry as "the study of experience as story …" (p. 375). Narrative inquiry is most suited to this study because during narrative inquiry "We are, as researchers and teachers, still telling in our practices our ongoing life stories as they are lived, told, relived and retold" (p. 9). In the tradition of narrative inquiry, I will use narrative exemplars to tell my story. In the telling and retelling of my experiences I reframed and re-conceptualized my teaching practices (Hamilton & Pinnegar, 1998; Loughran, 2002; Loughran & Northfield, 1998), to "lead to better transformative possibilities" for my teacher candidates (Orr & Olson, 2007, p. 823).

My approach to teaching literacy and language is rooted in theories of critical literacy and multicultural education. Teacher educators who believe in the need to promote social justice in their classrooms, frequently use critical literacy as a tool to develop preservice teacher dispositions towards teaching for social justice (Akom, 2009; Lesley, 2004). Critical literacy involves encouraging students "to use language to question the everyday world … interrogate the relationship between language and power … analyze popular culture and media, and to understand how power relationships are socially constructed …" (Lewison, Leland, & Harste, 2008, p. 3). Developing a critical literacy stance and engaging in critical literacy practices can help teachers work with children to promote social justice (Lewison, Leland, & Harste, 2008; Luke & Freebody, 1999).

The research literature on multicultural education in teacher education emphasizes the importance of providing preservice teachers with experiences that deepen their understandings of the globalized world in which they live. Multicultural education facilitates preservice teacher learning about their own cultures and the cultures of others. This ensures that they are able to work with people from diverse cultures and contexts, and also be motivated to work towards inclusive and culturally responsive practices. (Au, 2000; Banks, 2010; Galda & Beach, 2002; Gay, 2010; Ladson-Billings, 1995; Nieto, 2010; Sowa & Schmidt, 2014; Walters, Garii, & Walters, 2009). These practices include motivating children to interrogate texts, and to think critically about the stories of life present in the books they read and the

world around them (Lewison, Leland, & Harste, 2008; Van Sluys, Laman, Legan, & Lewison, 2005; Vasquez, 2010).

CONTEXT AND METHODOLOGY

Narrative Self-Study

Narrative inquiry and self-study are used as theoretical frameworks and as methods for this study. I use narrative self study because it best helps describe my experiences. Narrative self-study encompasses the temporal, personal, social and contextual dimensions of narrative inquiry, and the focus on the improvement of teaching practices in self-study. This method unlocks understandings of the personal and practical knowledge of participants thereby leading to a "solid foundation for improving our practices at teacher educators in the future" (Clandinin & Connelly, 2004; Kitchen, 2009, p. 35). Kitchen (2009) describes narrative self-study as the "improvement of practice by reflecting on oneself and one's practices as a teacher educator" using narrative inquiry as a method (p. 38).

I use narrative exemplars to write my narrative self-study. Lyons and LaBoskey (2000) describe narrative exemplars as "… intentional, reflective human actions, socially and contextually situated" (p. 21). Narrative exemplars help teachers, in collaboration with their students or colleagues, to "interrogate their teaching practices to construct meaning … through the production of narratives that lead to understanding, changed practices and new hypotheses" (p. 21). Narrative exemplars are written in demonstrative mode, where the "data tend not to speak for themselves but instead are used in exemplary ways to illustrate the thoughts of the narrative writer" (Connelly & Clandinin, 1990, p. 11). Like Olson and Craig (2012) my narrative exemplar has two parts: a description of my teaching practices, and an accompanying reflective analysis. There are three analytical tools that may be used in writing narrative exemplars. These devices are broadening, burrowing, and storying and restorying. Connelly and Clandinin (1990) describe broadening as generalizing. For teachers and teacher educators this tool helps set up the "general context of teaching practices" (Olson & Craig, 2012, p. 437). These researchers state; "through broadening, the influences and complexities of our teaching milieus become revealed" (p. 437). Burrowing helps the researcher focus on the narrative event itself, which is approached through an exploration and reconstruction of its "emotional, moral and aesthetic qualities" (Connelly & Clandinin, 1990, p. 11). The process of storying and restorying "captures changes in our teaching practices and our students" (Olson & Craig, 2012, p. 437). "Restorying makes the turbulence, tensions, and epistemological dilemmas that invariably become lived visible" (p. 437).

Clandinin and Huber (2010) describe narrative inquiry as a "recursive process of being in the field, composing field texts, drafting and sharing interim research texts" (p. 439). My field texts consist of field notes, preservice teacher artifacts that

include transcripts of preservice teacher online discussions, in class assignments, and reflection papers. My research texts consist of published research and conference presentations. I also had my critical friend and colleague read my interpretations of the data.

My Teacher Education Context

In this section I describe my context, which was the U.A.E, discuss the literature I used to frame my study, the methods I used to explore my teaching and my reflections on these teaching practices. I have been a teacher educator for over 15 years. I was born in Ghana, and obtained my graduate degrees from both Ghana and the U.S. before completing my doctoral degree in teaching Curriculum and Instruction and Teaching English to Speakers of Other Languages (TESOL) in the U.S.A. My background and teaching experiences have led me to strongly believe in teaching for social justice. I started teaching in the U.A.E in August 2007 at what was then a women's university. A relatively new nation, the U.A.E was formed in 1971, and consists of a loose federation of seven Emirates. The country is situated near the Persian Gulf and shares borders with Saudi Arabia and Oman. As a result of the country's oil wealth, the development of the country is occurring at a very fast pace (Sowa & De La Vega, 2008). Arabic is the official language, and English is just one of the variety of languages spoken in the country. Taglog, Hindi and Urdu are also widely spoken because of expatriate workers from the Philippines, India and Pakistan. U.A.E. citizens are also called Emiratis.

The university seeks to prepare and graduate students to be leaders who are proficient in both Arabic and English. However, because of traditional ways of teaching both languages in K-12 schools, many students struggle with English and Arabic at university. Currently, the country is reforming its educational system from the use of traditional forms of pedagogy to student-centered approaches to teaching and learning.

Teaching Emirati Women

In the College of Education, I primarily taught literacy and language courses to Emirati women from various backgrounds and of varying ages. Their major areas of study include early childhood education, instructional technology, and teaching English language learners. Occasionally, I had students from the school social work program, take some of my courses as electives. The College's mission is to prepare leaders who are reflective, collaborative, globally aware, and culturally responsive. The Emirati women I taught came from diverse socioeconomic and cultural backgrounds. Some were very wealthy and some were not. While some preservice teachers often travelled to the U.S.A and Europe, others had never traveled outside the U.A.E. Some were very liberal and did not wear their head covering, while others were conservative and wore the niqab (face covering) in class. They were very

technologically savvy and often had two to three of the latest smart phones as well as tablets. The internet connects them to the world. They watch a lot of movies and television and use Instagram, Twitter, Snapchat and What's app. The Emirati women I taught were "respectful, funny, serious, shy, bold, feisty, curious, and intelligent" (Sowa & Schmidt, 2015, in press). They were an absolute joy and delight to teach.

When I arrived in the U.A.E, I was told that it was not a reading culture. I found out later that the majority of preservice teachers in my courses did read a little, particularly in Arabic, but did not do much reading in English outside of their university coursework. Most of the books they reportedly read were self-help books. I believe motivating students to become life-long readers is the first important step in working to help preservice teachers "read the word and the world" (Friere, 1970/1990). Consequently, I set out in my courses to encourage and motivate my students to become readers. We immersed ourselves in the world of children's and adolescent literature. We read to each other and learned about literary genres, story grammar, poetry and ways to teach literacy, language and literature.

Using Critical Literacy to Teach for Social Justice

I used Lewison, Flint and VanSluys' (2002) Four Dimensions of Critical Literacy to frame the curriculum in my literacy, language and children's literature courses. These dimensions are disrupting the common place, interrogating multiple perspectives, focusing on social political issues, and taking social action. These researchers describe disrupting the common place as "'seeing' the everyday through new lenses" (p. 383). Ways in which teacher educators can help their preservice teachers disrupt the common place include; interrogating texts, using popular culture and the media to analyze how people are positioned and "studying language to analyze how it constructs cultural discourses and supports or disrupts the status quo" (p. 383). Interrogating multiple perspectives comprises looking at life and situations through the eyes of others. Focusing on political issues consists of recognizing and exploring the sociopolitical systems of global world in which we live. Lewison, Flint and Van Sluys (2002) point out that understanding the three previous dimensions lead to the fourth dimension, which is taking social action to promote social justice. Key in their definition of taking social action is the need for teacher educators to encourage "students to be border crossers in order to understand others … (p. 384)." These researchers point out that each of the dimensions are integrated "none stand alone (p. 384)."

Narrative Exemplar – Teaching Practices

In this section I describe the strategies I used to help my students learn what it means to take a critical literacy stance and to teach for social justice. I focus on three teaching practices I used in my children's and adolescent literature course. These were deconstructing and interrogating texts, writing social issue journals

and participating in cross-cultural online discussions of multicultural children's literature.

Deconstructing and Interrogating Texts

We began the course by learning about principal theories of literacy instruction with an emphasis on critical literacy. I paid careful attention to moving the teacher candidates towards an understanding of critical literacy. Since the preservice teachers were English language learners, it was vital to ensure they had a firm grasp of vocabulary like 'positioning', 'lens' 'power' and 'social justice' to scaffold their understanding. We defined these words through the use of examples, visuals and physical movement. For example, I physically moved a table, or chair or even myself in the classroom to help them to begin to understand the meaning of "positioning" and how texts can shape our perspectives. To check for understanding throughout the semester, I asked the preservice teachers to respond to the question "what does critical literacy mean to me?" We slowly moved from answers like this "the ability to read the text. It also refer [sic] to the prediction of the text" to "being able to decode language using knowledge of the world, understand how language varies according to author's purpose, audience and content and critically analyse texts."

I facilitated various activities to help students analyze text. I modeled extensively how they could use these strategies with the children in their future classrooms. Preservice teachers learned to ask and answer questions, about authors' purpose, point of view, and how texts position and influence our understandings as readers. We then moved to deconstructing Cinderella. We did this by reading *Cinderella* (Brown, 1997) and comparing it to fractured fairy tales such as *CinderEdna* by Ellen Jackson, *Prince Cinders* (Cole, 1997) and *The Paper Bag Princess* (Munsch, Martchenko, & Dann, 1980). Jacksons' character CinderEdna, is "not much to look at" but is practical, independent and an environmentalist. We used ads from magazines and videos from the internet the internet such as the Dove ads on Questioning.Org to explore gender roles, culture, stereotypes, notions of beauty, and the power and influence of media images.

In addition to whole group discussions of these topics, preservice teachers wrote reading responses of the books they read using questions adapted from Poe's (2004), "Performing 3PR on Children's and Young Adult Literature: A Teaching Tool to Hone Reader Response" and Alma Flor Ada's (1988) "Creative Reading Methodology". I scaffolded this assignment by answering the questions together with the preservice teachers, and providing exemplars before they responded to the books individually. This assignment was reading and writing intensive. In addition to analyzing texts, the task was also structured to help strengthen preservice teacher English language writing skills. I provided preservice teachers with a calendar of readings with reading response due dates and a rubric. Participants were allowed to choose their own books, but had to read 5 chapter books and 10 picture books within particular genres such as modern fantasy or realistic fiction.

Social Issue Journals

I used social issues journals as another strategy to incorporate a critical literacy perspective into reading response activities. Using the journal tool on Blackboard the preservice teachers were required to respond to one picture book and 3 chapter books or novels on any of the following topics:

The environment
Relationships and family
Language
Bullying
Discrimination/Prejudice
Disability

The preservice teachers were required to summarize the book, discuss the local, national and global implications of the topic and then describe how they would teach children about the topic. Guiding questions were provided along with a list of picture and chapter books for each topic. Examples of guiding questions on the topic of disability were the following:

Reflection: What types of disabilities do you see or experience? How are they represented in the book? Discuss the type of disability and discrimination against the disabled and the stereotypes about the particular disability you read about.

Teaching: How would you use the book to teach children about disability?

Social Action: How would you help connect this topic with the community in and outside a school?

The purpose of this assignment was to work one-on-one with my preservice teachers to help them delve deeper into interrogating texts through individual interactive conversations. Unlike the reading responses described above, the preservice teachers were not graded on this assignment, and did not have to pay particular attention to their English language to allow them greater freedom of expression.

From my perspective, Emiratis are very privileged. Many Emiratis have household help such as nannies, drivers, and maids from developing countries like India, Pakistan, Nepal and the Philippines. Education and health care are free, and utility bills are heavily subsidized for Emirati families. It is not uncommon to see maids carrying student laptops and books bags and books for them to the university entrance gates. Although not all of my preservice teachers come from wealthy homes, with such privileges, it is frequently harder to recognize exploitation, injustice and the plight of the less privileged. I hoped the social issue journals would help guide the preservice teachers into recognizing sociopolitical situations around them. “How are Emirati families changing because of Westernization?” “Do you see these changes as positive?”; “What are some advantages and disadvantages of having extended

families living on one compound?"; "What forms of discrimination and prejudice exist in the U.A.E?" are examples of questions I asked and expected them to answer when I read their social issue journals.

In their reflection papers many preservice teachers indicated that the social journals and reading responses in particular had helped them become better at interrogating texts. "I now look for deeper meanings when I read a book" one of them noted. Another stated, "Before, when I read, I read exactly what is written in the story without thinking of the hidden messages … But now after learning the [sic] critical literacy skills, my reading will be different, as I now know how to analyze, evaluate and get the … messages."

Preservice teachers also reflected on how the course changed their reading habits. They noted how daunted they felt at the beginning of the course when when they learned about the number of books they would be required to read. Some preservice teachers stated that they had never read any picture or chapter books in English. These preservice teachers commented on how challenging they found reading fiction in English before taking the course, and how to read some of the books they had to use a dictionary to look up every word. At the end of the course, the vast majority of the preservice teachers stated they were more motivated to read English books. "Now I fly with the book" is how one teacher candidate described her experience in the course. Another stated; "I discovered that I enjoy children's literature so much which is really shocking for [sic] me." Many of the preservice teachers also stated that they had started buying books in both Arabic and English to read children in their immediate and extended families. "I started to buy picture books in Arabic and English for my youngest sister … who is 7 years old."

Tensions

The majority of preservice teachers that I taught also noted the importance of reading multicultural books to the children they teach. They indicated that the course had shown them how important it was to teach children using these books. Comments they made to this effect included, "They can be more open-minded while dealing with problems," and "… they can respect the cultural differences in the world."

I worked hard to create a classroom climate that gave preservice teachers the opportunity to share what they considered to be inappropriate regarding the content of the books we read. However, we still experienced tensions around the discussion and teaching of literature about social issues. So although the preservice teachers read and interrogated texts about having boyfriends, kissing, pigs (touching pigs and eating pork is forbidden in Islam) and going on dates, we all were clear that the content of these books would be considered inappropriate for children in schools.

At first I was very hesitant about introducing the above topics as well as others such as dating, sex, and teenage pregnancy that might be deemed offensive. I grew to become less apprehensive. I began to inform the preservice teachers that if they felt uncomfortable reading a book or watching a video, they could leave the classroom

or choose another book to read. I note in one of my field texts "As yet, no one has chosen to do this. I have come to realize also, that most of the apprehension is on my part, not theirs" (Sowa & Schmidt, 2015, in press). I think because many of the preservice teachers watch a lot of uncensored television and movies through the internet and satellite television, the content of these books were not as offensive to them as I thought they would be. Preservice teacher tensions are neatly encapsulated in this comment:

> I read a book about [sic] 10 years [sic] old boy [sic] has a girl friend. People look at this … as normal behavior, however in our religion it is not. So how can we let our children read about something that is not suitable to their culture? … I know it is good to read about other's life [sic] and learn about other nations, but I have as a teacher to let them know more about their culture. It is very important for them to know who they are.

Online Multicultural Literature Group Discussions

The third critical literacy practice was an online multicultural literature discussion project. From 2008 to 2012, my colleague and friend Cynthia and I conducted cross-cultural online literature group discussions using multicultural literature with different groups of U.S. and Emirati teacher candidates (Sowa & Schmidt, 2009, 2011; Sowa & Schmidt, 2014, 2015, in press). The discussions were held for five to seven weeks each fall semester. All the participants in the U.A.E were Emirati women. Most of the U.S. preservice teachers (78%) were white female. The U.S. preservice teachers were taking a literacy methods course, and the Emiratis were taking my children's and adolescent literature course. We had three goals for these discussions:

> "To promote student global awareness and multiple perspectives through reading and discussing multicultural books which had social issues as themes" with students whose lives were different from their own. (Sowa & Schmidt, 2014, p. 42)

To help our preservice teachers extend their ideas on strategies to use to teach for diversity using multicultural literature.

> To support the English language development of Emirati preservice teachers and to help U.S. preservice teachers recognize levels of language proficiency among second language learners. (Sowa & Schmidt, 2014)

Over the years, we held the discussions on blackboard, Moodle, blogger.com and Voice Thread (Schmidt & Sowa, 2009; Sowa & Schmidt, 2011). During the first week of discussions the preservice teachers were asked to introduce themselves, get acquainted and then discuss the social issues the books raised and the language the authors used to convey meaning. Cynthia and I developed discussion prompts and

read the discussions as they took place, but did not participate in any of discussions so as not to influence the preservice teachers' conversations. However, in class we encouraged the preservice teachers to write as much as possible and to keep up with their responses to each other.

We selected texts that were set in Middle-Eastern and Western contexts, so our participants could identify with particular contexts, and make strong cultural connections to the social issues the books raised. The purpose of this was two-fold; it would help the preservice teachers read diverse multicultural literature, and give an opportunity to the participants from both countries to serve as "cultural informants providing insights into the actions and motives of characters" (Sowa & Schmidt, 2015, in press). Social issues the texts raised included immigration, poverty, urban decay, disability, bullying, the effects of war and religion. Over the years we read four picture books and five chapter books with different groups of preservice teachers. Picture books we selected and read included *Marianthe's Story: Painted Words, Spoken Memories* (1998) about the English language learning experiences of a young immigrant child; *The Roses in My Carpets* (Khan, 2004) which describes the life of a young Afghani boy living in a refugee camp; and *My Name is Bilal* (Mobin-Uddin, 2005) which is about a boy who does not want to reveal that he is Muslim because he is afraid of being bullied. In *Ian's Walk* (Lears, 1998), Ian's life as a child with autism is described through his sister's eyes.

The chapter books *Tasting the Sky* (Barakat, 2007), *Camel Rider* (Mason, 2007) and *Habibi,* (Nye, 1997) are set in the Middle East. *The Color of My Words* (Joseph, 2000) is set in The Dominican Republic. *Seedfolks* (Fleischman, 1997), and *Marrying Malcom Murgatroyd* (Ferrell, 1995) are set in the U.S.A. The majority of the protagonists in these books were young girls coming of age through experiencing war, (Barakat, 2007) community building (Fleishman, 1997), and moving to a different country (Nye, 1997). In *Tasting the Sky,* and *The Color of My Words* Ibtisam and Ana Rosa learn about the power of words to transform one's life.

The majority of preservice teachers who participated in the online literature discussions indicated that the discussions had a great impact on their ways of thinking and viewing the world. Most of the preservice teachers stated that the discussions helped dispel stereotypes and misconceptions they held of each other. "I learned that some of them were like us, studying, marrying and having babies," an Emirati preservice teacher wrote. Another stated, "What I discovered is that … they like to hangout with their friends (or boyfriends) and have fun. They actually share similar interests! That makes me know their lifestyle and know how people in the U.S. live."

In our conversations about the impact of the online discussions, Cynthia and I noted that preservice teacher discussions about their lives and the reading of multicultural books prompted "new appreciations for different cultural perspectives." (Sowa & Schmidt, 2014, p. 54). This was made clear in comments made by Emiratis such as: "I was thinking from a different angle and then I realized they are comprehending the events from their own perspectives." Cynthia and I viewed these intercultural

interactions as a form of border crossing (Giroux, 1993; Lewison, Flint, & Van Sluys, 2002) which helped our preservice teachers become more aware and appreciative of multiple and different ways of looking at the world (Sowa & Schmidt, 2015, in press). Emirati and U.S students commented on the importance of, and satisfaction they felt through sharing their lives and ideas with each other. "I was glad to have the opportunity to share information about my own culture and religion with the U.S. students," an Emirati student commented in her reflection paper.

REFLECTION – REFRAMING MY TEACHING

In this section of my narrative exemplar, I describe and reflect on how I reframed my teaching in order to continue to help preservice teachers understand what it means to take a critical literacy stance and teach for social justice.

I constantly reflected on my teaching throughout the eight years I taught Emirati preservice teachers. As Whitehead (1989) suggests, I always asked myself "how do I improve my practice?" My reflections have caused me to realize that our online discussions were a major factor in helping both Cynthia and myself reframe our teaching practices to ensure that our preservice teachers would understand what it means to take a critical literacy stance and to teach from this perspective. The discussions themselves were structured and restructured to make for better experiences for our preservice teachers. For example, we added prompts and discussion leaders to help stimulate more thoughtful responses from the participants. We moved from using picture books to chapter books to elicit deeper discussions. We also developed calendars and deadlines by which the preservice teachers had to post their responses to help account for the ten-hour time difference between the U.A.E and the U.S.A. that often caused lags in the discussions.

Our project helped Cynthia and I become more explicit and purposeful in our teaching our preservice teachers to take a critical literacy stance. The research literature indicates that it is challenging to move preservice teachers towards doing taking a critical literacy stance (Lewison, Flint, & Van Sluys, 2002; Olson & Craig, 2012). We reframed our teaching to move our preservice teachers towards deeper understandings of how to develop their critical literacy practices. We introduced the Four Resources Model (Luke & Freebody, 1999) and added readings of scholarly articles that described how to use critical literacy in classrooms (Lewison, Leland, & Harste, 2008). It was at this stage that I introduced the deconstruction of Cinderella and the social issue journals.

Cultural Responsiveness

The social issues journals, classroom discussions and online discussions helped me learn more about the preservice teachers, their cultures and Islam. I used this new knowledge to be more culturally responsive to help support my teaching of

critical literacy. For example, in an early online discussion of *Marianthe's Story* (1998), Emirati preservice teachers shared that the phrase "a smile is a smile in any language" reminded them of the hadith or saying of the Prophet Mohammed which says that a smile is a gift. I used this in my teaching, as well as frequently pointed out that the Quran makes it clear that Islam forbids any form of discrimination and exploitation.

Privileging English – Arabic English Review

In *Tasting the Sky*, (2007) Ibtisam, the protagonist, describes her love of reading and writing in Arabic stating; "Making words in Arabic is like planting a field with seeds, growing an orchard – words hang on the vines like grape clusters, leaves throw shadow of meaning on the ground" (p. 11). In their online discussions Emirati preservice teachers commented on how this phrase made them look at their own language in a different light. They explained that it was an apt description which made them appreciate the complexity and richness of the Arabic language. These conversations as well as comments by preservice teachers asking that the course have more connections to their culture, or for the addition of an Arabic children's literature course to the overall college curriculum led me to realize that because I did not read nor write Arabic, I was, through some of my actions inadvertently privileging English over Arabic.

When I arrived in the U.A.E, there were not many authentic Arabic picture books for children. Books that were available were usually translations from English, or stories that emphasized moral values. By 2009 a new publisher of quality authentic children's literature books in Arabic had been established. I assigned these books to the preservice teachers to read, emphasizing the need for children's literature books to serve as "mirrors and windows and sliding glass doors" (Bishop, 1990) to the children who read them.

To further emphasize the importance of Arabic, in 2011 I introduced an assignment that required preservice teachers to read an Arabic children's picture book and write a review of it in both Arabic and English. An Emirati colleague graded the Arabic reviews and I graded the English ones. I explicitly discussed with the preservice teachers how this was a critical literacy practice for me, in that I did not want to privilege one language over another or have them believe that it was more important to learn English than Arabic. The vast majority of preservice teachers enjoyed this activity and stated in survey that they found it to be intellectually challenging, and a means of honing their language skills in both Arabic and English (Sowa & Al Marzouqi, 2015). Statements the preservice teachers made included; "This assignment was challenging because it made us think in both languages." "I totally noticed the differences in the style and the way of writing in both languages." Other comments included "I gained a lot of experience in my writing skills … I learned new Arabic words and meanings," and "it was good practice for me… ."

CONCLUSION: "TRAVELER THE PATH IS YOUR TRACKS…" (MACHADO, 2004)

Olson and Craig (2012) remind us that narrative inquiry is intended to raise questions through the interpretation of meaning based on contextualized examples. Storying and restorying my experience in the U.A.E has made me more aware of the tensions I felt while teaching in the U.A.E (Connelly & Clandinin, 1990; Olson & Craig, 2012). Looking back at my experiences, I find that there are no easy answers or solutions to the tensions that are inherent in teaching from a critical literacy perspective within the constraints of the classroom, as well as the social and cultural context of the U.A.E. I made my path by walking. However, I did not walk alone. As researchers and practitioners of self-study and narrative inquiry emphasize, reframing of our teaching practices occurs in collaboration with our students and our colleagues (Clandenin & Connelly, 2004; Hamilton & Pinnegar, 1998; Loughran, 2004; Lyons & LaBoskey, 2000). Conversations with my students and my colleagues who served as critical friends, facilitated my interrogation of my teaching practices. This collaboration helped me when I experienced tensions regarding what to teach, how to teach content, how much to push the envelope, and how much to play the devil's advocate in order "to push my preservice teachers "over the cliff", to stop their minds and free them "even for a moment, from a conventional, habitual way of looking at things…" (hooks, 2004, p. 207). The conversations also assisted in my quest to find a balance between teaching for social justice and recognizing the need to respect cultural and societal norms which sometimes went against my understandings of what it means to teach for social justice, as well as my own deep-seated beliefs, and culture.

The tensions I experienced have made me a better teacher, teacher educator, and a more culturally and self-aware person. I note in my research texts that my experiences teaching in the U.A.E have taken me on a cultural journey (Sowa & Schmidt, 2014). Together, in my classes we learned about each other, our cultures, religion, and ethnicities. We learned about and questioned our ways of being, and our cultural differences as well as similarities. I have come to more deeply understand how vital this is in preparing preservice teachers to know what it means to be successful teachers in general, and more specifically to understand what it means to teach for social justice. I am more open and cognizant of the multiple perspectives of the Emirati women I teach. I have learned to respect their culture and ways of living. I learned to make Western ways of thought explicit. Also, I tried not to privilege Western ways of thought by moving our discussions forward with examples from my Ghanaian culture, other cultures and their own. Deliberating on complex sociopolitical and cultural issues was particularly timely "because as the U.A.E undergoes rapid transformation, Emiratis are questioning the Westernization of their country as well as the relevance of some of their own cultural traditions" (Sowa & Schmidt, 2015, in press).

I realize that I still had far to go in moving my students towards taking a critical literacy stance. When I visited classrooms to observe student teachers, or when preservice teachers came by my office to borrow books for teaching, I realized that they tended to choose innocuous books. Except for books on the environment, I have rarely seen them choose and discuss books with thorny social issues with the children in their classrooms. In our online discussions we noted that the preservice teachers had challenges asking the difficult questions which should arise from the discussion of social issues (Sowa & Schmidt, 2015, in press). Also needing strengthening was the social action phase of social justice. However, I am hopeful, that as I have come to the end of my journey in the UAE, that my teaching and our discussions have set the preservice teachers I taught on the path towards teaching for social justice.

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7. MEDIATION OF CULTURE AND CONTEXT IN EDUCATING A TEACHER EDUCATOR TO BECOME A RESEARCHER

Self-Study of an Indian Case

INTRODUCTION

> There was a time when you were just a friend. But since this mentor-mentee thing came up, I put you in *Gurusthana*. (Nandini, conversation, 25 May 2014)

This statement captures the significant change in the way Nandini perceived me when I assumed the more formal role of a mentor and senior researcher in the setting of the present study. In the earlier phase, when we collaborated in a teacher education programme, we were in a relatively equal relationship, although I had the role of an advisor. This change brings out clearly Nandini's location within the attitudinal context of traditional Indian education, where the pupil (*shishya* or disciple) positions the teacher as *guru* or knower with authority that is virtually unquestionable. Nandini wanted to gain skills and attitudes lying quite outside this culture: those of an academic researcher. These were needed to bring academic credibility to her grassroots level work as a Montessori teacher educator in schools serving low socio-economic communities through her research and publications. She expressly solicited my help and wanted me to be her mentor. I was happy to agree because the motivation and focus of her work with teachers echoed my long standing concerns to support teachers in their effort to make classrooms more inclusive. The International Study Association on Teachers and Teaching (ISATT) funded project, under ISATT Collaborative Research Grant, was a timely opportunity to launch Nandini on the path of developing a "scholarly identity" (Lunenberg, Korthagen, & Zwart, 2010) and enable her to share her work with a wider community through academic discourse.

The project, "Teacher Change in the Midst of Reform Agenda: Reframing Teaching Using the Montessori Approach at the Elementary Level in Karnataka, India," taken up by Nandini as junior researcher and me as senior researcher, provided me the opportunity to gain a meta-perspective on the processes associated with my mentoring. The critical element for me in this joint enterprise was the conscious addition of a mentor role to an existing professional and personal friendship. Our collaboration began naturally with consensus and trust. However, differences in

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 95–120.

perceptions and attitudes as we interacted in a professional space led to the surfacing of conflicts. I maintain that these conflicts arose from our different professional and cultural orientations as educators often triggered by situational constraints bearing on our practical work. This energized my investment in conflict negotiation and the decision to focus my study on the cultural mores in stimulating conflict (even for dyads with trust) and how the negotiation process opens and closes opportunities for learning and change.

THEORETICAL ORIENTATIONS

My study is set in the field of self-study, a practice-based approach to promote teacher educators' identity as researchers that has been found to be more productive than the traditional theory-to-practice approach (Gallagher, Griffin, Parker, Kitchen, & Figg, 2011; Lunenberg, Zwart, & Korthagen, 2010). In particular, it is a self-study of teachers of teacher educators collaborating with teacher educators (Davy & Ham, 2009; Hoban et al., 2012; Kitchen, Ciuffetelli Parker, & Gallagher, 2008; Lunenberg, Korthagen, & Zwart, 2010; Lunenberg & Samaras, 2011; Lunenberg, Zwart, & Korthagen, 2010; Samaras, 2013) in which the dominant concern is to examine and suggest guidelines that are critical to facilitating teacher educators' study of their practice. These guidelines include finding a research focus that teacher educators can identify themselves with, help select a suitable research methodology, promote inquiry in a community of practice, create opportunities to share their work publically through conference presentation and publications, advance critical reflection on their "self" and their "study," model self-study research by practicing it, provide opportunities for validating the quality of their research, and create an awareness of external resources such as literature and scholars in the field.

In my "performance assistance" (Gallimore & Tharp, 1990, p. 176) to Nandini I found all these issues very relevant since I was in a setting where I was dealing with her in her role as a teacher educator and not with school teachers directly, which is the more common context for my work. However, the collaboration between us was marked by conflicts that had not been seriously anticipated. This was an important dimension of our interactions. While my understanding of conflict has been informed by work in the area of adult cognitive development, a Vygotskian cultural historical perspective has helped me examine its deeper cultural and situational nuances.

Adult Cognitive Development

Empirical investigations into how adults come to know and view the world have been conducted under a range of labels, as for instance, "intellectual and ethical development" (Perry, 1970), "reflective judgment" (King & Kitchner, 1994, 2002; Kitchner & King, 1990), "ways of knowing" (Belenky, Clinchy, Goldberger, & Tarule, 1986), "epistemological reflection" (Baxter Magolda, 2001, 2004), "epistemological theories" (Hofer & Pintrich, 1997, 2002). To this range can be added a number of

theories from the growing field of adult postformal thought (e.g., Basseches, 1984; Commons, Armon, Kohlberg, Richards, Grotzer, & Sinnot, 1990; Commons & Richards, 2002; Cook-Greuter, 1990; Hoare, 2011; Kramer, 1989; Labouvie-Vief, 1990; Sinnott, 1989, 2001; Stevens-Long, Schapiro, & McClintock, 2012). In the area of cognitive psychology, the Perry scheme has been seen as a model reflecting post-Piagetian or postformal perspectives on adult cognitive development (Moore, 1994). The common assumption underlying postformal models is seeing the distinctive characteristic of adult thought as acceptance and integration of various and at the same time incompatible truths that are highly dependent upon context and upon individual disposition. Perry's pioneering work on adult development forms the basis of much research in this area. All other models of epistemological development acknowledge some connection to the work of Perry (Burr & Hofer, 2002). All of them view development as concomitantly cognitive and affective. Perry (1970), for instance, pointed out that it requires courage on the part of a developing individual to take risks and move beyond his/her current worldview. Deep transformative learning is not gained without the experience of loss. This is represented by the "deflections" or regression from growth at critical points in development when a person feels alienated (Perry, 1970, pp. 178–198). A deepening of my understanding of Nandini's struggle was aided by Perry's scheme, particularly the three positions of deflections; "temporizing" (a pause in growth); "escape" (feeling dissociated); and "retreat" (from diversity and relativism). The Perry scheme also addresses important aspects of adult development such as increasing capacity to deal with complexity, view of agency as internal, critical reflectivity and empathy (Moore, 1994). These too have been helpful in understanding and supporting Nandini in her struggle to grow as a researcher.

Socio-Cultural Perspective: Cultural Mediation in Human Thinking and Development

According to Vygotsky, "The central fact about our psychology is the fact of mediation" (as cited in Wertsch, 1985, p. 15). Culturally evolved semiotic mechanisms mediate individuals' interactions with each other and the world, giving individual human development a social and historical dimension. The cultural tools that surround individuals mediate thought and action by both constraining and facilitating them. Therefore, in understanding individual development the social, cultural and historical settings in which he/she thinks and acts and the cultural tools and social interactions these settings afford become important.

MONOLOGIC AND DIALOGIC TEACHER-LEARNER ROLE RELATIONSHIPS IN THE INDIAN CULTURAL HISTORICAL CONTEXT

In India, the present teacher-learner relationship is linked to the past through the archetypal image of *guru-shishya* (preceptor-disciple). The guru-shishya

relationship with notions of respect, authority and obedience associated with it can be characterized both dualistically and dialogically (Ratnam, 2006, 2013). From a dualistic view, the guru is seen as the knower, giving knowledge to his ignorant shishya. In this monologic relationship, respect and obedience mean unquestioning compliance with the guru's word and authority. On the other hand, in the dialogic guru-shishya relationship, the shishya's distinctive identity is acknowledged and the guru uses it to motivate dialogue through questions and comments facilitating the development of his own "learning stance" (Littner, 1989). Here, respect to the guru is shown through a reflective appropriation of his word, rather than by reproducing it.

In ancient India, the guru was closely associated with the figure of the father and the embedded nature of this relationship gave the guru the authority over his disciple as also the filial responsibility toward the disciple for his moral, spiritual and intellectual learning. In this ideal guru-shishya relationship, the guru's authority derived from his spiritual orientation. The guru was considered to be "astute and compassionate, demanding from the disciple the exercise of his reason rather than exercises in submission and blind belief" (Kakar, 1991, p. 42). So, the notions of respect, authority and obedience that went with it were marked by dialogism. The respect between guru and shishya was a result of the mutually enriching experience each provided the other from their distinct epistemological position. However, this image of the guru as a facilitator of learning gave way to monologic conceptions of blind faith in the guru in subsequent ages owing to changing cultural historical and political climate (see Ratnam, 2013). Implicit faith and devotion replaced knowledge and reason in the interaction between guru and shishya. With this change, the discourse of respect and obedience took on the meaning of unquestioning surrender to the guru considered on a par with God. This hierarchical image of a guru's authority received further cultural legitimacy by the norms of asymmetrical dyadic relationships in the Indian society such as caste, gender and adult-child.

Both Nandini and I have had our early socialization in traditional hierarchical teacher-learner role relationship, in the same education system. However, from that initial location we had both developed in divergent ways and so were at different points on the monologic and dialogic cline when we met. Despite being a Montessorian, Nandini's implicit beliefs that developed during her "apprenticeship of observation" (Lortie, 1975) still seemed to have a dominant presence in her. On the contrary, I had consciously moved away from my early primarily monologic enculturation to embrace more dialogic practices (Ratnam, in press). Nonetheless, my earlier experiences helped me understand the tensions associated with this latter culture that Nandini experienced as a researcher learner.

MY SELF-STUDY

Nandini and I were both teacher educators in our own rights. However, we entered the arena of collaboration as novices: Nandini to the world of academic research

and me to the role of supporting a teacher educator to become a researcher by studying her own practice. I had learned my ropes as a researcher through my M Phil and PhD studies in the area of teacher education and my subsequent research work. This background placed me in the role of a more experienced peer (Vygotsky, 1978). Our diverse but interdependent roles afforded genuine "mutualist" (Norris & Bilash, 2014) learning for both of us in this collaborative enterprise, because I not only facilitated Nandini's self-study, but lived my precept at the same time (Lunenberg, Korthagen, & Zwart, 2010) by undertaking a self-study of my own practice as her facilitator.

The heart of the challenge (which emerged only slowly) for Nandini in this collaborative undertaking was to distance herself from the intense, whole hearted and absorbing involvement in immediate practice and find ways of describing personal experience in the general, theoretical, detached and impersonal idiom of scholarship. She, perhaps naively, welcomed the idea of research and expressed her willingness to take on the challenge. As for me, I was under no illusion that facilitating this transition from a practitioner to researcher was going to be easy, because of my own personal history of having gone through this difficult journey. However, since we both seemed to share a common vision and willingness to work, I felt assured that we could brace ourselves for the difficulties ahead.

My main concern as Nandini's teacher was to enter her space and understand her from her location and the struggle that this transition from a practitioner to a researcher meant for her so as to fine tune my support in ways relevant to her. This concern translated itself into a question that I have investigated in my self-study: What are the challenges involved in promoting the development of a "research scholarship" (Coppola, 2007) in a teacher educator?

To answer the question, I used the email exchanges and the recorded conversations (both face-to-face and phone) between Nandini and me about our ongoing inquiry. This data collected between 2012 and 2014 along with my reflective journaling allowed me to examine my "self in action" (Elliott, 1989). Nandini and I met for 2 hours during her bimonthly field visits to the school where she helped three elementary in-service teachers adopt the Montessori approach to teaching. Before every visit, I sent her a set of questions, instructions or guidelines to facilitate her study of her practice through focused observation, reflection and writing (see Appendix for an example of an outline provided for her writing).

We also had 9 full day sessions of 8 to 10 hours each spread over the last 3 months before completing the project report. These sessions were used to work closely with Nandini guiding her writing. During the final face-to-face session, which extended to three days, we portioned about 6 hours for looking back on our mutual journey together, the way each of us perceived it and our learning from it.

I analyzed the data using the analytical induction approach (Taylor & Bogdan, 1998). I read and reread the data to develop categories relevant to the question. Keeping in mind issues of validity such as the representative nature of the findings and the ethical aspect of the intersubjective undertaking, I opened my analysis to

"reinscription" (Bakhtin, 1981) in the dialogic looking back conversations with Nandini about our independent interpretive meaning. The interpretations we shared acted as a member check, increasing the validity of the analysis. Similarly, my analysis is open for public critique (LaBoskey, 2004; Loughran & Northfield, 1998) and validity (Whitehead, 2004) avoiding the risk of solipsism involved in looking in (e.g., Bullough & Pinnegar, 2004; Clandinin & Connelly, 2004; Goodson, 1997; Zeichner, 1999).

FINDINGS

I did not have a pre-specified syllabus to impose on Nandini. The structure of support for her inquiry was more fluid in order to accommodate her emerging needs and included four main ongoing features of support and challenge to help her:

1. Gain meta-reflections on her practice.
2. Develop the discipline required to achieve the goal of becoming an independent researcher.
3. Progressively gain an understanding of the research methodology and writing.
4. Engage thoughtfully and constructively with emerging situational challenges.

Two basic issues that gave rise to the conflicts in our study were (a) the tension between teacher educator and researcher lenses, and (b) Nandini's fear of writing. These tensions were closely intertwined with cultural issues as the findings show.

Tension between Teacher Educator and Researcher Lenses

The tension between teacher educators' concerns related to practice and their new role as researchers has been mentioned in literature (Hoban, 2007; Lunenberg, Zwart, & Korthagen, 2010; Samaras, 2013). In our study, this tension manifested itself as a source of conflict between Nandini and me. We were standing at the opposite ends of a continuum, Nandini on the practitioner side and me on the researcher side, bringing vastly different professional norms and cultural orientations to the collaboration. These differences in our ways of seeing and being also shaped our initial assumptions and expectations of each other that became questionable later.

Nandini's professional background was very informal:

> Our institute is run by a group of volunteers very passionate about Montessori. We are registered as a teacher training institute, but the administration is very informal. I'm used to arranging everything orally, very ad hoc way of doing things. (Nandini, conversation, 19 April 2014)

In Nandini's workplace, values such as accountability, responsibility and commitment were defined by practices that were "internally persuasive" (Bakhtin, 1981) and not driven by external mandates. Their ad hoc work culture was characterized by a certain flexibility that allowed them space to accommodate their

personal commitments without much stress. In Nandini's case, this commitment involved fulfilling the role expectations of a traditional daughter-in-law in a typical Indian joint family, which included being obedient to elders and doing the bidding particularly of the authoritarian mother-in-law. She was well groomed for this, having been brought up in a joint family set up where children are encouraged to develop a "familial self" (Ronald, 1988 as cited in Walsh, 2003) whose life is embedded with the family rather than to adult conceptions of independence. In the personal history she shared with me, Nandini told me that she continued to nurture this familial self and diplomacy after marriage as mechanisms to avoid conflict in the family; the casual work environment of her Montessori institute allowed her to work without disturbing this equilibrium at home.

From this informal cultural location, Nandini was unable to imagine what the conceptual time, the rigor and discipline involved in research meant although we had discussed it in our initial exchanges. She had a very facile view of her obligations as an entry in her journal revealed to me later:

> The project sounded attractive… There would be a lot of prestige to our institution and work, and research did not seem too tough. Collecting data of my work was not new as I have been doing it all along by recording conversations, filing student scripts. Now I have to collect mails and reports in one file, cutting out bits of it to make some sense, putting together a nice presentation… All these were within my reach I felt. (Nandini, journal 17 September 2013)

On my part, I built my image of Nandini based on her long cherished goal of publishing her work and the worry she shared with me,

> Even from early days of my work in 2000, I knew the importance of documentation. So, I recorded the classes and collected children's work. There is a mountain of this, but I don't know how to use it or publish it. At the institute, I'm the only one seeing the importance of research for this. What will happen after me? It has to continue. (Nandini, conversation, 11 August 2012)

I took it for granted that her professional commitment as a Montessori teacher educator would automatically transfer to her new role as a researcher since it was volitional and not imposed on her. However, these initial assumptions that we carried into the collaboration contributed to the conflicts we faced in the field.

I knew that Nandini needed "information about research phases" (Lunenberg, Korthagen, & Zwart, 2010) to enable her to study her work. Writing the project proposal provided the first opportunity to help her problematise her work and to take her through the typical parts of a proposal, the role each part played in the development of the proposal and how she needed to relate these to the phases of her research writing. All through this process, I also drew her attention to the standard expected of her in terms of writing. She expressed a willingness to invest and learn to fulfill this expectation. However, when I asked her to go through the draft

proposal carefully, and share her understanding of it with me, and comment on what was not clear to her as a reader, she returned it to me saying, "What can I say? You are my guru. You know best." Nandini's attitude of unquestioning and unreasoned acceptance, which smacked of the tendency of a monologic, compliant shishya, was both surprising and shocking to me. It belied my expectations of her active engagement in the task I had given her and defeated my intention of initiating her reflection on the process of research. However, I did not let this worry me unduly. I told myself that this was her first brush with serious academic study and she would have repeated opportunities to think about this after starting her work and when things would make more sense to her. However, when work started there were other complications that not only made her sideline her research concerns temporarily, but also her focus on the teachers, which was the main purpose of the study.

Nandini had started out to transform the children through helping teachers change, but children's pre-test performance had showed that it was not all that straightforward. The wide range of abilities displayed by children was something she had not experienced before and it upset the plan she had made for them. Her immediate concern was to prepare new activities to challenge the children suitably and she withdrew from the field for over 6 weeks, a unilateral decision she took in my absence. This decision gave rise to a conflictual situation leading to what seemed an impasse in our collaboration. In the beginning, she was not very forthcoming. She pointed to extraneous reasons, such as lack of a local facilitator for support, for not holding the scheduled bimonthly teacher training sessions. Her explanations were not very convincing to me. Then she kept assuring me that she had "rehashed" the materials for the children and would "start with a bang very soon." However, this assurance was not backed by action and the project time was slipping by, causing me great anguish. I saw the need to probe further to uncover her beliefs and perceptions to understand what kept her away from the field.

In the subsequent dialogues it became apparent to me that there were several interrelated issues that confused her and this confusion seemed to spring from her linear thinking, also largely cultural. Firstly, she was alarmed by the pre-test performance of the children. She felt overwhelmed by the wide range of divergence in their levels and the task of finding suitable material for them. My suggestion to involve teachers in this struggle drew an impatient response from her:

> I'm not worried about the teachers now. Children come first. They have shown such variations; I don't know how to deal with them. All the material I had for them is no use. I have to think of new materials. (Nandini, conversation 26 August 2013)

She was closed to the idea of co-opting teachers in dealing with this challenge as a way of educating them. She had no confidence in teachers' ability to deliver the higher level tasks she was now planning for the students.

Secondly, she felt that under the new situation created by children's test performance, she had much learning of her own to do before reentering the field

with a "solution" for teachers. She was worried that she was diverging from the project goal of teacher learning and change to focus on her own learning: "I felt I should not have got into ISATT project when I have so much learning of my own" (Nandini, email, 27 August 2013). Obviously Nandini's problem arose from the way she dichotomized her learning from teachers' learning, and from putting the two in sequence by seeing her learning as preceding teacher learning. This view seemed to be linked to her deep rooted belief of teacher educator as expert developed in the common transmissive culture of her early socialization that continues to hold through the image of an expert that her student teachers have of her in her institute, an image Nandini feels she must live up to. However, my view of the situation was very different. To me, Nandini's learning was an important and legitimate part of her work with teachers and children. This ongoing learning is necessitated by the emerging and unforeseen dynamics in the developing social situation and the unexpected pre-test outcome was an example of this. In fact, I was very happy that she had stumbled upon the underlying principle of self-study through her own experience and I shared my view with her:

> You should actually be excited AND NOT WORRIED about this mixed outcome and the learning this involves for you and the teachers in handling the challenge of individualising support for children. This is the crux of Montessori principle which you have a chance to demonstrate through evidence of your work. Why are you getting overwhelmed by this finding? Take it in baby steps and address it as you go along and also involve teachers in the process, so that they are also engaged in meaningful situated learning. Articulating this learning **is** your self-study! In fact, I see a parallel learning for you, me, the teachers and the students in this situation. And this simultaneous process and its outcome is what we need to capture. What do you think? (Tara, email, 27 August 2013)

However, Nandini's response to my perspective of the situation exposed her implicit cultural beliefs, which constrained her from accepting this idea even though it seemed rational to her. The following journal extract makes this evident:

> Tara had long discussions with me to make me understand that my learning was an important aspect of my teaching, that there was no teaching without simultaneous learning for the teacher educator. The two went together. Though I understood her point intellectually, it was difficult for me to accept it emotionally. This is because I have come from a long history of traditional teaching, including my first Montessori training where the teacher is expected to know everything. My student teachers at my institute also expect this expertise from me. (Nandini, journal, 28 August 2013)

Over time, this alternate view of looking at the simultaneity of the learning process mediated to her in our long and sometimes heated exchanges, and the questions I used to challenge her thinking (Cooper & London McNab, 2009) helped provide

what Nandini called "a new direction" to her work. The use of reflective dialogues to negotiate the conflict which was sparked by Nandini's dualistic thinking (King & Kitchner, 1994; Lynch, 2001; Perry, 1970), opened opportunities of mutual learning; my learning involved understanding Nandini's perspective while Nandini's learning was about gaining a new perspective on her problem. This helped us tide over the initial crisis we faced in our collaborative work by enabling Nandini to refocus her attention on her study and on teachers. However, we had to ask for an extension of the one-year project to gain time to collect consistent data for her study.

Fear of Writing: A Recursive Trajectory

In the case of writing, conflicts emerged under very complex dynamics and made Nandini's development more recursive. The two main conflicts were the gap between value and practice, and emotional labor.

Gap between value and practice. As a Montessorian, Nandini advocated the promotion of autonomy in the learner. However, she did not follow this precept with regard to her own learning. She found academic writing very daunting: "When you say writing, my BP goes up!" This fear of writing made her retreat (Perry, 1970) from adopting an agentive stance to her own learning. She wanted to avoid the challenge or conflict involved in writing by surrendering her internal agency and by shifting the responsibility onto me: "I wish I could bundle the whole thing [data] and give it to you to write." This didn't seem just wishful thinking, but an expectation that got articulated time and again with her telling me, "That's the bargain, isn't it?" when no such contract was made that I would write on her behalf.

My first challenge was to make her accept the responsibility for her learning and writing. I had to get her to see that the main purpose of our collaboration was to support the development of her autonomy as a researcher and the ability to document her work was an important aspect of the identity (Coppola, 2007) to which she aspired. She seemed to appreciate this point. In order to promote her self-authorship in writing, I encouraged her to write simple accounts of her work with children and present it in local seminars to help her taste the fruits of the labor of writing. I also tried to familiarize her with research discourse gradually and modeled the process of "self-conscious method" of writing (Kilbourne, 2006). However, she still seemed disinclined and unprepared to take risks by putting her fears behind. For instance, she was under great stress when a paper she sent for ISATT 30th Anniversary volume went back to her for revision over and over again, with three people (me and two experts from abroad) trying to support her with feedback for improvement. When finally she came to know that the article was not accepted, her spontaneous reaction was, "I feel so relieved." This is an indication of Nandini's disposition to avoid the tensions and uncertainties encountered in having her work returned for refinement. She did not use this moment as a springboard for inquiry despite all the support she

had at her disposal. While this experience gave her an idea of the rigor involved in writing, it also seemed to increase her fear of writing the project report.

However, around this time, she seemed more willingly engaged in a poster presentation she wanted to make as it was, according to her, "less challenging." She sought my help with the literature review she was required to do for it. I seized the opportunity to make this a meaningful exercise by setting tasks such as finding out what research had been done with regard to Montessori work in low SES settings and compare them with her work in terms of the questions, method and outcome to enable her to place her work among them. She seemed more willing to listen now. Her growing self-regulation was reflected in her eagerness to find books on research methods that she could read and understand by herself.

However, she was not consistent in her efforts and regressed easily due to a gap between her intention and action. For instance, she seemed to find my efforts to help her become familiar with the various aspects of research writing, including what to look for in the data vis-à-vis the research questions very enlightening. She went back each time with a plan of action, setting herself a deadline for it and promising to "work sincerely." However, what I saw in return was a chronic procrastination and task avoidant behavior with justifications:

> I didn't have time. I have to attend to everything, ISATT work and other things … In a while – a few days – I will have completed my reading/ meditating process. Only then will I be ready for the weekly reports, memos, journal and all. (Nandini, email, 9 September 2013)

She refused to accept these as simultaneous processes.

The constant setting and breaking of deadlines can be seen forming a pattern in my data. Whenever I cautioned her about the need for better time management and more discipline, she acknowledged it in word, "I'll do it," rather than in deed. As a result, she was still working on the introductory part of her project report in March 2014 and nowhere near the final draft that should have been ready for submission by then, making us ask for two more extensions. Due to this delay, Nandini could not utilize the opportunity of having two experienced researchers I had identified to comment on her draft. She seemed unmindful of going past deadlines expecting me to bail her out, "I know, you'll do it." I was weighed down by moments of doubt if my empathetic support was enabling her to become unprofessional and dependent. At the same time, my efforts to push her towards "forms of inquiry" and "conscientiousness" (Wallace, 1978, as cited in Farr Darling, 2001) were unpalatable and even demotivating at times to make her say, "Had I known what this involved, I wouldn't have undertaken it."

By the same token, she has pushed me to the limits of my patience and demotivated me by her inattention. She denied herself the opportunity to consolidate the gains of instruction during our meetings by not staying with it to be able to appropriate it reflectively. She let go of it to attend to other concerns and when she had to pick up

the threads again, she would come back to me as to a ready reckoner. My efforts to make her independent by allowing her to figure out things had a temporizing effect on her, making her withdraw to escape conflict. She confirmed this tendency in one of our looking back discussions: "At that moment, I dodge." The open ended questions I posed to promote critical reflection and to improve her writing were very destabilizing for her, because she found no time to work through them. She often sought directive help from me, "Think I am Nalina [a teacher she was educating] and tell me what I should do, step by step" (Nandini, conversation, 19 December 2013).

However, my rubrics could only provide guidelines. There was much investment required on her part to experience the transformative effect of deep reflection and gain a sense of relevance, purpose and coherence in what she was writing. As Kelchtermans (2013) pointed out, without the "deep and critical character, reflection runs the risk of being just another procedure, a method of coping strategy that confirms and continues the status quo" (p. 397). Nandini's conflict avoidance disposition to writing seemed to block critical reflection. She didn't experience the feedback I provided her to refine her writing. I didn't see the struggle of thinking through issues I raised for her consideration. As a result, her work usually came back to me with surface tinkering and the substantive core unattended. This is not to say that Nandini is not capable of deep reflection. In her role as a practitioner, she showed the facility to reflect on the divergent levels displayed by children and this had helped her question her earlier taken-for-granted belief that one size fits all.

Nandini's lack of reflective attention to feedback was also conflated with problems of discourse. This, for instance, can be seen in the following excerpt from her introductory part which seemed incoherent and conveyed little sense to me as a reader:

> A change in any element of the class ecosystem such as a new teacher or a different teaching methodology causes modification in the whole living, dynamic system, and each factor changing in its own way at different rates. If the factor is not something that can be modified within the given span of time like the text book, the impact of that factor in the class gets modified.

When I pointed this to her, she claimed, "This is how we write and everyone in the institute understands." This is when I realized that we were speaking two languages and this might be one of the reasons for the miscommunication between us. She was very amused that minute details such as punctuation marks were highlighted for correction in her writing. She remarked, "If you see our *Child and You* [a journal brought out by her institute] you'll spot a lot of errors, spelling, syntax and also the way ideas are dealt with. Mistakes are glossed over. We understand each other intuitively." I had to make her see that if she wanted to communicate outside her community, then she must be intelligible to them and this demanded both conceptual clarity and accuracy in language. She, in turn, made me see things from her perspective, invoking the developmental stages identified by Montessori, where each stage is marked by a 6 year learning cycle:

> Words like context, discourse, constraints, semiotic and epistemology are alien to us. It seems to make sense to me when we talk about it. But these terms don't stay afterwards. But I need these terms to be able to communicate with research community. I can talk, but to write to them I need an interpreter. I need a 6 year [learning] cycle to write! (Nandini, conversation, 20 May 2014)

In bilingual literature, Cummins (1979) made a distinction between conversational and academic language. He pointed out that students who had attained fluency in English performed poorly in academic tasks. His research findings showed that attainment of academic aspects of English takes much longer than conversational English. This has been supported by studies in other contexts (Skutnabb-Kangas & Toukoma, 1976). Cummins also pointed out that the essential aspects of academic language proficiency require high levels of cognitive involvement in planning large units of discourse and organizing them coherently. This could be seen as a possible explanation for the cognitive and linguistic difficulties with writing experienced by Nandini. In my educational context (Ratnam, 2006) I have also seen several teachers who shy away from writing because they find the challenge much beyond their "zone of proximal development" (Vygotsky, 1978).

Nandini realized over time the inconsistency between her precept and practice as the following excerpt from her journal illustrates:

> I had a heated discussion with Tara. She asked me where my research design was. "Excuse me! What is this concept? … I know you have been talking about it. How and where am I to get this from, me who knows nothing about such processes?" If this was one part of my thinking, the other part was "How fair is to expect Tara to tell me everything? If a lower elementary child was expected to assume responsibility for his own learning, how could I not do that myself?" I had to cut off the dependence. I stopped writing too much or talking too much to Tara till I figured things out for myself. That was when I decided to take charge of my learning, and start reading seriously. (Nandini, journal, 2 October 2013)

At such moments of self-realization, Nandini would reaffirm to herself and me that she was making a new beginning:

> After some reading and some thinking … I have come to this conclusion. First of all, I will stop all panic stricken, negative thought based over-reactions. I am going to start to work again…look at your feedback carefully and try to figure out what is required on the meaning level. This time, I'll study the process you are trying to point out. (Nandini, email, 20 January 2014)

However, the press for time and other commitments brought back her frustrations, particularly when I returned her drafts for improvement. At such moments, her conflict avoidant disposition became dominant and she would rather give up than

push herself to attain the quality expected of her writing as this email excerpt from her shows:

> This is my final draft. I'll put in that the errors are mine…It is not the first experience of the ISATT group with my handicap [referring to her paper that was rejected]. (Nandini, email, 1 May 2014)

And yet, this final draft went through several revisions with Nandini subsequently. She has learned to see the possibility of improvement even in what seems as a final draft: "I have called this final draft 9 only to know this is the one we are working on now. It is not really final, I know!" She has also learned to be more realistic and tentative in the promises she makes: "After too many blunders on time, I am being cautious! I hope to complete" (Nandini, Email, 6 June 2014).

Whenever Nandini seemed to be on the verge of breaking, I have had to bring her back on track by modifying my practice to assume increased responsibility for her work, using the wisdom that it is important not to expect too much too soon (Russell, 2007). Nandini's developmental trajectory alternated between dependence and independence within social and personal constraints, making it recursive.

Emotional labor. The foregoing analysis shows that our collaboration has been stormy as Nandini and I exerted pulls in different directions. While she adopted a conflict avoidant stance to deal with the dilemmas she faced in writing, I embraced conflict (Achinstein, 2002) and tried to help her face up to the challenge of becoming a researcher by pushing her toward inquiry. This seemed to put a strain on our relation. Collegial relations became complicated. Trust and respect were eroded and rebuilt involving intense emotional labor (Hochschild, 1990; Steinberg, 2013; Winograd, 2003) from both of us. Hochschild (2003) coined the term "emotional labor" to refer to the labor that "requires one to induce or suppress feeling in order to sustain the outward countenance that produces the proper state of mind in others" (p. 7). This included experience of negative emotions (Hastings, 2008) or dark emotions (Winograd, 2003) such as stress, guilt and disgust. Although these negative emotions seem to be largely dysfunctional and not leading to any positive actions as Winograd (2003) pointed out, my experience shows that they can also provide impetus to reform. For instance, my guilt that I might have demotivated Nandini by my honest outbursts pushed me to amend myself. There are also instances when my frustrations have impelled Nandini to withdraw and strive to become more self-reliant.

As we negotiated the emerging conflicts, we had opportunities to develop our self-understanding through understanding the other from her standpoint. We challenged each other by our different dispositions and construal of the world. However, we also struggled to meet the other's needs and expectations within constraints. While travelling through this challenging path has been emotionally draining, it has not been without its reward in terms of the joy of learning it has provided as Nandini pointed out:

> I do not care how much you get irritated with me, or how close I come to quitting every now and then. I do not even care if you go totally off me at the end of the next day or two. I am not even sure if I will ever repeat this kind of writing experience again. I have to register this one fact – I have learnt a lot during the last few weeks. In a very peculiar way, I have even learnt to enjoy it. (Nandini, email, 27 April 2014)

DISCUSSION: MY LEARNING

Negotiating Socioculturally Situated Challenges: Learning to Balance between Support and Challenge

Our collaborative study has been very challenging for both Nandini and me. Our mutual learning was promoted as we negotiated these challenges.. Nandini had to find her moorings in a new cultural world. The conceptual time, rigor and discipline demanded by the academic world were alienating for her, because it was very different from the casual and informal work culture she was used to in her teacher training institute. For me the challenge was to facilitate her transition from one culture to another under great constraints of time and Nandini's conflict avoidant disposition. My efforts to foster Nandini's learning sparked off conflict, because of the incongruity between our expectations and the meanings we constructed from our different cultural locations. I expected that as a Montessorian, passionately engaged in promoting learner autonomy, she would use the opportunity for her own learning by assuming responsibility for it. However, Nandini's values as a Montessori practitioner did not apply to her own learning as a researcher. Her role relationship with me was continuous with the guru-shishya tradition of her earlier enculturation:

> Nandini: My guru tradition is a version of someone from whom I have received knowledge… I acknowledged you as the "knower."
>
> Tara: It is your image of me. Aren't you imposing that image on me…
>
> Nandini: Fifty years' worth of gurusthana kind of thing, it won't go so easily. You mean to say it will go away in one year's time? However much you tell me, it is difficult for me to break out of that place. It is very difficult. (conversation, 5 May 2014)

This made her look up to me for confirmation at every step with her oft quoted phrase of *gurumukhèna* (coming from the mouth of the guru). My expectations of Nandini being a dissenting shishya with an independent disposition in learning was belied just as Nandini's expectations of an easy entry into the world of research were proved wrong. As Nandini gained increasing understanding of the nature of challenge ahead of her, she started to experience a sense of inadequacy and a strong fear of writing. This manifested itself in the deflections in her learning trajectory. Although she persevered through the uncertainties she faced in her field work as

a Montessori practitioner independently, when it came to her research writing, she avoided the long and winding road to self-regulated learning involving deep critical reflection by veering towards dependency. Nandini took umbrage under the default cultural option of an imitative shishya by seeking directive help from me as the following excerpt from her journal entry illustrates.

> The stress and tension of achieving change – all my plans for teachers and students, nothing worked and I had to hunt for a new solution. I wanted a positive outcome with this Montessori project because we were working to help low SES community. Trying out different things, reading and consulting with others, all this took time. There were too many pressures apart from the practical uncertainties of my Montessori work of changing teachers and children—transcribing, writing, project time limit, keeping up with family demands and institute made it worse. I could do the work, and collect data, but writing the report—that is where I quit – "I cannot do it on my own." I felt, "Since she [Tara] knows how to do it, and is the expert in the team, she may as well tell me in clear, concrete terms" kind of thing. (Nandini, journal, 3 March 2014)

Nandini's conflict avoidant nature collided with my conflict-embracing disposition with consequences for both of us. It increased my challenge since I was not only responsible for her, but also the inquiry, besides our joint commitment to ISATT. I had my first decentering experience when I came to know that Nandini was not keeping her scheduled field work. This led to our initial conflict. There was a sharp contrast in the way we negotiated this conflict. While Nandini avoided conflict by shifting blame on others and buying time through unrealistic promises, I embraced it and tried to probe the reason for her default and how I could help her tide over her dilemma. The tool I used to promote Nandini's learning was a mix of support and challenge or what Farr Darling (2001) calls, "a community of compassion" and "a community of inquiry." Compassion involves empathetic understanding of the other's constraints and offering comfort. Inquiry, on the other hand, is about working around these constraints by engaging constructively with the other in a "quest" leading to change (Sawyer & Norris, 2009). I could have avoided the conflict between Nandini and me by providing comfort to the exclusion of inquiry. However, this alone would not have provided sufficient nutrients to spur her growth. This is corroborated by the experience Lunenberg, Korthagen and Zwart (2010) shared from their study where prioritizing compassion over inquiry in dealing with the dilemmas faced by a student teacher educator led to their losing her.

My role was to strike a judicious balance between support and challenge so as to provide a safe place for learning without at the same time compromising on modes of inquiry. In order to achieve this balance, I've had to hold myself to scrutiny constantly to become aware of any developing gap between my value and practice by judging Nandini from my position instead of understanding her from hers. Nandini's familial self, which I have pointed to earlier, clashed with her new

role as researcher, creating conflicts. The demand on time placed by research needed to be balanced with the time required not only to fulfill family obligations, but also her calling as a Montessori practitioner. When she gave more time on the home front to avoid conflict there, it invariably showed up in her regression with regard to her learning as a researcher. This led to a conflict between us. Her task avoidance as a result of her inability to balance her personal, teacher educator and researcher roles caused a lot of stress and put a strain on our working relation (Day & Leicht, 2001). I had to understand and learn to deal with my own vulnerabilities, regain my position of strength and revive fraying relationship in order to continue inquiry. This was complicated by Nandini's need to develop her academic language proficiency.

Cummins (2000) pointed to the important role of the context of language acquisition and use in shaping one's proficiency. The beneficial effects of community in promoting learning (including language learning) and development has received much emphasis in sociocultural perspectives of learning and this is captured by notions such as "zone of proximal development" (Vygotsky, 1978), "interpretive zone" (Wasser & Bressler, 1996), "intermental developmental zone" (Mercer, 2002), "discourse communities" (Putnam & Borko, 2000) and "collective ZPD" (Mahn & John-Steiner, 2002). However, Nandini did not have the advantage of developing her academic language proficiency through her participation in a research "community of practice" (Wenger, 1998). I was her only peer and "critical friend" (Schuck & Russell, 2005) except for the occasional meetings with academicians in seminars that I encouraged her to attend. Nandini was a lone student. A community of peers offering mutual support could perhaps have made a great difference to Nandini in dealing with her tensions and helping her to regain her agentive stance. It could also have provided the motivation to adhere to her time table and "become conscious of the importance of taking time for one's professional development" (Lunenberg, Korthagen, & Zwart, 2010, p. 139).

Linguistic and conceptual demands of writing posed "too big a challenge," as Nandini put it, leading to fear. This fear compounded by her tendency to avoid conflict seems to have made her take the easy route to escape through dependence, avoiding the challenges of transformative learning through critical reflection. There is some evidence to support that a conflict avoidance attitude is an obstacle to deep critical reflection (e.g., Achinstein, 2002). However, this is not to make an absolute claim that a conflict embracing position is better than conflict avoidance. Nandini's conflict avoidant inclination with regard to her learning as a researcher enabled her to take time out and focus on the crisis she encountered as a teacher educator and achieve a breakthrough in her Montessori initiative. With our different dispositions to conflict, both Nandini and I have gone through a great deal of intellectual and emotional labor in our collaborative work. The biggest challenge we faced was in achieving Nandini's initial goal of documenting her work for public sharing. Nandini needs to pursue her development as a researcher further through forms of inquiry in order to gain full membership of the research discourse community with a voice of her own.

What sustained our collaboration despite the vast difference in our ways of thinking and action were the dialogues we had on our differences. Both of us have been through moments of frustration. However, we have worked at reforming ourselves after storming through our conflicts. In this process we developed the courage to be honest and share our dilemmas, a mark of mature collaborative community (Grossman, Wineberg, & Woolworth, 2001).

Importance of Conflict Management in Collaboration

Exploring the conflict within collaboration has contributed to an understanding of how it came into being, how Nandini and I coped with and sustained it. My experience shows how important it is to pay attention to the contentious aspects of collaboration, because the conflicts emerging in collaborative undertakings and how the partners manage them define the potential for their learning and change (Achinstein, 2002; Ratnam, 2011, 2013). A recalling of the various points or issues around which my interactions with Nandini took place shows that many of the types of conflicts noted here echo and in a sense validate the dilemmas other scholars facilitating self-study of teacher educators have reported (Hoban, 2007; Lunenberg, Korthagen, & Zwart, 2010; Lunenberg & Samaras, 2011; Lunenberg, Zwart, & Korthagen, 2010; Samaras, 2013). However, I would emphasize that my narrative has focused in greater detail on the substantial content of the interactional process of negotiation and the cultural issues associated with it through many modes of communication spread over days in most cases. This focus on the process of conflict management mediated by specific culture and context yielded insights that I submit can add to our repertoire of conscious acts as facilitators of teacher educators.

Understanding the Two Faces of Empathy: Empathy for the Self as to the Other

My self-study has given me a double perspective on empathy, an ability that is conventionally seen as critical to creating a safe environment to promote learning. Empathy seems to work in two ways: empathy for the student teacher educators and empathy for the mentor or facilitator of teacher educators. While empathy for the teacher educators consists in understanding the struggles they face, empathy for the facilitator comes from the difficulties he/she faces in his/her role. I concur with Achinstein (personal communication, May 17, 2014) that when we talk about promoting teacher educator's scholarly identity, we also need to record the kinds of dilemmas for the facilitator in relation to the teacher educator dispositions. This forms the focus of my concluding section.

THE ETHICAL ASPECT OF COLLABORATION

Achinstein (2002, p. 425) has pointed out that conflict can be seen as a social interactional process whereby individuals or groups come to sense there is a

difference, problem or dilemma and thus begin to identify the nature of differences of belief or action. Our collaboration began with consensus as I have pointed out earlier. However, differences and dilemmas surfaced in the subsequent interactional process. This made me question the validity of the "informed consent" we had given each other to undertake the collaborative work. The understanding with which we entered the collaboration seemed inadequate to help us grapple with the new ethical dimensions that the human dynamics unfolded. For instance, Nandini's unilateral decision to pull out of the field necessitating an extension of the project time could be technically regarded as her flouting the ethics of collaboration. However, from a human developmental angle this can be seen as temporizing, a space to come to terms with the unforeseen crisis she faced in her work. We found ourselves in a dilemma with regard to Nandini's writing. This unfolded different dynamics and consequences. The inordinate delay in submitting her writing cost me dearly in having to forego other commitments, both professional and personal. Besides, both of us had to bear the brunt of the stress and strain this gave rise to.

Although I had informed Nandini of the kind of time and discipline research entailed, she realized the full import of it only as we went along. She was unable to portion the time required for research from her family and other institutional obligations. She tried to cancel or postpone her scheduled visits to the school and I had to urge her every time to keep to the time table to maintain consistency in data collection. Besides the time constraint, Nandini communicated a sense of being overwhelmed by the rigor involved in meeting the expected standard of academic writing. This upset the synchrony of the common vision we held when we started the collaboration. What I looked at as opportunities for learning and change was stressful for Nandini (Hargreaves, 1992). She seemed ready to compromise on the quality of the report. She was also on the brink of giving up on several occasions. In order to retrieve the situation, I was sometimes forced to temporarily violate the norms of dialogic partnership and assume what seemed like a conventional authoritative (monologic) stance and move her back towards her cherished goal. These were challenging moments for me as a mentor to see myself taking a regressive step that went against my democratic values without, at the same time, losing faith in my capacity to build and sustain a democratic relationship.

The changing equation in our collaboration led to several dilemmas. First of all, the joint responsibility of sustaining the collaboration seemed to shift onto me entirely. Secondly, Nandini's stance of conflict avoidance became an obstacle to discharging my responsibility to her as her mentor. Thirdly, it posed constraints to keeping our commitment to ISATT. The sticky ethical issue our collaboration raises is that when one of the partners changes course, jeopardizing the relationship of responsibility and accountability between the collaborating partners, the consequences of her actions affect both partners. It is this unpredictable element in human collaboration that makes the notion of informed consent inadequate to cover the emerging complications in collaboration.

My disposition to embrace conflict has prompted deep reflection and helped me identify the differences in our stances to the challenges in the developing social and interpersonal situation. It has enabled me to view Nandini's dilemmas from her standpoint. I have learnt to see her tendency to evade and be defensive as a compensatory mechanism to cope with the dissonances caused in having to balance her personal, teacher educator and researcher roles. I can also see that her default position has deep cultural roots to it.

However, this empathy does not absolve me from bearing the consequences of Nandini's action. Both of the choices I had before me, either to end the collaboration or continue, had their unwanted concomitants. The former would have a negative consequence on the ISATT outreach program (that includes the New Regions, viz. Asia and Africa, in its fold) under whose wing we got our sponsorship. This burden would be heavy to bear as I have worked with great interest to promote the growth of the outreach program. On the other hand, continuing the project meant robbing Peter to pay Paul. Nandini shrugged when I asked her about the ethical and moral implications of her wanting to quit and said, "Why did you take me? Didn't you know I was dumb?" Beside the fact that this collaboration was the result of her explicit solicitation, to me where a learner is at has never been a criterion for selection. As a facilitator, I see my role as nudging learners to take the next step in their development from wherever they are. Nandini, in my view, lost some precious opportunities of learning by her stubborn expectations of directive help instead of becoming more adventurous with her investment in open ended questions. By this, as pointed out earlier, she forced me to change my role, a compromise I made in order to sustain the collaboration. This is not to say that there were no moments of self-regulated learning for Nandini. However, she did not pursue it consistently to reap optimal benefit from it.

This leaves me wondering: Is there a way to draw a line between partners' sense of accountability and responsibility whereby the consequence of one partner's action does not affect the other unfairly? For instance, where could I have drawn the line between my role responsibility as a facilitator and Nandini's as my mentee? Is it possible to do this in an interpersonal relationship marked by values of compassion and inquiry? This opens my role as Nandini's facilitator to scrutiny: Should I have done things differently whereby Nandini could have been better supported? This also draws Nandini into the ambit of critical examination: What could Nandini have done differently to be more responsible and accountable for her learning and to our collaboration? These are not just ethical but moral dilemmas that need attention in a collaborative undertaking. These dilemmas are inevitable in human enterprise. Seeing these dilemmas and conflicts as a process helps us become aware of them as they unfold and reflect on how best to manage them. Conflict as a process seems to have an openness that helps acknowledge the developing meaning in collaboration unlike the concept of informed consent with its limited a priori meaning.

Nandini's difficulty in balancing the demands of her personal and practitioner role responsibilities on the one hand, with the time and conceptual demands of her new

role as researcher posed problems to our collaboration. This situational constraint seemed to contribute in considerable measure to the gaps between her value and practice, between her intention or promises and action, apart from her disposition to find an easy escape route to deal with the conflicts created by cognitive challenges. Nandini's conflict avoidance nature seems to be closely linked to her familial self. Her development as a researcher also included gaining the space to work at that identity by moving away from her familial self towards independence. This involves changing the expectations of others and achieving shifts in the balance of power in her interactions with them to influence them actively rather than succumb passively.

These developments in personal dispositions also mean developing the courage to take the next step to move beyond the status quo patterns of social interaction in the family context. This is because changing the identity of participation in the immediate social situation such as the family is also a long and difficult journey running hand in hand with the other cognitive challenges of becoming a researcher, and it needs support. Both strands of development are aspects of gaining "self-authorship" (Baxter Magolda, 1999, 2004), of hearing one's own voice (Belenky, Clinchy, Goldberger, & Tarule, 1986) regarding questions about oneself, such as "What are my values?", "What kind of social roles do I want to construct?" The responsibility this entails involves making informed choices in a moral and intellectual meaning making process through self-reflection. My mentoring role also included supporting Nandini to reflect on what values she held and how she could make her way to get closer to them. One of the ways I fostered this reflection was by juxtaposing our stories to make her question her assumptions and gain new perspectives on the dilemmas she was facing.

The multidimensional nature of development implied in a teacher educator's identity change has brought to light a fundamental issue beyond the technical obligations of keeping to project deadlines and expectations. It is the complex human angle where socio-cultural or situational constraints and mental constraints can easily be confounded and act as threats to sincere, even mature planning. Situated views of human learning (Brown, Collins, & Duguid, 1989) help eschew this danger by their recognition that "culture and cognition create each other" (Cole, 1988, p. 146). Failing such awareness could easily lead to a deficit view of Nandini's response to academic writing. This deficit view coming from a narrow individual mentalist view of learning is commonly seen in mainstream education, where the differences that the culturally diverse students display are mistaken for cognitive deficiency (Ratnam, 2006, 2014). It must be noted that Nandini was competent in her role as a practitioner. The larger question with which this leaves facilitators of teacher educators to engage is: To what extent are we as mentors seeking to foster teacher educators' scholarship within agreed upon collaborative relationships able to genuinely accommodate the unpredictable and unavoidable extra-professional socio-cultural and personal factors that operate? Is there a danger of interpreting genuine secular constraints as indications of internal psychological tendencies: avoidance, denial or cognitive deficiency?

APPENDIX

The following is an example of an outline provided for writing a working report of her field visit that she could usefully adhere to:

1. Your plan for the teacher session.
2. What actually happened – Did you modify your plan in carrying it out and if so, why?
3. Your observation with evidence (using excerpts of conversations/ teacher journals/ observation of their practice) about teachers' developing understanding of Montessori approach, issues they face, constraints, gaps you observe between their understanding and practice.
4. Your analysis of the issues/problems you notice and your plans to address them.
5. Changes if any among children (with evidence).
6. Any other concerns/questions worrying you.
7. *Your learning/change* from your observations and interactions with teachers, students and other stakeholders during your visit.

This can be a two page report.

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8. A SELF-STUDY OF CONNECTING THROUGH AESTHETIC MEMORY-WORK

INTRODUCTION

In developing the title of this chapter, we were influenced by these words from E.M. Forster's (1910) novel, *Howards End*: "Only connect! … Live in fragments no longer" (p. 183). For us, these words encapsulate a shared personal-professional learning experience that began in April 2012 when we were sitting next to each other on the floor in a packed American Educational Research Association (AERA) conference venue in Vancouver and we heard Elliot Eisner answer a question about the value of arts-based educational research with these words: "The opposite of aesthetic is anaesthetic!" As we walked to the next session of the conference, we commented on how this impromptu comment had woken us up to a relationship between *aesthetic* and *anaesthetic* that we had never consciously thought about. Looking back, we can see how a shared sense of curiosity and excitement triggered by Eisner's observation set in motion an ongoing process of connecting with our personal and professional selves, and with each other, through what we have come to call "aesthetic memory-work."

We begin this chapter by re-examining the initial aesthetic memory-work research process through which we developed a paper for presentation to the Self-Study of Teacher Education Practices (S-STEP) Special Interest Group (SIG) at the American Educational Research Association (AERA) 2013 annual meeting (Pithouse-Morgan & Pillay, 2013). Next, we show how we extended this aesthetic memory-work process through a workshop that we facilitated with 13 university educators at a national teaching and learning conference (Pillay & Pithouse-Morgan, 2013). We offer a poetic re-presentation of workshop participants' memory stories, and then turn back to our selves to contemplate our emerging learning through and about aesthetic memory-work. To end, we consider the potential significance of aesthetic memory-work as a means of connecting with the self and the Other in the educational context of South Africa, which carries a destructive legacy of omnipresent disconnection and fragmentation.

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 121–136.

CONTEXT

We have been working together since 2010 in the specialisation of Teacher Development Studies at the University of KwaZulu-Natal in South Africa. Most of our teaching time is spent with Masters' and doctoral students and, over the past four years, we have developed and facilitated a graduate research programme called *Memory-Work and Teacher Development*.[1] Memory-work is underpinned by the premise that memories play a fundamental role in habitual patterns of thought and action and that we can work consciously with memory to engage creatively with these patterns for future change (Mitchell & Pithouse-Morgan, 2014; Pithouse-Morgan, Mitchell, & Pillay, 2012). As South Africans, we see memory-work as an ethical responsibility that requires us to "[look] the beast of the past in the eye…in order not to allow it to imprison us" (Tutu, 1998, p. 22). Almost 20 years after the 'official' end of the brutal and racist apartheid regime, the beast of the past is still present in the lives of teachers and learners in South Africa who continue to feel the effects of decades of deliberate impoverishment of educational provision.

We have been working with our students to explore potential contributions of memory-work to teacher development in a South African context (e.g., Masinga, 2012, 2014; Tobias, 2012). Although our students are conducting individual research projects, they work together in critical friend groups to share their evolving learning and to offer constructive feedback, questioning and support (Schuck & Russell, 2005). The participants in these groups are diverse in terms of age, gender, race, and language and in terms of varied levels of experience as teachers. This diversity is particularly significant given South Africa's divided past, where "the strategies of the apartheid state…locked doors between people and denied them access to each other's experience" (Haarhoff, 1998, p. 10). It is also personally significant for us, having grown up under apartheid in the fragmented spaces (geographical, social, educational, and so on) designated for people classified as Indian (Daisy) and White (Kathleen).

Some of our students are undertaking self-study research into their personal histories of learning and teaching (Samaras, Hicks, & Berger, 2004), while others are using narrative inquiry (Clandinin & Connelly, 2000) to research teachers' past and present educational experiences. We encourage our students to use literary and visual arts-based research strategies such as poetry and narrative writing (e.g., Richardson, 2000), collage (e.g., Butler-Kisber, 2008) and drawing (e.g., Mitchell, Theron, Stuart, Smith, & Campbell, 2011). Our students often identify these arts-based strategies as key to their learning about/in/through teacher development. As Weber (2014) explained:

> Visual and other arts-based methodologies such as creative writing and performance enable researchers to cast a wider net during data collection and offer a panoply of valuable lenses for analysing experience in meaningful ways that relate back to ethical practice. Arts-based approaches to research

> expand our knowledge base by including many of the neglected, but important ways in which we construct meaning through artistic forms of expression. (p. 10)

Our mutual alignment to arts-based methods was an aspect of our professional relationship that we somehow took for granted in our first two years of working together. We each knew on an intuitive level that we enjoyed working with the arts in research and teaching and we recognised that affinity in each other. However, looking back, we can see that it was not until we heard Elliot Eisner clarify that "the opposite of aesthetic is anaesthetic!" that we began to dialogue about our shared interest in working in *aesthetic* rather than *anaesthetic* ways.

OUR PRELIMINARY AESTHETIC MEMORY-WORK DIALOGUE

With Eisner's point about anaesthetic as the opposite of aesthetic still fresh in our minds, the AERA 2013 annual meeting theme of "Education and Poverty" inspired us to consider how an impoverished pedagogic environment might be understood as an anaesthetic pedagogic environment. We thought about how the apartheid regime aimed to use education as an anaesthetic instrument – designed to numb and deaden (Nkomo, 1990) – and how we might have an ethical obligation to use arts-based strategies to actively work against the legacy of anaesthetising apartheid education.

In our initial paper submission for the 2013 AERA annual meeting, we offered examples of our students' responses as evidence for our learning from our use of arts-based methods and memory-work in teacher development. However, critical comments from a reviewer prompted us to rethink our paper:

> There seems to be very little of the authors' selves being actually studied. Moreover, there is a huge disconnect between what are provided for data (student comments), and the 'conclusions'. (Comments from anonymous reviewer, November, 2012)

Our revised paper was presented as a reflexive dialogue (Pithouse-Morgan & Van Laren, 2012) to portray a dialogic inquiry into our own learning and to convey our collaborative "knowing in the making" (Badley, 2009, p. 108) about arts-based methods and memory-work. We created the dialogue by weaving together excerpts from two audio-recorded in-depth conversations we had in response to the reviewer's comments. Our first conversation was four hours' long and the second one, which took place a week later, was two hours' long. Our conversations were stimulated by our use of artefact retrieval (Pithouse-Morgan & Van Laren, 2012) as a prompt for recalling early experiences that might have influenced our enduring interest in aesthetic versus anaesthetic in educational research and pedagogy – in coming to life and enlivening, rather than deadening. Kathleen's remembered artefact was an Enid Blyton mystery novel:

Kathleen: I remember how my life changed for ever when I started reading 'big books' on my own at around age seven. I was at home from school because I was ill. I was tired of just lying in bed and so I picked up *The Mystery of the Burnt Cottage* by Enid Blyton and read it from cover to cover. This was the first book I'd read for my own pleasure and I remember my excitement. Remembering those feelings helps me understand why I believe that it's so important for my teaching and my researching to be aesthetic.

Daisy recalled a drawing that she made of a leopard:

Daisy: I loved art. Not because of what we did in school – there was no art in school – it was my dad that used to bring Christmas greeting cards home from work. The cards had pictures of animal drawings and I would imitate them on a large scale. My dad was fascinated by how I could do this at such a young age. I remember him saying, "Ah, it looks so alive!"

Kathleen: Can you remember a specific drawing?

Daisy: A leopard.

Kathleen: What was it about the leopard that drew your attention?

Daisy: My father made me aware that every spot on the leopard is different. I remember looking so closely at it and realising that there was no spot that was identical to the next one. So I had to make sure I got that.

The dialogue that we presented in the conference paper was interspersed with brief discussions in which we considered what we could learn about our mutual interest in 'anti-anaesthetic' teaching and researching from our conversations. In these discussions, we considered how our formative anti-anaesthetic childhood experiences of reading and drawing had given us feelings of pleasure and satisfaction and generated "the wide-awakeness, the thoughtfulness, the sense of the unexpected" (Greene, 1998, pp. 494–495) that characterises aesthetic experiences. We explained how we were reminded of Dewey's (1934) notion that what can transform an unremarkable experience into an aesthetic one is the artist's hunger to share her love for her subject matter with her audience. We also conveyed how, through our aesthetic memory-work, we had become more conscious of how, through our teaching and researching, we are trying to share some part of our deeply felt love for the literary and visual arts.

EXTENDING OUR AESTHETIC MEMORY-WORK PROCESS OUTWARDS

We extended our exploration of aesthetic memory-work through a workshop that we facilitated with 13 university educators at a national teaching and learning conference

(Pillay & Pithouse-Morgan, 2013). These university educators chose to participate in the workshop on the basis of the following workshop abstract:

> At a recent educational conference, Elliot Eisner reminded us that we can make the research process aesthetic or anaesthetic. When we think of anaesthetic, we visualise a lifeless body, a numbing experience, of how we can deaden minds rather than bringing them to life. The aesthetic – anaesthetic tension challenges us to consider how research can be an enlivening experience for all involved. As university academics and graduate research supervisors within a competitive research environment, many of us have been working with visual and language arts-based ways of generating data and representing the new knowledges produced. Our use of arts-based approaches has been informed by a range of scholarly perspectives that highlight the significance and potential of infusing the arts into research through strategies such as poetry and narrative writing, collage, drawing, and artefact retrieval. And we can continue to experiment with expressive ways to generate new ideas, questions and conversations about prevailing social conditions and human experience. However, what we want to focus on in this workshop is exploring how we as research supervisors can better understand what aesthetic experience means to us and how such an understanding might enhance our supervision pedagogy. This workshop will invite participants to experience a playful process of dialogic memory-work through artefact retrieval. Memory-work is underpinned by the premise that memories play a fundamental role in habitual patterns of thought and action and that we can work consciously with memory to engage more creatively and consciously with these patterns. The memory-work process will assist us in making visible why we value aesthetic experience and how we might bring this to life through our supervision pedagogy. This workshop will be of interest to those who are already using arts-based approaches and those who are intrigued by the prospect of making research supervision an aesthetic experience.

The 13 workshop participants came from a range of South African higher education institutions and the group was diverse in terms of age, gender, race, and language and in terms of disciplinary expertise.

The workshop was two hours long. We began by relating the story of how Elliot Eisner's comment, "The opposite of aesthetic is anaesthetic!" had made such a profound impression on us and we explained our evolving thinking about aesthetic experience. Next, we described how we had engaged in a process of aesthetic memory-work, prompted by our memories of artefacts that reminded us of childhood aesthetic experiences. To illustrate this process, we showed a memory drawing that Daisy had done of her childhood drawing of a leopard (see Figure 1).

Figure 1. Daisy's memory drawing of her childhood drawing of a leopard

Daisy explained how recalling and reconstructing that childhood drawing had assisted her in deepening her understanding of why she values aesthetic experience in educational research and teaching.

To follow, we asked our participants to take some time to consider the following prompts:

- What is the first truly aesthetic experience that you can remember?
- Can you recall a specific object or artefact that was connected to that experience?
- Please describe that object or artefact.
- How did the experience make you feel?
- What was it about the experience that drew your attention or excited you?
- Was the experience satisfying for you? How?

Next, we asked participants to work in pairs or small groups to discuss their memories of early aesthetic experiences. These discussions were very animated and it was evident that each participant had an aesthetic memory story to share. It seemed to us that participants were as excited and passionate about telling their stories as we had been about telling our stories of the leopard drawing and the Enid Blyton novel. We

followed up with an equally lively whole group discussion where participants shared their memory stories and their thinking about the aesthetic memory-work activity, as well as possible implications for pedagogy. With the permission of the participants, we audio-recorded this oral story-telling and group discussion.

CREATING POETIC RE-PRESENTATIONS OF AESTHETIC MEMORY STORIES

After the workshop, we met to talk over our responses to the participants' memory stories and the whole group discussion. We were interested to note that the stories were all childhood stories and that many (although not all) seemed to have outdoor, natural settings. Not all the stories were actually linked to concrete objects or artefacts, but all of them could be related to the ideas we had shared with participants about aesthetic experience as enlivening rather than deadening. Through our conversation, we identified three memory stories that we had found particularly evocative and that had made a lasting impression on both of us. Daisy then transcribed these three stories and the ensuing discussions.

We met again to read and discuss Daisy's transcriptions, and, as we did so, we become aware of poetic potential in the three stories. Having recently been engaged in a collective poetic inquiry research process with another group of colleagues (see Pithouse-Morgan et al., 2014), we were mindful of the research poem as a useful mode of expressing "evocative and emotional laden content [while simultaneously] condensing research data into its most elemental form" (Furman & Dill, 2015, p. 44). So, we decided to co-create found poems (Butler-Kisber, 2002) to re-present the three memory stories. As Butler-Kisber (2002) explained, "In this approach, the researcher uses only the words of the participant(s) to create a poetic rendition of a story or phenomenon" (p. 3).

We began by highlighting words and phrases from each of the three stories as conveyed in the transcript. For each story, we then drew from these words and phrases to compose a poem. In keeping with the guidelines for found poetry offered by Butler-Kisber (2002), we re-arranged these selected words and phrases, but did not add any words or phrases of our own.

We decided to use the format of a Pantoum poem as an organisational device for each found poem. We had read about Pantoum poetry in Furman, Lietz, and Langer (2006) and felt that the French Malaysian Pantoum poem format with "its repetitive lines [that allow] for the repetition of salient or emotionally evocative themes" (p. 28) could assist us in re-presenting the emotionally evocative memory stories.

We created Pantoum poems using the following three stanza format:

Stanza 1:
Line 1
Line 2
Line 3
Line 4

Stanza 2:
Line 5 (repeat of line 2)
Line 6
Line 7 (repeat of line 4)
Line 8
Stanza 3:
Line 9 (repeat of line 6)
Line 10 (repeat of line 3)
Line 11 (repeat of line 8)
Line 12 (repeat of line 1)

Using this three stanza format meant that we were limited to a total of six lines for each poem. So, we had to be very selective about what we chose to use from the transcript. This process of deciding on the most revealing and evocative words and phrases forced us to think very carefully about what we saw as the essence of each story (Furman & Dill, 2015). The painstaking process of co-composing the following three Pantoum poems took us several hours over two days.

Pantoum Poem 1: Up and down the grassy slope

I was a solitary child
What I have to share is not solitary
The three of us, my brother and sister
Roll up and down the grassy slope

What I have to share is not solitary
Feeling unconfined
Roll up and down the grassy slope
At the bottom you have to get to the top

Feeling unconfined
The three of us, my brother and sister
At the bottom you have to get to the top
I was a solitary child

Pantoum Poem 2: I have to keep this one

Going to the beach
The rock pools
Having a little bucket
All these amazing shells

The rock pools
So beautiful, so different, so unique
All these amazing shells
I have to keep this one

So beautiful, so different, so unique
Having a little bucket
I have to keep this one
Going to the beach

Pantoum Poem 3: I belong, this is me

I grew up with two brothers
My father hated that I was a girl
I was seven
I climbed my first pine tree

My father hated that I was a girl
Sitting there, smelling the pine
I climbed my first pine tree
I belong, this is me

Sitting there, smelling the pine
I was seven
I belong, this is me
I grew up with two brothers

TURNING BACK TO OUR SELVES THROUGH A TANKA POEM

We began working on the found poems with an understanding that each poem would re-present our view of the essence of one participant's aesthetic memory story. However, as we created the poems, we came to realise that we were recomposing our participants' stories to create something new and that the poems were as much about us as listeners as they were about the storytellers. We chose words and phrases from the transcript that resonated most with us and so the process became as much about deepening our self-knowing as about knowing the stories or the storytellers. Composing the poems together required us to explicate our intuitive selection of certain words and phrases and this enhanced our awareness of how our selves were implicated in and revealed by the process.

In the light of our emerging recognition of the found poetry as part of a dialogic self-study process (Pithouse-Morgan & Samaras, 2014; Rawlinson & Pillay, 2014), we then worked with the three Pantoum poems to create one poem to capture and express our emerging understanding of our learning about and through aesthetic memory-work. Here, we used the medium of a Tanka poem, which is a traditional Japanese poetic format (Furman & Dill, 2015; Furman et al., 2006). We used a version of the Tanka format that has five lines with a 5/7/5/7/7 syllable count in the lines (Poetry.org, 2004). Furman et al. (2006) explained that "the use of the Tanka, which is characterized by an extreme economy of words, forces the researcher to make decisions about what data should be included and what may be left out" (p. 28). In using this format, we had to select what we saw as the most significant

and resonant pieces from the three found poems to create a short five line poem. In this, we were guided by what we read about the composition of the Tanka:

> The Tanka employs a turn, known as a pivotal image, which marks the transition from the examination of an image to the examination of the personal response. This turn is located within the third line, connecting the *kami-no-ku*, or upper poem, with the *shimo-no-ku*, or lower poem. (Poetry.org, 2004, para. 3)

We tried to compose our Tanka poem so that the first two lines re-presented what we saw as central images from the remembered aesthetic experiences and then the third line marked a shift to our personal responses to the memory stories:

Tanka Poem: Feeling unconfined

Solitary child
The grassy slope, rock pools, pine
Feeling unconfined
So different, so unique
So beautiful, this is me

Some months later, when we came together again to continue our dialogic exploration, we decided that it would be helpful in moving our thinking forward if we were to begin by revisiting the Tanka poem. As we explain elsewhere (Pithouse-Morgan et al., 2015), our colleague, Jean Stuart, who is in the field of language and literacies, had introduced us to the following three prompts that she uses with her students to elicit their responses to poetry:

- *What* does the poem say?
- *How* does it say it?
- Is it *worth* saying?

We began by writing down our individual responses to the prompts. Then we shared and discussed our responses to each prompt in turn. Here, we re-present our responses and the ensuing discussion in the form of a dialogue:

What does the Tanka poem say?

Daisy: It is expressing a sense of freedom or fulfilment and pleasure in being unique and different with the other.

Kathleen: The poem conjures up a feeling of freedom and of contentment, of feeling at home. "Solitary" here does not mean lonely, but rather implies a oneness, a wholeness, a uniqueness. It reminds me of sitting with a novel as a child, feeling contained, safe, content – but not confined. The "grassy slope," "rock pools," "pine" evoke a sensory feeling of textures, scents, colours – these could be real or imagined, outer or inner.

Daisy: It's also feeling and experiencing a sense of freedom or fulfilment and pleasure in connecting the me in the other, in experiencing the me in the other, reading me in the other.

Kathleen: And there is a sense of integration and wholeness with the context. The image and feeling is meditative. "Different," "unique," "beautiful" again imply a sense of 'enoughness' – this is me, I am enough as I am – rather than a striving to be something else. It also implies that difference and uniqueness are in themselves beautiful – that complexity is beautiful. This is me – I am the grassy slope, rock pools, pine – I am different, unique, beautiful, unconfined. I am … This is me… Me could be anyone, anywhere. It's me and not me.

How does it say it?

Kathleen: The combination of the adjectives: "unconfined," "different," "unique," "beautiful" – give a sense of wildness, adventure, and beauty as something that is alive, changing, breathing. The combination of diverse images of "rock pools," "pine" and "grassy slopes" gives a feeling that this could be set anywhere. It's real and yet not real.

Daisy: "Feeling unconfined" suggests experiencing openness and expressing openness in our commonality, not just in body, but in mind and spirit/emotion.

Kathleen: "Unconfined" could be inner or outer – unconfined in the sense of being outside in the natural world or unconfined in the sense of a feeling of expansiveness, openness – a letting go and opening up – rather than grasping or closing down.

Daisy: "This is me" is an acknowledgement of the uniqueness of self or a reading of commonness/self in the other as positive and good and different to dominant narratives of separateness and fear.

Kathleen: The simplicity of the poem allows me to inhabit it – to bring myself into it. I am the child, the grassy slope, rock pools, pine. The lack of detail and explanation allows me to build my own picture. It could be me or it could be anyone in any context – even in an urban context. The natural setting could be inner rather than outer.

Is it worth saying?

Kathleen: Reading the poem gives me a sense of peace, of wholeness, of stillness, of sanctuary, yet also possibility and adventure. This is a moment in time where anything could happen. Are these feelings worth having? Yes, I think so. Containment without confinement – feeling safe and free – connectedness

and freedom. This balance seems important for wellbeing and growth, both emotional and intellectual. These elements seem inter-related.

Daisy: It's focusing on the inner, the attitudinal, the attributes, within and inside the 'me.' When emotions of wholeness and peace and feeling safe are experienced within, then there is a freeing and a lack of inhibition and an opening up. Only when that happens, at that level of the inner, the 'me', then, in relationship to the 'other, then as social beings, we are able to see ourselves symmetrically with the other. In that symmetry then, there is acknowledgement that the power that I exercise through the knowledge or expertise or authority that I have is shifting, because the knowledge or expertise or authority that I have then is contingent. So, what happens to what I thought I knew?

Kathleen: But also, you are ok with that. You are not frightened by it.

Daisy: That's the point. You are at peace. There is comfort in that. There's joy and love in it and there's excitement.

Kathleen: Because there's possibility…

Daisy: Think of what happens when you and I talk – there's excitement! Outside of knowing what to say and how to say it – we just say it! We celebrate our ideas, our thinking.

Kathleen: And we feel safe to do that.

Daisy: For us in South Africa this matters. When each one of us can connect with the other and recognise that in our entanglement we can be common-different, more is gained rather than lost. Feeling safe and hopeful and human comes not by using our uniqueness to stay separate and lonely, but to connect with the unique in the other. The recognition that there is uniqueness in everyone makes us common and capable of producing symmetrical relationships – in and through which power and knowledge continually shifts/changes.

LOOKING OUTWARDS: WHAT DIFFERENCE DOES THIS MAKE?

In South Africa, lives have been, and continue to be, fragmented and disconnected by artificial separations that have been imposed by those in power and also internalised and perpetuated by ordinary people. Indeed, if history had taken another turn and apartheid legislation had not been dismantled, it is possible that we (Daisy and Kathleen) would have continued to live and work in the separate, racially demarcated spaces in which we grew up and went to school. We might never even have met each other, let alone worked together on projects that we care passionately about. However, something that we have realised through our shared self-study process is that working alongside each other in the same space does not necessarily result in making connections that can heal the fragmenting residues of apartheid. For us,

simply working in the same specialisation at the same university did not automatically result in us connecting with each other in a personally and professionally meaningful ways. We have connected and got to know each other and our selves in new ways because of our evolving adventure of aesthetic memory-work, prompted by Elliot Eisner's spontaneous comment about aesthetic versus anaesthetic experience.

This experience of connecting has made and continues to make a personal and professional difference to us – we are not the same as we were when we set off together on our dialogic exploration of aesthetic experience. But, why would this matter to anyone else? As Mitchell and Weber (2005) reminded us, while we have much to learn through "focusing inwards" in self-study research, we also have an obligation to "simultaneously [point] outwards and towards the political and social" (p. 4). We believe that our experience of connecting through aesthetic memory-work matters because living in fragments is damaging and dangerous, personally, professionally and socially. While apartheid might officially have ended more than 20 years ago, social fragmentation and disconnection continues. For example, in the past few years, South Africa has experienced periodic upsurges of xenophobic discrimination and violence, directed primarily at black African people who are perceived as 'foreigners'. As we discuss in Pithouse-Morgan et al. (2012), South African universities have not been exempt from this xenophobic fragmentation and African international students (students from African countries outside of South Africa) have experienced violence, marginalisation and exclusion on university campuses.

Sodatova (2007) explained that:

> Xenophobia…becomes a socially perilous psychological phenomenon in the case where differences between people come to be perceived as a problem and where differences are feared…Fear generates dislike that may degenerate into hatred and hostility. (p. 111)

Here, we come back to our interpretation of the Tanka poem – difference as beautiful, difference as unique, the beauty in the unique – an inverting of the meanings that have been conferred on as individuals in South Africa, shaped by the anaesthetising filters of apartheid discourses, which made 'unique' a category to be organised in hierarchical, imprisoning grids, "hostile to individual desires and interests which differentiate us from one another, and which give us specific character" (Falzon, 1998, p. 86). And whilst these categories might have incorporated references to our unique desires and interests, they did so in as far as these desires and interests were generalisable and homogenised within a particular category. The legacy of apartheid, with its hostility to diversity, perpetuates a "totalising domination which suppresses otherness" (Falzon, 1998, p. 87) and inhibits social connection.

A dialogic process of aesthetic memory-work has allowed us to "[take] a risk in order to go beyond the easy certainties provided us by our background, language, nationality, which so often shield us from the reality of others" (Said, 1994, p. XV). From this stance, our positions and understandings can shift from their fixedness

to become contingent, changing and partial. It is very difficult to soften habits of fragmentation and disconnection that have developed over a long time. However, a heightened awareness of the changing nature of experience can bring about an awareness that change is always possible.

Engaging in aesthetic memory-work as a dialogic self-study method opened up moments where we could connect with difference as beautiful, difference as unique, and the beauty in the unique. We believe that opening up emotionally and intellectually (in mind and heart) to the beauty in the other can lead to personal development and professional and social transformation. In knowing, thinking and feeling differently through aesthetic memory-work, we have shifted from the asymmetrical, hierarchical confines of our apartheid histories, to spaces outside, where power and knowledge move more freely through dialogue and interaction.

Connecting to our selves and to each other through aesthetic memory-work has created spaces for problematising established forms of separateness and for moments of acknowledging our entangled connectedness. As Haarhoff (1998) explained, when "we re-member (the opposite to dismember) our stories, we reconstruct and reconnect our lives" (p. 5). We have learned that doing aesthetic memory-work together can involve grappling with what is difficult and painful to acknowledge (i.e., our fragmentation), but it has also brought us personal joy and deepened our professional commitment to anti-anaesthetic education and research. For us, there is no definitive endpoint to connecting through aesthetic memory-work – this is a continuing adventure.

A POETIC CONCLUSION

"Only connect!…Live in fragments no longer"

Containment without confinement
Emotional and intellectual
Wellbeing and growth

Each one of us can connect
With the other
Recognise our entanglement

Power and knowledge
Continually shifts

More is gained
Than lost

NOTE

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CHATREE FAIKHAMTA

9. SELF-STUDY PREPARING SCIENCE TEACHERS

Capturing the Complexity of Pedagogical Content Knowledge in Teaching Science in Thailand

Self-study has become a powerful methodology used to examine teacher educators' personal and professional knowledge development. It can help teacher educators to know themselves better through authentic inquiry in a particular setting. This chapter offers insights into an example of self-study research in that it communicates a teacher educator's professional knowledge in terms of pedagogical content knowledge (PCK) in the context of pre-service science teacher education. I begin by giving a brief overview of my background and beliefs. In the main body of the chapter, I articulate my experiences as a teacher educator from Thailand, who culturally brings his teaching, his own context, and knowledge into thinking about his prospective teachers' ways of knowing about teaching. I then go on to clarify what I was attempting to do to better support my prospective teachers' ways of knowing. I also discuss the challenges and complexities of how I made science knowledge and the teaching of science culturally relevant, accessible, and comprehensible. At the end of the chapter, I present a discussion of what I have learned from conducting the self-study research and address some contributions to self-study research in teacher education by looking at teacher educators' PCK. Teacher educators are not only required to have a strong PCK for teaching science, but also PCK for teaching science teachers. I underscore the combination of using self-study as a research methodology and employing PCK as a lens to understand the complexities of teaching practices in teacher education.

MY JOURNEY AS A SCIENCE TEACHER EDUCATOR IN THAILAND

My beliefs and actions as a science teacher educator have been influenced by my various experiences as a science and education student. My career path is typical of most other science teacher educators in the context of the Thai educational system who are trying to help science teachers shift to a constructivist-based teaching approach from the traditional didactic teaching that formed the historical landscape of teaching in my country. Traditional lecture-based teaching is historically and culturally embedded in the Thai education system. Culture influences what happens in the Thai classroom. It has been instilled among Thai people that children and young

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 137–149.

adults should respect and obey their elders. In a Thai classroom, therefore, students are expected to respect and obey the teacher. Thus, both students and teacher expect that the students will believe what the teacher says as well as follow the teacher's instructions. This shared expectation can shape the classroom and limit students' opportunities to engage in discussions and argumentation. In many Thai classrooms, students are often reluctant to ask questions or express opinions if they do not agree with the teacher. If they do not understand what the teacher is saying, they may ask him or her to repeat the information, but no one will challenge the teacher. This reluctance to ask critical questions reinforces the belief that the students should be receptive and passive. As a *good* student is expected to listen to the teacher, a student asking a critical question can be perceived by the teacher as threatening. It is more likely, then, that classroom activities progress with the teacher taking the role of lecturer and the students the role of his or her audience.

My responsibility is to drive and move education in Thailand forward and to make it more student centered and student engaged. From a constructivist perspective, my goal is to provide learning environments where learners are actively involved in meaning and knowledge construction rather than passively receiving information (Jonassen, 1999). I started my educational career in 2007. Before completing my Ph.D. in science education, I received a Bachelor of Science in Chemistry at the Faculty of Science in a university in Thailand. During my education, I felt that science was something real, something that enabled me to accurately answer questions about how the world works. I see science as a superior discipline that can generate strong and durable knowledge. However, when I was a science student, I struggled in my learning in that I forgot what I had learned very quickly. I was taught by listening to lectures year by year. This traditional teaching approach did not help me to learn chemistry effectively.

After completing my undergraduate degree in chemistry, I became a pre-service chemistry teacher in the graduate diploma program. One of my goals in this program was to search for ways to teach chemistry effectively that would make sense for students. While this was a graduate program involving preservice teacher training, I was frustrated because I still did not understand how to *teach* chemistry. The lecturers rarely gave me examples nor provided me with opportunities to learn how to teach specific topics to students. I also had difficulty understanding education; I felt that unlike science, education was complex and there was no simple answer to education-related questions. I always asked myself, Why do those in the field of education have so many ideas or answers to one question? At that time, I was confused regarding whether I should become a chemistry teacher. I thought being a teacher was very challenging. However, I tried to overcome this and persevere because my goal was to become a teacher.

It was when I continued to work on my Ph.D. in science education that I began to understand teaching. I worked with my supervisors both at a university in

Thailand and a university in New Zealand. As a Ph.D. student, I learned new things from my advisor, particularly constructivist-based teaching. She gave me examples and taught me how to teach specific concepts constructively. The way she advised and taught me did not involve telling, but rather demonstrating and modeling. She had many techniques enabling me to be successful in both teaching and research. I was quite impressed with her strategies, and her willingness to show her own vulnerability about her own teaching effectiveness, sharing her ideas, concerns, and reflections on her teaching. For me as a science educator, my big question was, How should we teach chemistry in a way that makes sense for students? My advisor helped me to answer this question. During my doctoral studies I did not realize that her approach had transformed my understanding about teaching, learning, and research. I began to understand the need and importance of providing learning experiences for students that took into account their knowledge base and their life experiences, while providing ample opportunities to engage with the content itself. I saw the power of making science comprehensible to my students. I see this type of transformation as relating to the idea of pedagogical content knowledge (PCK) (Shulman, 1986). Shulman describes this type of knowledge as embodying

> ... the aspects of content most germane to its teachability. Within the category of pedagogical content knowledge I include, for the most regularly taught topics in one's subject area, the most useful forms of representation of those ideas, the most powerful analogies, illustrations, examples, explanations, and demonstrations – in a word, the ways of representing and formulating the subject that make it comprehensible to others … [which] includes an understanding of what makes the learning of specific concepts easy or difficult: the conceptions and preconceptions that students of different ages and backgrounds bring with them to the learning. (p. 9)

I was inspired to be a good teacher educator who could also be a good role model. From this experience, I have come to believe that teacher educators need to demonstrate their own vulnerability in teaching and their own willingness to learn about teaching if they expect their student teachers to consider doing the same in their classes. This includes expressing their own reflections on teaching.

Based on my beliefs and experiences, I see PCK as a hallmark of good teaching practice (Berry, Loughran, & van Driel, 2008; Nilsson & Loughran, 2011). As a science teacher educator, I try to bring what I have learned from my doctoral advisor into my teaching, especially in developing my own PCK to teach my student teachers. I believe that PCK is reflected in teachers' understanding of what concepts are to be taught, the selection of appropriate instructional materials for students, and the most appropriate strategies, such as the use of metaphors and analogies, to help students make sense of their learning experiences (Bausmith & Barry, 2011; Zembal-Saul, Blumenfeld, & Krajcik, 2000).

MY JOURNEY AS A SELF-STUDY RESEARCHER

My journey in self-study started when I conducted an action research study. I was familiar with conducting action research to develop my pre-service teachers' knowledge and practice. In Thai classrooms, action research is expected to be an important driving force to improve the level of teaching and learning. In Thai education, action research is seen as a major tool for improving the quality of teaching skills. Classroom action research is thus an important driving force in improving the level of teaching and learning in Thai classrooms. In pre-service teacher education, action research has been added as a compulsory course along with a full year of field experience, which is the highlight of the new 5-year teacher education program in Thailand. Pre-service teachers are required to engage in action research to develop their professional knowledge base in real-life situations. Undertaking action research is one of several strategies that can encourage teachers' understanding of constructivist-based teaching and learning science in both theory and actions. Accordingly, teacher educators are also required to do action research to develop their own practices.

My previous understanding about action research differed significantly from the international consensus of action research. I thought of action research as a rigorous method, as a spiralling cycle of planning, observing, reflecting, and revising and that engaging in this cycle would help my students develop their beliefs and practices. Instead of thinking about action research as *first-person* research (Capobianco & Feldman, 2010) and considering the *self* as a key focus on doing action research, I saw action research as being helpful for researchers to merely improve their technical skills, but not to view their work from a critical perspective to better understand what influences practice and is influenced by practice.

I changed my ideas about action research as studying about the self when working with a colleague in Canada as a visiting scholar at the University of British Columbia (UBC) in 2011. During that time, I worked with my colleague Professor Anthony Clarke (Tony), who drove and guided me in studying action research. Now I understand that the researcher *is* the researched and he or she aims to develop, improve, and understand his/her practice (Kemmis, 1991). My reconceptualization of action research now more aligns with the work of Cochran-Smith and Lytle (1993), who define it as the "systematic, intentional inquiry by teachers about their own school and classroom work," and conducting action research "is a fundamentally social and constructive activity" (p. 12). Rather than a method, action research is "a paradigm that reflects the principle that reality is constructed through individual or collective conceptualizations and definitions of a particular situation requiring a wide spectrum of research methodologies" (Capobianco & Feldman, p. 30).

However, when I first heard the term *self* and the phrase *the researcher is the researched*, I wondered about their meaning. I was guided and introduced to the term *self-study* by my colleague, Tony. I started reading many articles and books related to self-study research, such as *Exploring self-study to improve my practice*

as a mathematics teacher educator (Alderton, 2008), *Tensions in teaching about teaching: Understanding practice as a teacher educator* (Berry, 2008), *Improving teacher education practices through self-study* (Berry & Loughran, 2002), *International handbook of teaching and teacher education practices* (Loughran, Hamilton, LaBoskey, & Russell, 2004), and *Research methods for the self-study of practice* (Tidwell, Heston, & Fitzgerald, 2009) Studying these articles and books has helped me to gain insight into self-study and see it as reflective, constructive, and collaborative by nature. Self-study can help teacher educators to understand themselves better through authentic inquiry in a particular setting and to gain insight into their strengths and weaknesses so they can then increase their personal and professional knowledge. The self-study researcher is seen as a knowledge producer, inquirer, and mediator of knowledge. Through self-study, the researchers share their beliefs, experiences, and practices with their colleagues and others to move beyond the limits of their own thinking. In self-study research, the researchers begin with themselves, and their experiences, which can emerge from personal history, individual inquiry, reflective portfolios, memory work, or arts-based methods. What I found so powerful was that self-study builds on a process of personal reflection, inquiry, public scrutiny, and feedback (Feldman, 2005).

Interestingly, based on my perspective and experience, self-study research is closely related to the principles of Buddhism, the main religion in my country of Thailand. Buddhism is a central part of community life and has had a strong influence on the culture and attitude of the Thai people. In Buddhism, one's self is certainly at the core. Buddhist tradition holds that the cause of suffering are human beings' views of themselves. The self is seen as a dynamic process occurring in individuals, but it is not an entity or substance. There is no permanent, everlasting, and absolute entity. The self can be changed and it does not exist at all, which is called *anatta*. This means that a person can change him- or herself. Buddhism teaches and explains how people experience themselves to lead to new experiences of themselves. There are three main paths to change and develop the self: mediation, which is the way to change or control mental processes; theoretical arguments with scholars; and, social-behavioral service. These three methods are required to connect with practices. In practice, Buddhism teaches us to not be attached to the self. In human beings, the self involves the thinking of thoughts and the feeling of sensations. In order to develop one's beliefs, Buddhism teaches us that we should begin with ourselves, looking at causes, effects, and evidence—not from persons who have higher authority.

Although it seems that Buddhist educational research in Asian countries, particularly Thailand, should be familiar with self-study research, self-study research is a new area for Thai researchers. One reason is that we learn Buddha's teachings very superficially. We cannot get to the core of Buddhism principles. Rather, we have been influenced by new and modern technology, which is an external and physical entity. Despite the uniqueness of the Thai culture, modern advances and Western technologies and beliefs have affected the way that Thai people live and

interact with each other. In educational research in particular, we bring a positivist paradigm in our research, and it has been embedded for many decades. This has been used as a framework for action research; thus, instead of searching for oneself in actions or teaching practices, researchers attempt to prove the causality of their teaching strategies or teaching techniques.

PUTTING SELF-STUDY AND PEDAGOGICAL CONTENT KNOWLEDGE TOGETHER TO MAGNIFY MY BELIEFS AND PRACTICES

After gaining some ideas about self-study research, I studied my own practice in order to understand, critique, and improve it. Through self-study, I started my research in the context of a methods course within a graduate diploma program in science education. As a faculty member at the university, I was assigned to teach a science methods course for pre-service teachers who had completed a science bachelor's degree. Their backgrounds were very similar to my earlier education experience in that they had studied science but had little to no experience in education or teaching. I had the challenging job of teaching these pre-service teachers about education, hoping to make the connection between theories and practices that would be accessible and meaningful for them. I began asking myself what the goals and framework of the course were, what content student teachers needed to learn to teach specific subjects, in what ways I should encourage my students to reach those goals, and whether I accurately assess their learning.

From my past experiences, I have faced many problems in the experiences my students have when teaching in the field. For example, student teachers' teaching in schools has been mostly based on traditional didactic approaches, in which students in their classes rarely had active roles in science activities. Further, science has been taught as a body of knowledge rather than a process of inquiry into the nature of science itself. The students' prior knowledge and their individual differences were rarely taken into account in the student teachers' teaching and learning activities. Importantly, all science content was taught in the same way. This is consistent with research studies which have found that Thai teachers who have completed teacher education programs lack a good understanding of the concepts, principles, and processes involved in the new approaches to teaching and learning (Fry, 2002; Pillay, 2002) and that they have negative attitudes toward these new approaches (Narot, 2004). Fry (2002) argues that some teachers do not understand that activity-based learning is only one of many methods that can be used to promote active and student-centered learning and that teachers assume that learner-centered learning rejects all memorization. The reason behind this obstacle is that the curriculum and training provided at the teacher education institutions have not been attuned to actual practice and learning process reforms in schools, or to the concept of lifelong learning (Amornvivat, 2002).

All the issues that are present in my current teaching situation influenced the initial questions I considered for the self-study of my own practice: How should I

teach my pre-service science teachers? How do I develop their PCK? Since I strongly believe that PCK is a key aspect of good teaching, I designed my course based on the PCK framework. Additionally, I believe that, as a teacher of teachers, it is critical that I have PCK and that I am a good role model for the pre-service teachers with whom I work (Berry & Loughran, 2002). My self-study research question was refined, then, to reflect the connection between my own practice and my students: How do I improve my PCK in order to enhance my students' PCK? This question more directly addressed my interest in improving my own beliefs and practice in terms of PCK for teaching teachers.

My Process to Gather and Analyze My Data

To improve my PCK, I began firstly by trying to understand my current beliefs and PCK for teaching science teachers. To know my own PCK, I looked back at what I have done in the course I taught in the last semester, examining my syllabus, activities, and thinking about my practice. From these sources I analyzed my weaknesses and strengths of my own teaching, and asked colleagues to share their knowledge and critique of my teaching as well. This initial foray into examining my beliefs and the PCK in my teaching suggested a need for more information about effective PCK teaching and learning activities. I searched for new teaching materials and read research articles related to PCK and teaching methods. I believe these materials helped me to get some ideas of effective teaching and learning activities that I could use, which I brought to the methods class for the next semester. In that next semester, I videotaped my teaching practices to capture the classroom events and my actions and interactions with the student teachers. Watching the videos gave me an opportunity to see myself from the outside and helped me to see things I could not see in the immediacy of the practice setting. I kept a written journal that I used to reflect on my experiences, the strengths and weaknesses of my teaching, and alternative ideas and activities I had gleaned from my research and readings that I could use with the student teachers in coming classes. After each class session, I immediately reflected on my teaching by asking myself the following prompts: What have I learned from this period teaching? What did my students still not understand? What are my strengths and weaknesses of my teaching? What are my plans for the next class?

I believe that reflection is a key idea to help me improve my own PCK. I brought my reflections on my teaching to my colleagues for discussion. They gave me feedback and suggestions about my teaching practice. This was helpful, but more helpful to me were the feedback I received from my student teachers. My class was assigned to keep a journal in which they were to respond after each class meeting to the following prompts: What have you learned from the methods course? What did you still not understand? What would you like to learn more about? and, What are your suggestions regarding today's teaching and learning activity? In addition, every week the student teachers were assigned to comment upon their implementation of

their lesson plans or ideas from the methods course. The guiding questions in their reports were: What happened when you brought ideas from the methods course into this week's teaching practice? What have you learned from your implementation? What were the strengths and weaknesses of your teaching? and, What are your plans for the next class? I collected the student teachers' journals and their class assignments. While I evaluated their lesson reports, their responses in their journals were not marked, so they would feel free to reflect openly on their learning and in their comments on my teaching.

To analyse my data, I used *PCK for teaching prospective teachers* by Abell, Appleton and Hanuscin (2009) as the sensitizing framework to discern patterns in the data about my teaching. This framework focused on five elements of teaching: orientations to teaching science teachers, knowledge of methods students, knowledge of methods course curriculum, knowledge of instructional strategies for the methods course, and knowledge of assessment for the methods course. Through the framework, I examined the language and actions across my video recordings, my language within my post lesson journaling, and my students' language in their journals reflecting on the class sessions and their class assignments reflecting on their own teaching and their use of course content in their practice.

Results of the Data Analysis

Based on the data collected, I found my *self* related to PCK in many dimensions. Through the analysis several beliefs and teaching actions emerged from the data reflecting my understanding about teaching preservice teachers in science education. Those beliefs that emerged are reflected in the following statements. I believe that student teachers held their own background knowledge and beliefs prior to the course. I believe that when learning to teach science, these background knowledge and beliefs could be further developed by the student teachers themselves, through mediation and interaction with others. I, therefore, believe that providing the student teachers with opportunities to collaboratively work with peers, students in classrooms, schoolteachers, and the course instructor would help the student teachers construct their understandings of and practices in teaching science. From these beliefs, my actions within my teaching reflected a direct connection to those beliefs. I planned to provide student teachers with opportunities to engage in a series of activities intended to help them learn about and critique teaching practices. In each week, activities were designed as a cycle of implementation, reflection, and improvement. After implementing their own lesson plans during their teaching, the student teachers were asked to report and reflect on their own teaching with their peers. They reflected on the strengths and weaknesses of their teaching. After reflection, they were encouraged to improve their teaching activities and their lesson plans. Further, a whole class discussion would be conducted after individual group discussions.

However, I found that to be a good teacher educator is not an easy job. Even though my beliefs are in line with contemporary constructivist views, it is difficult to bring

those beliefs into practice. I sometimes struggled when I translated constructivist views into action. I found my own shortcomings in that I defaulted to a more directive, rather than collaborative, instructional mode and had difficulty in holding in abeyance suggestions and solutions, therefore failing to allow the student teachers to co-construct their PCK. I still often dominated the discussions when asking the student teachers to share ideas and reflect on their teaching. Since I believed in the social construction of knowledge, I asked the student teachers to give their peers suggestions about their teaching. I felt that the student teachers' explanations or answers did not always fall in line with my thinking, so instead of asking for their further explanation, I gave the student teachers suggestions about how to teach the science content.

I also found that I have struggled in engaging the student teachers in reflection on subject-specific and domain-specific pedagogies. Subject-specific pedagogies (science PCK in this case) are specific strategies employed to teach science, while domain-specific pedagogies, more specific than science PCK, represent specific strategies to teach chemistry, biology or physics. Engaging student teachers from different majors (chemistry, physics or biology) to focus on teaching specific topics in other domains was extremely challenging and, in surprising ways, called into question my PCK. I seriously considered whether the student teachers with the same majors should be in the same or different groups. So I began giving student teachers examples of teaching specific topics. From watching video of my own teaching I found that when the student teachers presented and discussed very different and specific topics, such as chemical bonding, plant roots, or electromagnetism, other student teachers who were not educated in these areas were bored and did not pay much attention to the discussion. Therefore, I tried to resolve the issue of domain-specificity by raising related issues and giving examples in other areas. I found that domain-specific PCK would be very limited for a diverse group of students, so I went back to consider more subject-specific PCK. Yet in this process I moved back toward a more didactic approach to teaching to give them the information I thought they needed.

I focused more on domain-specific pedagogy by considering the nature of science. I believed that teaching science should be conducted as the way science was; for example, I asked the student teachers what kind of scientific knowledge (facts; concepts; principles; laws; theories; or models) they were going to teach. I used the following question prompts as a basis for class discussion: How was this scientific knowledge investigated or constructed? How should students learn this scientific knowledge? and, How did the student teachers design activities for the students to learn that way? For example, in discussing *gas laws*, I encouraged the student teachers to think about what kind of scientific knowledge was involved. So I suggested that, when teaching scientific laws, students in class should have a chance to act as scientists in doing experiments and finding out the relationships of the variables. At this point, I asked other student teachers to give examples of similar scientific laws in their majors (physics, chemistry or biology), the ways these laws were constructed, and how to teach those laws.

I have learned that, by using PCK as my lens, science teacher educators are not only required to have a strong PCK for teaching science, but also PCK for teaching science teachers. Yet I discovered that when a teacher educator has strong PCK for teaching science (which I saw that I had within my teaching), it is not a guarantee that the science teacher educator can effectively teach science teachers. Although my views and intentions were grounded in a constructivist philosophy, these views were not balanced between PCK for teaching science teachers and PCK for teaching science. When analysing my action, I found that I had strong PCK in teaching science but limited PCK for teaching science teachers. I thought that my PCK for teaching science resulted from my experiences as a university supervisor of student teaching and my engagement with peers in other science education courses that encouraged my PCK for teaching science. As I had been a university supervisor at both elementary and secondary levels for four years, I was familiar with the types of problems that most student teachers faced, the various science content knowledge they taught, and the approaches to teaching the various science courses. Bringing my experience as a course instructor of the Nature of Science course to bear, I often encouraged student teachers to discuss how to teach a specific science concept, theory, principle or law, and often asked the student teachers to consider the nature of the scientific knowledge involved and from where that knowledge comes. I strongly believed that teaching and learning science has to start with the nature of science which serves as an important focus in the development of the student teachers' PCK. My beliefs about PCK were clearly represented in my language to my students, the prompts I used, and the time I spent addressing connections between content and actions. But my teaching of teachers did not reflect that same connection to pedagogical strategies, especially when those strategies were to be based in a constructivist view of learning.

This self-study research enabled me to more closely examine my practice by magnifying my beliefs and actions as well as the results of those actions within my PCK model for teaching science teachers. Figure 1 provides a visual of the pedagogical concept knowledge needed for teaching science teachers. The five components in this construct were helpful in framing my understanding of where I demonstrated strength and where I needed to develop my PCK for teaching science teachers. While these five components influence one another, they are shaped by teacher educators' orientations towards teaching about teaching science. In my case, my orientation toward a constructivist view of teaching and learning did influence how I talked about teaching and learning, but my actions did not always reflect that orientation. The component described as *PCK for teaching science* emerged as one of my greater strengths. However, in the components addressing *knowledge about science teachers' conceptions and learning* and *knowledge about science methods course curriculum*, I found that I could express my knowledge in those areas well, but I was less effective in using that knowledge to address my students' teaching. The data showed that my *knowledge of teaching strategies* and my *knowledge of assessment for student teachers' learning* were limited. The analysis of my teaching practice, journal

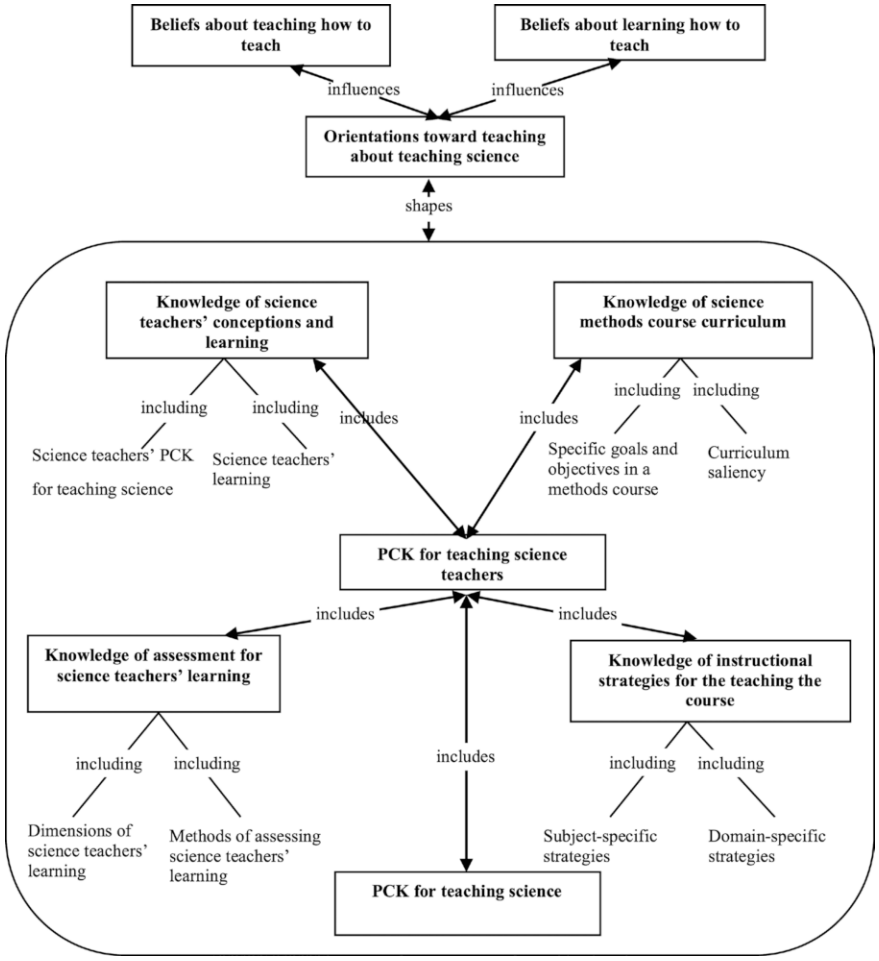

Figure 1. A PCK Model for Teaching Science Teachers (Fakhamta & Clarke, 2013)

entries, and course syllabus throughout the semester revealed that my knowledge of assessment for student teachers' learning about teaching science did include aspects of the student teachers' learning and methods of assessment for learning. However, the aspect that I had intended to assess was the development of student teachers' PCK for teaching science, which was not reflected in the data results.

CONCLUDING REMARKS

Self-study research helped me to more deeply consider and understand my beliefs and actions. As a beginning teacher educator from an Asian country, I first used

the self-study to investigate my beliefs and my subsequent teaching practices. I found that while I am one who knows theories of teaching and learning and who understands constructivism at a conceptual level, in practice I was not be able to transform what I know into actions within my teaching. So, one of my challenges I see as a teacher educator is transforming my views and beliefs into the actions of my teaching with a specific group of student teachers in a specific classroom (Berry, 2008; Zeichner, 2007). Teacher educators need to be good role models in teaching, in which the student teachers can see what, how and why we are teaching what we teach (Berry & Loughran, 2002). In my case, I expect my student teachers to have a strong PCK for teaching a specific subject area, so I have to model that same PCK for the type of teaching I expect to see in my students.

Self-study research is a form of inquiry into my learning that has helped me to understand what I believe and what I do. In this inquiry process, personal reflection is one of the key features. I see this form of research as particularly useful to teacher educators who should begin with themselves, and their experiences, which can emerge from personal history and individual inquiry. Reflection is thinking and feeling about the questions 'What am I doing?' and 'Why am I doing it?', selecting procedures, and making decisions about what to do next (Baird & White, 1996). Through reflection, teacher educators can clarify and confront their ideas, beliefs, and values about teaching and learning. They will be aware of and in control of what they are doing, and may then change their personal beliefs.

Culturally, for me I see the process of self-study research and the principles of Buddhism as having some common features in terms of self and reflection. In Buddhism, the self is seen as a dynamic reflective process occurring in individuals, and through this process a person can change him- or herself. With this common feature, I believe that if the Buddhist educational researchers in Thailand and other countries deeply understand Buddha's teachings, they will understand the concept of self-study research as well. I see this understanding of the Buddhist reflective process on self as a bridge toward self-study research for Asian researchers. Conversely, I believe Western researchers engaged in self-study of practice may benefit from study in Buddha's teachings, particularly in *Ariya- Sacca* or the *Four Noble Truths* (Nyanatiloka, 1952). These teachings provide an alternative perspective which may help us as a research community to fulfill and consolidate our research paradigm in self-study research.

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10. TEACHING GENETICS TO PRE-SERVICE TEACHERS FROM DIVERSE BACKGROUNDS

A South African Self-Study

I am a teacher educator at a university in South Africa. I joined the institution in 2007, straight from a high school classroom. I had been a high school biology teacher for 14 years in the neighbouring country of Zimbabwe. At the time of my employment, I was already an MSc (Science Education) student and I was hired on the basis of being a successful high school teacher and a successful post graduate student. I was employed to teach a content course (genetics) to pre-service teachers. I did not expect to face any challenges in moving from high school to teacher education. As a confident high school subject specialist, I anticipated that I could easily teach the content of genetics. My assumption was that the subject matter the preservice teachers needed to know was what I had been teaching for 14 years.

At the university, I found myself experiencing challenges that I had not anticipated. The student population in my classes represented diversity in all its many forms: race, class, culture and schooling background. In other words, it was multiracial and multicultural. Observations from some of the activities that I was doing with the students began to show me that students had different levels of content knowledge and for some of them their cultural beliefs and practices and their limited proficiency in the language of learning and teaching (English) hindered meaningful learning. The observations about culture and language became a catalyst for reflection. In my reflections, I began to recall my own experiences of learning genetics. I remembered a day when our biology teacher gave us a genetics problem to solve which referred to blonde hair and blue eyes. We had no idea what that was because as black rural children, what we were familiar with were brown eyes and black hair. Even our teacher could not help us because he also didn't seem to know what blonde hair looked like. It was a question that he had just pulled out of our biology textbook which was Eurocentric. Even though we succeeded in solving the problem, the exercise was meaningless to our lives.

Recalling this incident helped me to see that I had been doing the same thing to my high school learners and then to the pre-service teachers in my university classes: not using *culturally relevant* genetics content and pedagogy (Ladson-Billings, 1995). It dawned on me then that some of the biology, especially the genetics, that I had

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 151–171.

been teaching could have been alien to my African high school learners and could be alien to some of the preservice teachers. This awareness of the possible influence of culture and language on the learning of genetics motivated me to consider what I now understand as *multicultural education* in my teaching of genetics. The challenge however was what to do. I had not been trained to practice multicultural education. The need to respond to this challenge became one of the motivations for my doctoral self-study research focusing on how I teach genetics to pre-service teachers. In this chapter, I examine how I have addressed some of the challenges of teaching genetics to a multicultural class. The focus of this study was through answering the question, How do I teach genetics to pre-service teachers? The data sources included video recordings of my lectures, course materials, and interviews with students, which were conducted at the end of the course.

MY CLASSROOM CONTEXT: PERSPECTIVES ON MULTICULTURAL EDUCATION

Multicultural education is about the teaching of diverse student populations (Téllez, 2008). According to Banks (2010), multicultural education means at least three things: it is an idea that all students irrespective of their gender, social class and ethnic, racial or cultural characteristics should have an equal opportunity in school. It is also a reform movement that is trying to change the schools and other educational institutions so that students from all social class, gender, racial, language and cultural groups will have an equal opportunity to learn. Banks also sees multicultural education as "a process whose goals will never be fully realized" (p. 4) but which should continue in order to increase educational equality for all students. However, the term multicultural education is used differently by different people implementing a wide variety of programmes and practices addressing different needs, such as equity of women, ethnic groups, language minorities, low income groups and people with disabilities (Banks, 2010). Teachers in Téllez's (2008) study described multicultural education as "a curriculum that draws upon and affirms language, culture and experiences that includes (SIC) class, race, poverty, and language" (p. 49). Banks (2010) uses multicultural education to mean a total school reform effort designed to increase educational equity for a range of cultural, ethnic and economic groups. Hassard (2005) describes multicultural education as "a way of teaching and learning" (p. 45) in which cultural diversity is respected and teachers in their lesson presentations draw upon the cultural diversity implicit in the content being presented. When I look at the different perspectives on multicultural education outlined above, I can see that there are many aspects of multicultural education other than the differences in cultures. The different aspects, however, all relate to measures that can be taken to achieve educational equity for groups that are disadvantaged in one way or another. If the measures are at classroom level, I agree with teachers in Téllez's (2008) study who preferred to use the term "equity pedagogy" (p. 49) instead of multicultural education. In my case, I am implementing various pedagogic

measures at the classroom level. As such, what I am doing also can be described as equity pedagogy.

In my study, I am using Hassard's (2005) definition of multicultural education as a way of teaching and learning for two reasons. The first reason is that I am looking at multicultural education at the classroom level within my own classroom, and the description of multicultural education that was given by Hassard describes accurately the type of multicultural education I am trying to implement. The second reason is that I am specifically looking at my pedagogical efforts to address the ideas about genetic phenomena that African students bring to class, which, as described by Hassard, is a look at my way of teaching.

Challenges of Teaching Genetics in a Multicultural Classroom

One of the challenges that is associated with the teaching of science in general are the ideas that students bring to class about science phenomena. These ideas include misunderstandings, misconceptions, or intuitive ideas. I define a misunderstanding as an incorrect meaning or explanation of a concept or phenomenon that students hold, which they may have acquired from textbooks or from teachers during instruction (Cho, Kahle, & Nordland, 1985; Sanders, 1993). A misconception is an idea or ideas that students strongly and persistently hold, that they would have constructed in response to their everyday experiences (Abimbola, 1988; Sanders, 1993). Intuitive ideas are ones that students formulate because they have not been able to access scientifically correct explanations. I will use the term *alternative ideas* to refer to all the different categories of ideas (intuitive, misconceptions, and misunderstandings) that students bring to class. Effective teaching of science is achieved when the alternative ideas that students bring to class are elicited and addressed during the teaching and learning process (Cimer, 2007). While students' alternative ideas are a challenge that manifests itself across all science disciplines, I have found alternative ideas about genetic phenomena the most challenging to address. Firstly, this is because the concepts that students need to understand in order to deal with their alternative ideas are abstract and therefore difficult to teach and to learn. Secondly, it is because some of the ideas that students bring to class relate to cultural meanings and beliefs. And lastly, it is because for some of these beliefs, there is no genetic explanation to validate or disprove them.

Genetics is a field in which phenomena are experienced but are not always accessible to the senses to aid in understanding. This being the case, different cultures and individuals use intuition to explain their experiences about genetic phenomena. The use of intuition results in the development of explanations that are built on cultural beliefs, cultural values, and superstition; ultimately, these culturally-laden explanations are brought by the students to the classroom. What makes genetics difficult to teach and to learn, then, is that some of the concepts that are taught are contrary to the students' cultural beliefs about these concepts and if not dealt with in the teaching process, these beliefs may hinder the development of scientifically

acceptable explanations. To effectively teach genetics, therefore, a teacher or a teacher educator has to be aware of and address the ideas and cultural beliefs that students bring to class about genetic phenomena. This is a huge challenge in a multicultural classroom where students from different cultures may bring different beliefs about genetic phenomena to the classroom. This challenge is compounded when teaching pre-service teachers. Not only is the teacher educator expected to make the content comprehensible, but also to teach it in such a way that pre-service teachers develop "the skills, confidence and competence to teach learners with different needs and abilities" (Garbett, 2012, p. 38).

Locating Multicultural Education in the Context of My Classroom

As explained earlier, the student population in my classes represents diversity in many forms: race, class, culture, and schooling background. When I began my self-study, I decided that I had to relook at my whole enterprise of teaching genetics in the context of the experiences that I had regarding the multicultural context of my classes. The first question that I asked myself was, Does the content that I teach cater to the multicultural nature of my classes? To answer this question, I revisited my course module. The course module describes the content of the course in detail, including the activities that will be done in the course. My conscious awareness of the multicultural context of my class made me realize that the content of genetics that I was teaching was based in what can be termed *Western culture*. Here culture is taken to mean an ordered system of meaning and symbols for the purposes of social interaction (Aikenhead, 1996). Taking into account the argument by Aikenhead (1996), that Western science is a subculture of Euro-American society, I came to realize that the genetics that I was teaching catered more for one group of students in my genetics class, those with the Western cultural background. I needed to restructure the content of my course module and also my teaching of that content to make it more comprehensible to students from other cultures especially Black African students. I decided to focus on Black African students for a number of reasons. Firstly, Black African cultures are replete with beliefs and myths about genetic phenomena. It was therefore important to address these beliefs in addition to addressing misunderstandings and the misconceptions that all students bring to class. Secondly, the majority of the students in my classes are black South Africans and traditionally, the school science that they are taught in high school does not cater for the knowledge and beliefs that they bring to class from their own cultures about genetic phenomena.

In addition, I am familiar with some of the cultural beliefs about genetic phenomena that Black people in Southern Africa hold and I understand how important it is to deal with these beliefs not only because they may interfere with learning of correct genetics concepts but also because some of these beliefs cause a lot of suffering in Black African communities. For example, in some South African and Zimbabwean communities, because of the stigma and superstition associated with albinism, some

mothers keep their children with albinism hidden indoors because they are ashamed of them and because they cannot explain their children's condition to others. In some cases, a woman is divorced for giving birth to an albino child or at worst, the baby is left to die (Baker, Lund, Nyathi, & Taylor, 2010). The last reason why I chose to focus on the cultures of Black Africans is that the majority of learners in many South African classrooms are Black. Therefore exposing student teachers to some of the beliefs about genetic phenomena African learners are likely to bring to class, and a discussion about them, should empower them with some skills and ways of addressing these beliefs.

SOME OBSERVATIONS FROM TEACHING GENETICS TO PRE-SERVICE TEACHERS

Below is a description of some of the observations that I have made in the past five years from teaching genetics to pre-service teachers. I describe these observations here because they are influencing my pedagogy in the classroom. Although all students know that a child is a product of sexual relations between a male and a female, many of them cannot explain the role of sexual reproduction beyond the production of new offspring. Some students cannot explain the link between sexual reproduction and processes such as meiosis and fertilization. As a result, they are not able to explain why children resemble but are not identical to their parents or siblings. They may also have difficulties in explaining why sometimes a child shows only remote resemblance to his or her parents. Some students cannot explain phenomena like albinism and as a result they bring to class many cultural beliefs and explanations about the birth of an albino child in a family. Some students do not know how sex is determined and so they bring ideas to class that a woman is to blame if girls only are born in a family. When I reflected and thought deeply about these observations, I came to the conclusion that what students lack is a fundamental understanding of genetics. Therefore, the most important thing that I needed to do was to help students to understand these fundamentals.

The Content of Genetics that I Teach to Pre-Service Teachers

It is important to note that while genetic phenomena occur in all living organisms and that in the genetics course I also teach genetics in other living organisms, in this chapter I focus on genetic phenomena with reference to humans because the genetic phenomena we experience affects us in our day to day lives. In my genetics course, I firstly establish the connection between genetic inheritance and sexual reproduction; that genetic inheritance is the passing of genetic material from parents to offspring and that reproduction is the mechanism by which inheritance is achieved. I do this to help students to understand the role of reproduction especially sexual reproduction in genetic inheritance. Next, I explain to students what genetics is all about and why it is important for the students to know and to understand genetic phenomena. I then

teach students about the nature of genetic material (DNA, chromosomes, genes and genetic information). This content is important so that students know exactly what determines the characteristics of individuals and in what form that information is passed on to the next generation and why in that particular form.

I then teach about meiosis. Meiosis brings about the formation of gametes which are important in sexual reproduction. Meiosis is also the mechanism that explains some of the variation that we see between parents and their children and between siblings. Students therefore need to understand this process so that they can understand and explain the variation that we see in sexually reproducing organisms. I then teach about mutations and genetic disorders with a particular focus on albinism. The reason why I focus on albinism is that there are many beliefs and myths associated with giving birth to a child with albinism. The rest of the course then looks at inheritance patterns including monohybrid inheritance, codominance, multiple alleles and sex determination. Sex determination is an important concept to teach as some students hold alternative ideas about how sex is determined.

Some Cultural Beliefs about Genetic Phenomena That Some African Students Bring to Class

In some cultures like mine, people hold a belief that if you are fond of someone in the family during pregnancy (e.g., your brother-in-law, sister-in-law, mother-in-law etc.), your child will have some similarities to that person in one way or another. It is also believed that if you dislike things that you see people do like finger sucking, your child may also have these mannerisms or habits. They also believe that if you stare at people for whatever reason during pregnancy, your child will show some physical or behavioural similarities to that person. Some cultures believe that an unborn child can *catch* albinism through the mother touching a child with albinism during pregnancy. The blame for the birth of a baby with albinism is often placed on the mother. As a result of beliefs like these, if a woman gives birth to a child who has albinism or is disabled, she is blamed and sometimes she actually blames herself. For example, in a study about the myths surrounding people with albinism in South Africa and Zimbabwe, Baker et al. (2010), described a case of a mother who believed that she gave birth to an albino child as a direct result of touching a child with albinism when she was pregnant. An assumption of infidelity is also a common belief that is associated with the birth of a baby with albinism in Black Africans mainly because the child will be visibly distinct from other members of the family (Baker et al., 2010).

THE CHALLENGES OF A MULTICULTURAL CLASSROOM AND OF TEACHING HOW TO TEACH

As a teacher educator, I have a dual role of teaching content to, and at the same time developing in pre-service teachers the competence to teach that content

(Garbett, 2012). In addition to fulfilling the dual role of a teacher educator in my teaching of the genetics course, I also have to consider the multicultural nature of my class. In order to achieve the teaching of content and at the same time teaching about how to teach that content, I have decided to model good teaching in my classrooms, i.e., to incorporate in my teaching features of teaching that work for particular settings or situations with implications for contextual awareness (Fitzgerald, Dawson, & Hackling, 2013). Modelling good teaching in my case (as a teacher educator) has therefore involved using pedagogic strategies that are meant to assist and enable students to understand content and at the same time to acquire skills and competencies for teaching that content. Modelling good teaching also means using pedagogic strategies that cater for the multicultural nature of my class: the different levels of content knowledge the students bring to class, their prior ideas about the subject matter, and level of proficiency in the language of instruction (in this case English) and also different cultural and schooling backgrounds. I describe below the pedagogic strategies that I have employed in order to model good teaching.

Accommodating Students with Different Levels of English Language Proficiency

I use PowerPoint presentations as a way of helping students to overcome the challenge of learning in an additional language. One of the problems that I have to deal with concerns English, which is the official language of instruction. Not all students are proficient in English. I come from Zimbabwe and I cannot speak any of the South African languages. This puts the non-English speaking students at a disadvantage as all communication and teaching has to be done in English. There is not the luxury of code switching to help students to understand concepts. In addition, all students, including English First language speakers, may struggle to hear what I say because my accent is different to theirs. So in order to meet the language needs of all my students, I make it a point that I prepare a PowerPoint presentation for every lecture. This I do so that both groups of students, i.e., students whose first language is not English and English First Language speakers who may struggle to understand my accent, are catered for. Students can relate what they hear me saying to the actual words and if they cannot understand what I am saying because of my accent, they can at least see what I am saying.

Accommodating Students with Different Levels of Content Knowledge

To cater for different levels of content knowledge, I now start with the basics. I use strategies that bring about new learning even for those students who may be familiar with the content. An example is when I use the string analogy to teach about the relationship between DNA and chromosomes. The content about information molecules—DNA, genes, chromosomes—is very difficult to understand as it is abstract. In my class, I may have students who have been taught this content and understood it well. I also may have students who were taught this content but

found it very difficult to understand. Then there will be students who have never encountered this content. In order to accommodate everyone in my class, I model to the pre-service teachers how they can teach the basics about the information molecules by enacting a particular pedagogic strategy. By enacting this strategy, I am actually teaching students in a way that will help them to understand the content and at the same time show them ways of teaching that content. For example in the photograph below, I was teaching about the relationship between a DNA molecule and a chromosome. So instead of simply telling student teachers that they could use an analogy of string, I used string myself. The loose string represents a DNA molecule and the ball of string represents a chromosome.

Figure 1. Here I am using an analogy of loose string and a ball of string to explain the relationship between DNA and a chromosome

Choosing Examples in a Multicultural Classroom

The type of examples that one uses in a multicultural classroom is crucial if they are to be effective in helping students to understand concepts and to prepare them to teach those concepts in different contexts. The examples must be meaningful to each and every student and the students should be able to use those examples in a variety of teaching contexts. Thus, I represent diverse teaching situations in my choice of examples. Below is an extract from a lecture in which I used examples to help students to understand the concepts of gene and allele. I considered context in terms of where students come from and where they may teach after completing their teacher education qualification.

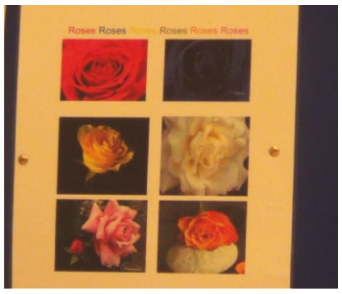
> Lecturer: Trait is determined by a gene. And then variation of that trait is determined by alleles. So now let's look at what we mean by gene and allele, because with this one there's a huge misconception. Textbooks, teachers use

these two terms as if they mean the same thing. So I was trying to figure out how these two terms can be explained. So the first thing I thought of was ice-cream, different flavours of ice-cream. What are the different flavours?

Students: Strawberry, chocolate, vanilla

Lecturer: So we have strawberry ice-cream, we have chocolate ice-cream, we have raspberry ice-cream, vanilla ice-cream. All those are ice-creams. Okay, so that's what you can use to explain, so ice-cream represents the gene and the flavours are the alleles. So it's still ice-cream but now we are seeing different flavours. But then I thought, I grew up in rural areas, and all I knew was ice-cream, I didn't know about flavours. So if my teacher had used that example it was not going to make sense to me. So being a rural child what would make sense to me is colour of hair of cattle. Because I knew a lot about cattle. And so depending on the context, you need to use something that your learners can understand. So if we look at colour of cattle there (pointing at pictures of cattle printed and laminated), we have black colour of hair, we have brown colour of hair, we have white. So there's a gene that determines that a cow or a bull has hair colour. But then we have different alleles, that determine different forms of colour, we have brown, we have black. Yes?

Lecturer: If your school can afford, you can also use fresh roses to explain the same concept.



Figures 2 and 3. Here I display fresh roses and images of roses from a textbook

If your school cannot afford a fresh roses, you can use pictures from the internet for your learners to see. You can use pictures in a textbook, or you can make a chart like this one and then you can use it all over again.

Right, so the reason why I have used a variety of visuals to explain to you, the same concept of allele was to represent different school contexts that you may find yourself in. So different contexts and the availability of resources call for one to think of different ways of explaining concepts, in this case the concepts of gene and allele.

Using Case Scenarios to Deal with Beliefs and Alternative Ideas That Pre-Service Teachers Bring to Class

I use case scenarios that are aimed at making students aware of some of the ideas that they bring to class about genetic phenomena especially cultural beliefs. I focus a lot on beliefs that are found in African communities for reasons outlined earlier. By focusing on such beliefs, in a way, I will be incorporating the issues that the beliefs raise into the genetics curriculum. After presenting each case to students, I allow them to discuss in small groups first then I hold a whole class discussion. No answer is right or wrong at this point. I take note of students' ideas as we will revisit them during and at the end of the course. The reason why I ask students to discuss in groups first is to make sure that students don't hold back their ideas when it is whole class discussion as the ideas will be presented as coming from a group not an individual. Sometimes the discussions do not yield much. Some Black students hold back their own beliefs about genetic phenomena as they are not sure how their peers would view them. So to encourage them, I make reference to cultural beliefs from my own rural community first. In most cases, students then open up and share the beliefs they know of. Below are two examples of scenarios that I present to students as a way of eliciting their ideas about genetic phenomena.

Case 1: Eliciting Students' Ideas about Albinism

In my rural village, there is a couple who after getting married the wife got pregnant and gave birth to an albino child. The husband's relatives accused the woman of infidelity because there has never been an albino in the history of the family. They wanted their son to divorce the woman. The husband was sure that his wife did not cheat him. He however could not explain how they could possibly have an albino child. In small groups discuss a possible explanation to this incident.

Case 2: Eliciting Students' Ideas about Sex Determination

A relative of mine has four children, all girls. They desperately want to have a baby boy. They are however afraid that if they try again, they may get another girl child. How come this couple is giving birth to girls only? Is there anything they can do to have a boy child? How is the sex of a child determined and when is it determined?

The presentation and discussion of a case is followed by the teaching of content linked to what is contained in the cases. The teaching of content is then followed by genetics problems that students have to solve. The problems that I prepare are linked to the genetics ideas discussed and content covered in such a way that they combine the cultural beliefs and the genetics that they would have learnt. I give an example below based on albinism.

> A couple in the rural village of Nyanga has three children. Two children, a boy and a girl are normal. The third one, a girl named Chipo, has albinism. Albinism is a recessive genetic disorder. People with albinism do not produce melanin. Melanin is a pigment that gives the skin, hair, eyes their colour. Because people with albinism lack melanin, they have very pale skin, white or sand coloured hair. People affected with albinism have very poor eyesight and must avoid the sun as much as possible because of their high risk of getting skin cancer. When Chipo was born, family members accused the mother of infidelity. A social worker at a local clinic then suggested that the family go for genetic counselling and DNA tests. The genetic tests showed that both parents and the normal boy were all carriers of albinism but the girl was not.

I ask my students questions to both assess their understanding and to encourage their thinking and explanation of genetics.

- Question one assesses students' understanding of a genetic term which is purely genetics content: Albinism is a *recessive* genetic disorder. *Define* the term *recessive*
- Question two seeks to indirectly elicit the students' own thinking about albinism: Can you think of any possible reasons why the family thinks that the wife cheated on her husband?
- Question three seeks to find out what type of explanations the student is going to use. Will the explanations be scientific or cultural?: If you were a member of this family, how would you respond to the family's accusation of infidelity?

Questions four to seven are based on genetics content covered in class. The questions seek to assess students' understanding of the content of genetics.

- *Suggest* any <u>two</u> issues that are likely to be discussed during the counseling sessions.
- *Identify* from the passage, the benefits of going for genetic counseling.
- *Explain* what it means to say that the normal boy and both parents were *carriers.*
- *Use* a full genetic diagram to show how this couple ended up with an albino child.

The last question below focuses on a scenario about genetic phenomena that some students in my class will very likely experience in their teaching lives or in their lives outside the classroom

- Chipo is a learner in your class. *Discuss* some of the things you should do to improve the quality of Chipo's learning experiences in your classroom.

I also use a variety of learning activities and teaching approaches as a way of meeting the needs of students from diverse backgrounds. For example; I use a lot of whole class discussions as it is important for students to verbalize their thinking. I use a combination of explanations, models and analogies in my lesson presentations. Oral

explanations cater for learners whose preference is for the auditory. Explanation on a PowerPoint presentation, models and other visual materials cater for learners whose preference is for the concrete and the visual. I also use role playing and practical work to expose issues that are difficult to put across to students in form a lecture. Examples of role playing activities that students do are explained below:

- Role playing a family in which a happy young couple in a rural community gives birth to an albino child. Some family members think it's a curse for something this couple did. Others accuse the young mother of infidelity. The couple is devastated and they don't know what to do. A respected biology teacher at a local school offers to meet the family and explain how this could have happened.
- Role playing a once happy and close family of six in which the father has developed Alzheimer's disease, a dominant genetic disorder which is characterized by severe memory loss. In the play, the mother shares with her children the experiences of caring for their father and why she thinks that it may be a good idea for the children to know their status. Each child explains why they do or do not want to know their risk status. (The source was an organization that supported science teachers to exchange activities, Access Excellence, but it is not a currently active website).

I also incorporate student presentations in my teaching especially when teaching meiosis. I like to use presentations as a way of consolidating students' understanding of meiosis. I divide students into groups. Each group is assigned a stage of meiosis. They are expected to prepare a poster showing the events of their stage. When they present in class, each group needs to make links to the preceding presentation to show their understanding. Each member of a group contributes orally during the presentation.

FINDINGS AND DISCUSSION

In the preceding section, I have described how I teach genetics to a multicultural class. The findings that I present and discuss below come from an analysis of what students said about my teaching when they were interviewed at the end of the course. The interviewer was a Bachelor of Education Honours student whom I asked to do the interviews so that students would remain anonymous as I had indicated in the letters of consent that they had signed. I gave the interviewer the names of the students who had signed the consent forms. She then approached the students and organized the interviews. Of the 13 students interviewed, 7 were females (four Black Africans, one Indian, one Coloured and one White) and 6 males (four Black Africans, one Indian and one Coloured). See Appendix 1 for more details about the students. Below, I present the findings in terms of the impact that the pedagogy that I implemented that focused on the multicultural context of my classroom had on the personal outcomes of students who were interviewed.

Using a Variety of Teaching Strategies in My Teaching

In order to provide for different learning preferences of students in my class, I planned lectures, tutorials and practicals that provided for a variety of ways of learning such as concrete, abstract, visual or auditory (Hassard, 2005). The use of a variety of teaching strategies and teaching and learning activities accommodated student diversity as reflected in interviews with the students at the end of the course. Comments made by the students suggest that by incorporating a variety of activities in my teaching, I have not only catered for the needs of students from different cultures and backgrounds but I have also increased their motivation to learn and provided them with a range of experiences necessary for understanding concepts and for promoting their growth as teachers.

> *Student 4:* I love the fact that she uses a variety of teaching styles. That I think will suit everybody, because if you didn't understand on the first teaching style, you'll catch up on the next and definitely on the third one, so, ja, you participate, you put your whole heart there because you feel like, "yes, she's doing her job and she's going the extra mile at the end of the day."

> *Student 7:* She used multiple ways of teaching the same concepts, so she didn't just rely on a definition, she elaborated on it, she showed us visual examples; she didn't just brush over everything, just to give us the knowledge. She actually prepared and made it specific for us as learners and not just us as a class.

The comment by student 4 indicates that the use of different teaching strategies in my teaching motivated her to participate whole heartedly in my classes. What was significant about her comment was that it was not the use of a variety of teaching styles that actually motivated her but rather the effort made by the lecturer to use a range of different teaching strategies: you participate, you put your whole heart there because you feel like, "yes, she's doing her job and she's going the extra mile at the end of the day." Student 7 also felt that my teaching catered for students as individuals not as a class and just like student 4, she also saw beyond what was happening in the classroom: "she actually prepared and made it specific for us as learners and not just us as a class." It was not just what was happening in class that had enabled the teaching to be specific to them as students, it was the preparation that I had done before the lecture.

The use of role playing and presentations in my teaching also impacted positively on students.

> *Student 3:* For me, like, science is not very creative, if you don't do tutorials, you do practicals or experiments, but then the teaching styles that I learned from her was presenting role-playing and like interacting children in groups, because in most cases we, in science, children just do work individually, "do

> this on your own" and that's the way. I think interaction for me is the major point and the major style…

Similarly to students 4 and 7, student 3 saw more than just a variety of teaching styles. She saw creativity in the way I used role playing and in the presentations that students made; creativity that promoted interaction and participation of all students regardless of race, culture or schooling background. In addition, the role playing and presentations created a platform that allowed them to get feedback and to share knowledge among themselves:

> *Student 3:* She was the first one for me, since I was here, from first year and second year; she was the first one to introduce presentation in science. Like, I haven't talked for two years in science, so like, everybody got the chance to say something about genetics, so if you didn't understand then there will be a platform to show that you don't understand and then the misconception you have will be corrected.

These students have done physical science and biology modules in their first and second years. I have actually taught these students a biology course in their first year and another one in their second year. What the student's comment is saying then is that no science lecturer including me in those two years did anything in the science or biology classroom that could encourage her to talk and hence the comment "she was the first one for me." It's only now in third year in this genetics course that everybody according to student 3 "got a chance to say something" in a science classroom. This ability to bring in to my lectures something that encouraged students to participate was a result of my sensitivity to the student diversity in my class. The experiences that student 4 got from role playing and presentation were similar to those of student 3:

> *Student 4:* Some of us hardly speak in class, hardly participate, but this year and because we had to role-play and do presentations, we were taken out of our comfort zones to say, "you know what, you are a teacher, you have to own your content."

In addition to expressing the view that role playing and presentations encouraged her to participate in class, student 4's comment also foregrounded how she interpreted my use of role playing and students' presentations. According to her, by asking the class to role play and make presentations, I was saying to them you are teachers, you must know your content, you must own it. While it is true that students were required to know about the genetic phenomena that they had to role play and present and therefore in a way, I was directing them to go and do research, my aim for using these two forms of teaching and learning was to provide variety in my teaching. So here again, I have a student seeing beyond the use of a variety of teaching styles to something deeper and more powerful: a way of using role play to encourage students as teachers to know their content and show that they own this content.

Using Case Scenarios in My Teaching

The use of cases promoted the engagement of students in the teaching and learning process and also raised interesting questions about science in general and genetics in particular. An exemplar case is described below.

> *Lecturer:* In our culture, we believe that when you are pregnant and there is something that you don't like about a family member or something a family member does that attracts your attention (a mannerism for example) there is a chance that your unborn child will show that mannerism when s/he is born. What is your comment about this belief?
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> *Student:* That is true ma'am. It happened to me. When I was pregnant with my second child, I was living with my step daughter. Every time when she slept, she would curl her whole body and would sleep in a very distinctive position sucking her thumb. This sleeping habit of my step daughter though it didn't affect me in anyway was a very striking observation that registered in my mind especially that she would sleep in that same position every night. Then I got the shock of my life. When my little boy was born and was old enough to change sides when sleeping he started to sleep in exactly the same peculiar way as his step sister. So tell me ma'am, is this genetic? If not how else can you explain it?

I didn't have and I still don't have a genetic/scientific answer to that question. I challenged students to go and find out from the internet what researchers say about thumb sucking. Students' feedback indicated that scientists agree that thumb sucking runs in families but not one of them said it is genetic because no gene has been found that is responsible for the thumb sucking phenomenon. So we came to a conclusion that at the moment, genetics does not have an explanation for the phenomenon that had been experienced by the student above about thumb sucking in a specific sleeping position.

Then one student commented, "Though inadequate, at least these guys from your culture have an explanation for their observations." Some students nodded in agreement. The case was a powerful moment of teaching and learning for me as a lecturer and for students too firstly, because it opened up contributions from students from different cultural backgrounds sharing their own experiences. Secondly, the case shows that in a genetics class descriptions of cultural beliefs can be powerful discursive resources and ways of addressing conflicts between scientific claims and students' cultural beliefs. Lastly, the descriptions can give a voice to African beliefs about genetic phenomena in the teaching and learning of science and by using such descriptions, African knowledge and beliefs can be acknowledged in the genetics classroom. While in some cases, a few students from one cultural group will participate in class discussions, in this instance, students from diverse cultural backgrounds participated especially when reference was made to thumb

sucking which is a phenomenon familiar to all racial and cultural groups. The case exemplified how choice of appropriate teaching materials and texts can generate excitement and dialogue in a multicultural classroom. On a personal level, from that day, I have wondered whether the genetic make-up of parents is solely the cause of some of the things that we observe in children.

Using Content with Which Students Could Identify

The use of cases in my teaching also helped students to identify with the content of genetics.

> *Interviewer*: Can you describe the kind of questions she asked?
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> *Student 3*: Okay the questions were... some of the questions we had were based on our everyday life, like linking genetics to our everyday life, and then giving examples of how we would use our situations in genetics.

Students could also see themselves applying the knowledge they had gained to their lives.

> *Student 7*: As well as by doing this course it's also taught me how to differentiate between genetic disorders and we can, if we encounter one of our friends or family members to have certain genetic disorders , by doing this course we know how to interact and how to treat them and stuff like that, so by that I know as a student, I'm taking it as I'm learning about this disorder so I can, if I encounter it in real life, I know how to deal with it.
>
> *Student 2*: I think what I also grasped was that, we were [inaudible], we need to then define empathy versus sympathy. Yes, have empathy for people with genetic disorders but don't have sympathy for them, don't feel sorry for them because, don't treat them as different people, you know, they might have a genetic disorder, it's something they cannot help, but they themselves have found a way to live with it, so who are you to try look down on them, type thing. That's what I really got from the course and the Alzheimer's thing as well, it was good to see because I myself have a grandmother with Alzheimer's, and there is a lot of people who don't know what it is and what it's about and it's a good approach, it's something that I would use especially to get people to just know more about these disorders so that if they do come across someone they can treat them with respect, you know.

Students' comments, as reflected in the interview excerpts above, show that there was something in my teaching that met the needs of diverse students in my classroom as individuals but also of them as members of a family or of a community. Students felt catered for in many different ways and I argue that this is what multicultural education should achieve.

A surface look at my teaching shows what can be described as daily routine activities and teaching strategies, or what the administrators, the teachers and the teacher educators in Ladson-Billings' study saw as "just good teaching" (1995, p. 159). However, according to student 5, my teaching reflected "more than just learning genetics." With a critical friend (CK), we decided to read through, and examine further, students' comments to find out what else could have been reflected in my teaching. This further examination of students' comments helped us to see beyond the surface features of the routine activities of good teaching that were happening in my classroom. As mentioned above, it was not just the use of a variety of teaching strategies that helped me to reach out to the diverse students in my class; it was also the manner in which I was doing my teaching that implicitly communicated that I was valuing each one of them.

> *Student 5*: I personally really enjoyed the fact that she was always prepared. It makes a big difference, and that she put so much effort into making us understand, because she didn't have to get flowers and she didn't have to do any of those things because, I mean, she's a lecturer, and she said that this is the textbook, do it, that she could have quite easily have done that. But the fact that she always tried to get us to learn and that she was showing us more than just learning genetics; that she was actually being a good example of a teacher. I think that was very helpful.
>
> *CK*: Student 5's comment shows your enthusiasm beyond their expectation: "she didn't have to get flowers and she didn't have to do any of those things because, I mean, she's a lecturer." You care enough to do more than what is expected of you as a lecturer.

Students noticed that I was working very hard from the way the lectures, the practicals and the tutorials were going: she's going the extra mile at the end of the day. Students also noticed that I was thoroughly preparing for my lectures:

> *Student 7*: She seemed well prepared, she always had enough notes and she always had either the posters or something to refer to or hands-on materials like the strings and so forth, always just to give us concrete examples or something that we could see.

Preparing thoroughly for lectures is a reflection of caring for the students that I teach.

> *Student 13*: I enjoyed the way she applied her teaching strategies and to make sure that we as students we understand as much as possible to that at least even if we can get our own feedback, at least we can see I did not do well because of this and this and this, so at least, even when we write our exams now, I think everyone will manage to write and pass Nyamupa's section, because the way she was presenting the content actually it was okay.

> *CK*: You're teaching has helped student 13 to understand the genetics subject matter to such an extent that he is confident that "everyone will manage to write and pass." So, according to student 13, your teaching made the content of genetics accessible not only to him but to all the diverse students in your class.

The student's comment reflects an ability to develop in students a conceptual understanding of science subject matter.

> *Student 7*: She started off from the basics, she started off finding out what do we know, what don't we know (sic). And then she build (sic) from that, and she went from genes to... and she moved on... just she gave us scaffolding and she built on that for us
>
> *CK*: Student 7's comment shows that you considered in your teaching what students bring to class. You did not make assumptions about their prior knowledge. You cared about what their gaps are and building on them. Student 7 is also confirming that you did not assume that being at university; students would know the basics of genetics. You did not only find out what they knew about genetics concepts but also what they did not know and by so doing, you were showing sensitivity to students' possible different schooling and social backgrounds which is a consideration of the multicultural context of your classroom. The use of the vocabulary such as "build on" and "scaffolding" is fascinating to me. These are concepts that they learn about in methodology courses when learning about theories such as constructivism. Using them to describe your teaching means that students were able to witness in your teaching, concepts that they had learnt elsewhere. You are passionate about your work and hence you do not tell students how it is done, you show them by doing it yourself.

Student 2 has gained knowledge that he feels is going to be useful in his life.

> *Student 2*: I think what I also grasped was that, we were [inaudible], we need to then define empathy versus sympathy. Yes, have empathy for people with genetic disorders but don't have sympathy for them, don't feel sorry for them because, don't treat them as different people, you know, they might have a genetic disorder, it's something they cannot help, but they themselves have found a way to live with it, so who are you to try look down on them, type thing. That's what I really got from the course and the Alzheimer's thing as well, it was good to see because I myself have a grandmother with Alzheimer's, and there is a lot of people who don't know what it is and what it's about and it's a good approach, it's something that I would use especially to get people to just know more about these disorders so that if they do come across someone they can treat them with respect, you know.

Student 2 was able to see the usefulness of the knowledge that he had gained and could even see where and when he would make use of that knowledge. An ability

to consider the usefulness of the knowledge that students gain in their lives is an important value in the teaching and learning of science (Berry, Loughran, & Mulhall, 2007). I also modeled in my teaching the value of constructivism seen in organizing learning experiences that create conditions for students to construct their knowledge.

> *Student 2*: From a theoretical point of view, Mrs. Nyamupa based a lot on teaching from a constructivist point of view where we had a lot of group work; we had a lot of tasks where we had to construct our own understanding and information

Student 2's comment shows that he is familiar with the theory of constructivism and just like student 7 has witnessed its application in my teaching. By preparing thoroughly for my lectures, by choosing content that is useful in the students' lives and by being able to assist students to develop an understanding of the content, I showed them that I cared for them.

CONCLUDING REMARKS

The responses of the student teachers to the kind of teaching that I enacted in my genetics course, with the aim of achieving multicultural education suggests that effective teaching was realized. Students, irrespective of class, gender, culture, and race, seemed to have valued my teaching and to have learned from it in terms of both the genetics content and the skills and competences of teaching that content. My initial thinking that the deliberate use of specific teaching strategies tailored for a multicultural pre-service classroom would lead to successful learning for diverse students has however been challenged. This self-study has shown me that it is not only the use of a variety of teaching and learning strategies that achieves effective teaching and learning in a multicultural class; it is also the human values and the values about teaching that you embody as a lecturer that make a difference. In my lectures, students did not just see a good PowerPoint presentation; they saw the thorough preparation behind the PowerPoint presentation and the teaching and that's what motivated them to learn. Students did not only see a lecture presentation that catered for their different contexts, they saw a lecturer who was thinking of their contexts when she was preparing the lectures, a lecturer who saw them as individuals not a class, a lecturer who was creative enough to draw them out of their comfort zones and encouraged them to participate in the learning process.

All these experiences that students highlighted in the interviews reflect the universal values of caring, compassion, hard work, enthusiasm and passion about one's work. It was these values that were embodied in my multicultural pedagogy and it was these values that appear to have made a difference in my multicultural classroom. By focusing on these values in my practice, I will actually be practicing multicultural education because an examination of students' interviews has revealed that these values are a language and a pedagogy that can be understood by any student from any racial category, culture and class.

APPENDIX 1

Details of students who were interviewed

Code	*Gender*	*Race*	*Performance level in the genetics course*
1	F	Indian	2+
2	M	Coloured	2
3	F	African	2
4	F	African	2
5	F	White	3
6	M	African	2+
7	F	Coloured	2
8	F	African	2
9	M	African	2
10	F	African	3
11	M	Indian	2-
12	M	African	3
13	M	African	2-

7 females (4 Africans, 1 Indian, 1 Coloured, 1 White)
6 males (4 Africans, 1 Indian, 1 Coloured)
Key to performance coding:
0 – 50% average = **1**
50 – 59% average = **2-**
60 – 69% average = **2**
70 – 75% average = **2+**
75 – 100% average = **3**

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11. CULTIVATING DEMOCRATICALLY-MINDED TEACHERS

A Pedagogical Journey

In this chapter, I examine how my interactions with graduate-level pre-service teacher candidates in an elective course on teaching for critical thinking helped shape my pedagogy of teacher education concerning diversity and democratic citizenship. Specifically, I deconstruct a class discussion in which a particularly outspoken student, as the facilitator of the session, encouraged participants to critically question their assumptions about classroom discourse, civil rights teaching, and diverse perspectives about the topic of freedom. In analysing specific examples of discourse from class, I illuminate the complexities of learning to teach through dialogical pedagogies that simultaneously construct and are constructed by diversity content. From highlighting the multiple challenges to authority embedded in our interactions, I provide insights into the pedagogical journey I experienced, involving the following questions: Of what value was a classroom community of inquiry to furthering students' development as teachers? What should I have done differently to help students more effectively transition from the role of student to facilitator? What were some developmental dynamics of learning about and through a participatory and (allegedly) non-indoctrinating approach? Such insights are important for constructing pedagogical practices congruent with democratic aims and preparing teachers who are democratically-minded and embrace diversity.

TEACHING DEMOCRATICALLY

In a recent volume on teacher educators' professional learning (Williams & Hayler, 2015), I described my journey of becoming a democratic teacher educator—of transforming my pedagogical practice from transmission to dialogue—as the central defining transition of my professional career. My quest to learn the skills and knowledge necessary for making students' interests central to my teaching has proven pivotal—since first developing an interest in teaching adults as an undergraduate teacher education student—to my identity as a teacher educator. Courageously countering authoritarian assumptions in teaching has represented, to me, an essential means of helping future teachers construct alternatives to conventional practices—to fashion pedagogical identities congruent with democratic aims and create possibilities for enacting powerful and transformative experiences

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 173–191.

for learners. While the tendency towards unilateral experiences in which students are silenced—where teachers presumably are all-knowing experts and students know nothing—remains prevalent, the potential to challenge such circumstances endures. As a teacher educator, I have learned to be increasingly comfortable blazing new pedagogical terrain instead of being stifled by the pedagogical solitude associated with teaching democratically (Brubaker, 2015b).

As Kahne and Westheimer (2003) have acknowledged, many citizens in our contemporary world are often disengaged from politics. Many are passive and apathetic when it comes to major issues that affect their lives. If democracy is to be effective at improving society, people need to exert power over issues that affect their lived realities. Otherwise, we risk experiencing what Ambrose (2005) has called democratic erosion, which occurs when citizens and policymakers are insufficiently diligent about maintaining widespread, deliberative participation in social matters. According to Ambrose (2005), a nation can strengthen its democratic fiber or allow its democracy to erode; strengthening democracy requires diligent maintenance by political leaders and citizens alike. In this respect, teachers and teacher educators possess particular responsibility for strengthening democracy by cultivating in future generations the propensity to participate in democratic life. As Brookfield (2010) contends, learning democracy can only happen in the doing of democracy. As such, educational settings must embody not just the rhetoric of democracy, but its actual practice (Apple, 2011). In Palmer's (2011) view, the relational dynamics of classrooms have a more lasting impact on students than any information they acquire for tests. The pedagogical imperative is therefore clear: teachers and teacher educators must carefully attend not just to what they teach, but how they teach it, with particular attention to how their practices are implicated with broader democratic aims across social contexts.

As a teacher educator, I have devoted myself to constructing a pedagogy of teacher education to which diversity and democratic citizenship are not just topics of study, but ways of life to be embraced and embodied. For me, doing so has meant contributing to a cause that is deeply intertwined with broader quests for social justice and democracy throughout the world. How teachers and teacher educators conduct themselves in classrooms, invariably, has implications beyond classroom walls. I therefore seek to exhibit congruence (both implicitly and otherwise) between my actions and beliefs in ways that support my vision of the kind of world I seek to inhabit. In my efforts to actualize such aims, I draw inspiration from such Civil Rights icons as Martin Luther King, Jr. (Carson, 1998) and John Lewis (Lewis, 1998, 2012) who—in leading peaceful protests fifty years ago in pursuit of racial justice, equity, and the right to vote—exemplified such efforts. As they led marchers across the Edmund Pettus Bridge in Selma, Alabama (USA), only to be brutally beaten by state police, they exuded extraordinary courage, conviction, and strength of character consistent with their commitments to embodying respect and dignity. Such action, on behalf of building a better world, provides an animating metaphor for cultivating democratically-minded teachers who embrace diversity. In this chapter, I

describe one component of my journey to enact this vision with prospective teachers and contribute to broader efforts to create more democratic schools and societies.

DIALOGICAL PEDAGOGY

Dialogical, deliberative pedagogy provides the moral and conceptual anchor for cultivating democracy in teacher education settings (Boyle-Baise, 2003). To Brookfield (2010), dialogue involves engaging in constant and meaningful communication with each other. It also involves higher-order thinking and a deep and abiding appreciation for complexity, uncertainty, and multiple perspectives (Ambrose, 2005). Whereas ideological extremism involves tenacious, dogmatic adherence to single views, dialogue requires more nuanced consideration and interpretation of multidimensional issues in ways that promote deeper, on-going exploration and examination. As Noddings (2013) has acknowledged, values are not simply handed down in such environments, but are cooperatively constructed through shared participation. The opportunity to exercise independent judgment in constructing such values is of paramount importance. As Bode (1950) has argued, students of all backgrounds attend school; it is inconceivable they should all emerge with the same conclusions. To indoctrinate students would defeat the very purpose of democracy. By embodying democratic values through dialogue, teachers and teacher educators are more likely to advance deliberative thinking, undermine absolutist thought, and promote more substantive engagement with the full breadth of complexity in life.

Cultivating a classroom "community of inquiry" (CI)—in which participants are encouraged to build on one another's ideas and assist each other in providing reasons, drawing inferences, and identifying each other's assumptions (Lipman, 2003)—is considered a particularly effective cross-disciplinary approach to helping students think for themselves, come to their own conclusions about matters of importance to their lives, and enact a dialogical pedagogy (Lipman, 1988, 2003; Lipman, Sharp, & Oscanyan, 1980). As the basis of Philosophy for Children (P4C)—an internationally recognized program for fostering critical thinking across disciplines through dialogical teaching—this community approach represents the best available model for actualizing Dewey's vision of democratic teaching (Cam, 2008; Johnson, 1995; Kennedy, 1995). Surprisingly little empirical research, however, has been conducted on CI in teacher education contexts. CI has been theorized as fundamentally egalitarian (Cassidy et al., 2008), democratic (Sharp, 1993), and as involving different conceptions of community (Farr Darling, 2001). Yet, limited insight has been generated concerning the role of teacher education coursework in helping prospective teachers learn to foster dialogical classrooms. The purpose of this study was to use a particular teacher education student's efforts to transition from student to facilitator in CI to help illuminate my own pedagogical journey as a teacher educator committed to cultivating democratically-minded teachers who embraced diversity in their teaching.

METHODOLOGY

I conducted the study at a large comprehensive state university in a rural area in the Southeastern U.S. The study took place in the graduate course, *Teaching for Critical Thinking*, which I offered as an elective at Southeast State University (a pseudonym to protect the confidentiality of my research participants) in the summer 2010 term due to student request. Of the ten students enrolled, I had previously taught each of them as undergraduates in the class, *Diversity in Elementary Education*, across different sections of the course over three semesters. All students identified as female, of whom one was of African-American ancestry and all others of European-American descent, ranging in age from 21-23 in the first term of their graduate year as part of a five-year M.A.T. program for teaching children in grades PK-6. Nine of the ten students provided their consent to participate in the research as it was approved by the university's institutional ethics process. I identified as of European-American ancestry, in my mid-thirties, and as a third-year member of the teacher education faculty.

In the course, *Diversity in Elementary Education*, I used a critically-reflective and discussion-based approach to help introduce students to diversity concepts (e.g., race and ethnicity, social class, and pedagogical diversity) and help them reflect more deeply on individual and shared assumptions concerning the intersection of class topics with their personal experiences. In the course described in this study, *Teaching for Critical Thinking*, I extended students' previous study of diversity by situating it more deeply within the broader methodological framework of the classroom community of inquiry (Brubaker, 2012a; Lipman, 2003; Sharp, 1993). As what I considered to be the best currently-available means of teaching for critical thinking across disciplines using a dialogical and non-indoctrinating approach, I used novels and discussion plans from the P4C curriculum (e.g., Lipman, 1983; Lipman & Sharp, 1985) to promote the pedagogical focus of the course, while integrating theoretical and practical texts from the organization, *Rethinking Schools,* as well as from other sources, to highlight diversity content. Overall, to help deepen students' understanding of teaching for critical thinking, I selected texts intended to focus their attention simultaneously on diversity content and the procedural dimensions of philosophical inquiry through which we collectively engaged with such content.

As a self-study of my own practice as a beginning teacher educator, I sought to subject my practices to public critique as a means of both reinterpreting and reframing my experience (Pinnegar & Hamilton, 2009). Doing so was important for grappling with the difficulties and dilemmas embedded in my teaching, constructing knowledge of relevance to teachers and teacher educators more broadly (LaBoskey, 2004), and realizing the many benefits associated with studying one's own practice, including the opportunity to assess the congruence of my practices and beliefs (Berry, 2004; Loughran, 2004; Schulte, 2009) and improve my credibility as a teacher educator (Hamilton & Pinnegar, 2000). As part of a larger research project,

I audio recorded and selectively transcribed all activities associated with the course throughout the term while also maintaining a personal journal and using students' written assignments as data. I analyzed relevant transcripts from the 14 class sessions (150 minutes each) and 15 meetings with students outside of class, as well as a variety of teacher- and student-generated course documents like e-mails, reflective papers, and critical incident questionnaires (Brookfield, 1995).

To analyse the data, I used a range of grounded theory methods (Birks & Mills, 2012; Glaser & Strauss, 1999; Strauss & Corbin, 1998) including constant comparison, theoretical saturation, and memos. I used the computer software program, QSR Nvivo 9.0, to facilitate the process of constant comparison, which involved an iterative and inductive method of analysing the data line-by-line, proceeding at least three times through the full data set. Theoretical saturation involved arriving at conceptually abstract categories until no new codes could be clearly articulated or integrated. Writing memos consisted of maintaining a detailed record of the decision-making processes that informed all of my research activities, including changes in my research direction and my rationale for such changes. In all, I identified 7 main categories (e.g., Colette's facilitation) and 33 subcategories (e.g., seeking answers, seeking clarification, specific requests) of relevance to this study, involving 168 total references in the data, which I have summarized in Table 1 below.

Table 1. Categories and subcategories

Main categories	*Total references*	*Total subcategories*	*Largest subcategory*	*References in subcategory*
Colette's facilitation	34	5	Specific requests	12
Practice of T4CT	33	6	Participation patterns	10
Personal outlook on class	29	4	Personal agitation	11
Outlook on authority	28	4	Internalized authority	9
Colette's contributions to class	22	5	Colette's successes	8
Outlook on philosophy	14	3	Added content	6
Conceptions of freedom	8	6	Freedom as strength of the entire community	2
7	168	33	7 of 33 subcategories	58

Upon completing such analysis, I selected a single discussion to comprise the central focus of the study. This discussion occurred in the tenth session and was

led by a particularly outspoken student (Colette—all names used are pseudonyms). It consisted of ninety minutes of classroom talk (28 typed pages). I selected this particular discussion because of its relevance to civil rights teaching, its relevance to my own pedagogical journey, and because it best exemplified my efforts to help students facilitate discussion through cultivating CI. Colette's circumstances, overall, also comprised a sort of negative case—a situation that was contrary to what was expected (Birks & Mills, 2012)—in that she was responsible for helping to organize the course (without her initiative, I would not have offered it as an elective); she actively negotiated her obligations for the class when presented the opportunity to design an individualized grading contract (Brubaker, 2010, 2015a); she was the only student to accept my proposed option of facilitating a discussion in class as one of her negotiated requirements; I had the most interaction with her of any other student in the class; her struggles and successes in learning to lead class discussion were most readily evident in the data; and in our twelfth class session, in the ensuing week, she assumed a leadership role in precipitating a critical moment concerning religion and gender that shaped our class deliberations in rather dramatic fashion (Brubaker, 2014).

PEDAGOGICAL AIMS

As the teacher of the course, I presented to students at various points throughout the semester insight into my pedagogical aims in an effort to help shape their learning about teaching for critical thinking. In both writing and in class, I shared my view that teachers, to effectively teach for critical thinking, needed to embody particular attributes. Such attributes included accepting that knowledge was subject to change—that theories were inherently tentative and changed depending on evidence; encouraging the asking of questions, even ones that challenged our own beliefs; seeking out and having empathy for alternative viewpoints as a means of seeing the world from a variety of perspectives; and tolerating ambiguity, on the basis that seldom was there just one right answer (Wright, 2002). I explained how philosophically contestable questions comprised the best sources of meaningful discussion (Haynes & Murris, 2011), and that a philosophical concept would be expected to have many different answers and perspectives. In this respect, I considered teaching for critical thinking at its best when approached as an act of doing philosophy instead of just learning about it. As I described in class, doing so meant incorporating multiple actions into our repertoire as teachers, of which the following were examples:

1. Starting with students' questions and with what they found interesting.
2. Being flexible in responding to what students found of interest.
3. Being able to anticipate the path the inquiry could take.
4. Having materials available to help take the discussion deeper.
5. Having different types of questions in mind to help extend students' thinking.
6. Being able to respond flexibly based on where the discussion went.

7. Making sure that, as the teacher, one did not just take over the discussion.
8. Making efforts to bring in additional perspectives.
9. Having a philosophical ear, to be able to discern the philosophical substance of the different perspectives expressed.
10. Following the inquiry where it led.

In aspiring to have students in class both experience CI and become more aware of what they would need to do as teachers to help make it possible, I regularly emphasized my view that discussion-based teaching was a complex undertaking. As teachers, I explained how:

> It's not just, 'oh we feel good and that stands for fun.' A discussion is a highly orchestrated, highly planned, highly skilled activity…and to pull off a meaningful discussion takes a lot of preparation, a lot of expertise, and a lot of skill to be able to make that happen.

Actually leading discussions with children that would maximize their collective engagement, I shared, required anticipating a range of actions they could take as teachers. To help facilitate students' thinking about what moves they would anticipate making as teachers, I regularly asked them questions, both in individual meetings and in class, like the following:

> Would you ask people for their reasons? Do you ask them to give specific examples? Will you ask them about what they're assuming? If someone says x, then what are you going to say in response? If they say y, then what would you say differently?

In my view, there were many different layers and dimensions to learning to teach for critical thinking—it was not a straightforward process they could anticipate quickly mastering. Helping students learn to make the fundamental transition "from banking-style teaching to facilitator-esque teaching" was nevertheless what I considered to be the central purpose of the course. In making such a transition, I believed they would be more likely to teach in ways that helped children realize Lipman's (2003) conception of critical thinking: making good judgments that are reliant on criteria, sensitive to context, and self-correcting.

PARALLEL AGITATION

Collette was particularly enthusiastic about the pedagogical aims I espoused concerning teaching for critical thinking. She was an active participant in class discussions and was committed to voluntarily leading her peers for part of a session as a means of demonstrating her capacity to cultivate critical thought in class. The tenth session of the semester was her allocated day to assume a leadership role and implement her plan. Little did I realize the event would nearly be cancelled before it commenced—coming at a time of parallel agitation between myself and Colette.

Personally, my concerns about the course had been mounting. I had previously taught a similar course with undergraduate students at a different university, but not with graduate students, and not with ones I had already taught. While I considered the existing relationships within the class an invaluable resource for maximizing what we could realistically accomplish, I was becoming increasingly disillusioned by my narrowing perception of what ultimately seemed realistic.

My personal agitation reached its pinnacle on the day before Colette's session. In my journal, I recorded in rather spectacular fashion that I was "pretty confident all hell was going to break loose and the world was…going to come to an end," in that I had essentially "given up on the spirit of the course" and declared "the whole thing a complete failure." My dialogical and inquiry-based approach, it seemed, embodied "a very advanced form of teaching" which was "incredibly far away from the entire transmission [model]" (Freire, 1996)—too far, perhaps, to realistically help novices learn to teach for critical thinking, particularly how I had envisioned it as consistent with CI and P4C. Perceiving a need for a more "gradual weaning away" from transmission-based teaching than I had implemented to date, I considered students' chances of realizing pedagogical transformation in the course—perhaps ever—not only unlikely, but potentially no longer worth further pursuing.

Colette's agitation likewise peaked the day before her looming deadline to lead class—further fuelling my own angst. I recognized Colette brought much to the group. In my journal at the beginning of the semester, I expressed confidence that she would be a "driving influence" in the class. I looked forward to her "driving, penetrating, probing questions" and to her "brilliant points" and "brilliant counterarguments" as "a good questioner." Nevertheless, the immediate circumstances proved frustrating as Colette exhibited, to me, unexpected desperation to finalize her plan for class. As I recorded in my journal:

> I was pissed with Colette for leaving her…project to the last minute and then panicking, as though she had no idea [her day to lead class] was coming, and putting it all on my own lap, and for not being able to take the leap from student to teacher and realize how her participation needs to change and be transformed and shift.

As I shared with Colette in my office the day before her session, "I know that you're very gifted in terms of coming in and orchestrating things in a discussion and being an active participant, but…now you're on…the other side of being a teacher." I expected her to have been more thoroughly prepared. We had communicated about her plan through e-mail, but only minimally, and without more time, there was little more we could do to further develop her intentions. From her perspective, she was concerned her "initial plan of leading class [would] be…wrong" since she had "never done anything like this before." She said: "I just don't know what to do. [I've] never done anything like [it] before…[with so many] moving components that I don't know about." She expressed feeling "confused" and "out of sorts about what to do" since she had "never really facilitated a discussion before." In our parallel

agitation—with me having privately declared the class a complete failure and her concluding she had no idea how to proceed—we faced a crisis. It proved a critical turning point in our quest to advance the pedagogical cause of the course to which we were both committed.

CONTEXT OF THE DISCUSSION

Two class sessions earlier, I had shared with students Episode 6, "Bridge to Freedom," of the documentary, *Eyes on the Prize* (Crossley & DeVinney, 1987), concerning the historic civil rights march from Selma to Montgomery (Alabama, USA) in 1965. I had already assigned students an article to read on civil rights teaching (Lyman, 2001) containing insights into the civil rights demonstrators' march across the Edmund Pettus Bridge and its relevance to elementary teaching. The video footage from *Eyes on the Prize* of the violent police response to peaceful demonstrators attempting to cross the bridge is graphic and confronting; students found it shocking. None of them had likely witnessed such extended footage of this particular event—Bloody Sunday—which helped give rise to key voting rights legislation in the era. Following the film, consistent with CI as recommended for elementary classrooms (Whalley, 1993), I invited students to construct questions concerning aspects of the documentary they considered particularly interesting, puzzling, or confusing. We constructed a list of eleven questions: two about stereotypes, five concerning the feelings and motivations of figures in the actual events of the time, two involving the broader historical context, and two about the concept of freedom. We selected the question, "what is freedom?" for future class discussion.

As Colette and I further discussed ideas for her session, we recognized that, due to scheduling anomalies, we had not yet discussed our selected question as a class. Colette therefore decided to incorporate it into her plan for the following day. For opening the session, Colette intended to use a chapter I had assigned for everyone to read, "When Talk Breaks Down" (Reed, 1983), to highlight common problems in classroom talk (e.g., oversimplification, forestalling disagreement, avoiding the question, arguing from moral purity, jumping on the bandwagon, etc.). She wanted to clarify with others the meaning and relevance of each of the ten problems described in the text, then assign problems to each member of the class so they could focus on detecting whether or not their assigned problems were evident in our discussion. For the second part of her session, Colette and I agreed to co-facilitate a class discussion concerning freedom using a philosophical discussion plan from P4C curricular materials designed for intermediate-level (grade 3–4) elementary students (Lipman & Gazzard, 1988, p. 235). The particular discussion plan required participants to respond to particular scenarios (e.g., 'we are free if no one tells us how to live,' 'we are free if we think we're free,' 'we are free only when everyone is free')—each representing different philosophical perspectives—by agreeing or disagreeing, explaining why, then inviting others' comments. To close, Colette intended to revisit the first part of the session and lead the class in collectively

identifying, unpacking and debriefing the different types of problems that surfaced in our discussion, and evaluate their relevance for elementary teaching. Arriving at such a plan proved helpful for alleviating our agitation, at least for the time being. From the ensuing session, three themes emerged for the study concerning Colette's transition from student to facilitator in CI of particular relevance to my own pedagogical journey as a teacher educator: uncovering others' views, managing diverse perspectives, and countering conventional teaching. Below, I elaborate on each of these themes.

UNCOVERING OTHERS' VIEWS

Uncovering others' views represented a dimension of Colette's transition from student to facilitator that was particularly prominent throughout her session. In planning for class discussion, it quickly became evident that fostering sustained dialogue required a different type of responsiveness to those involved than she was accustomed to demonstrating in more teacher-directed contexts. The challenge of uncovering others' views rather than relying on her own—through employing strategies like anticipating what people might say, posing questions, and using discussion plans—helped illuminate the complexity of cultivating CI. In facilitating our session, Colette made use of a variety of prompts to elicit input from those in class and help shape our collective discourse. The prompt she implemented most frequently involved providing opportunities for students to offer perspectives and openly express themselves in the presence of others. The following questions were typical of this approach:

> Does anyone else have anything they want to add?
> Does anyone else have anything based on what [she] was saying about the analogy?
> Does anyone have any questions about that?

In posing such questions, Colette continually tried to involve as many students as possible in shaping the direction of our deliberations. She created space for multiple voices to be heard concerning the topics being discussed, inviting students to voluntarily contribute perspectives and build on others' ideas while also providing opportunities to open new lines of inquiry.

Beyond eliciting input to help broaden the base of participation in class and ensure it was not dominated by just a few individuals, Colette contributed questions concerning the quality of students' participation. One such prompt was to seek clarification of the ideas already expressed, of which the following questions were examples:

> So no one's free?
> Is anyone else confused?

So you agree?

In posing such questions, Colette encouraged students to exhibit awareness and understanding of each other's contributions, while clarifying their thinking and promoting shared understanding to help advance the collective discourse.

Colette also employed questions involving specific requests of particular individuals. Her contributions in this regard were largely concerned with evoking agreement and disagreement about particular views expressed, while seeking individuals' assessment of the matters being discussed. The following types of questions exemplified this strategy:

So would you…say that's an effective analogy?
Do you…feel like everything we brought up was valid?
Does anyone disagree with Dr. Brubaker on this one?
Is arguing always necessarily a bad thing?

In posing such requests, Colette presented participants opportunities to make explicit their reasoning and judgments. Identifying similarities and differences of viewpoints within the group created possibilities for taking the discussion in diverse directions. Her questions were not concerned with forcing convergence on predetermined answers and conclusions, but of encouraging those present to reveal their views as a means of expanding the discussion.

Effectively promoting critical thinking involves employing a range of inquiry tools to actively build on others' ideas and follow the inquiry where it leads (Gregory, 2007; Jackson, 2001; Splitter & Sharp, 1995). Uncovering others' views is a necessary start for making explicit participants' thinking and generating diverse understandings of topics being examined. Colette's contributions as a facilitator of CI helped ensure each member's contributions were valued for fashioning a collaborative context. Doing so presented possibilities for creating a more participatory and student-centered classroom, where developing participants' thinking was privileged over reproducing predetermined answers. Employing a wider range of open-ended prompts may have increased the emphasis on intellectual rigor, reasoned judgment, and skilled inquiry within a context of shared responsibility for shaping the discussion agenda. Nevertheless, her actions presented a path to communicating openly, cultivating informed conclusions, and working towards a more complex understanding of the issues being discussed—important steps towards fostering philosophical inquiry and dialogue.

MANAGING DIVERSE PERSPECTIVES

Managing diverse perspectives, as a consequence of uncovering others' views, represented a second challenge of transitioning from student to facilitator in CI. As Lipman (1988) has described, a central tension in facilitating CI is one of actively

encouraging inquiry and discussion while guarding against unwitting indoctrination. Being pedagogically strong (exerting procedural direction) yet philosophically self-effacing (focusing on developing participants' views instead of advocating for one's own) constitutes a delicate balance. Handling this tension is a key responsibility of CI facilitators. The complexity of doing so was evident in Colette's session when managing participants' diverse perspectives concerning the topic of freedom. The perspectives expressed in class included views that freedom:

1. Was the absence of restriction—one was free when others were not;
2. Constituted an absence of threat—one was free when there was no malicious intent to take away one's freedom;
3. Derived from adhering to rules, since laws were made not to confine people, but to protect them from harm;
4. Derived from complete autonomy and isolation, without the possibility of impacting others (like living alone on an island);
5. Derived from the strength of the entire community.

Of all the perspectives expressed in class, it was our exchange concerning the last—the view that freedom derived from the strength of the entire community—that most clearly illustrated the challenge of distinguishing inquiry and indoctrination in facilitating philosophical discourse. I introduced this perspective to our discussion when I shared that "it could be relevant to think of freedom as a collective." I elaborated:

> [If] there's a weakness in [the] community…and the community collectively has not stepped up to remedy that weakness, then [according to such a perspective, we are] not free…unless, as a community, we are strong enough to protect, preserve, advocate for, and nurture everyone. And if we haven't done that, [then we] need to assume responsibility and say, [we're] a part of this community, [we] failed because someone had been failed so therefore [we've] lost at least part of [our] freedom.

Colette was quick to challenge this perspective, asserting that those who employed dogs and fire hoses against civil rights demonstrators, as documented in *Eyes on the Prize*, could be argued to have, "as a collective community," simply been defending "their right to segregation." I clarified that such a view seemed like an incomplete application of the community concept: "It's not the full community with all the diverse people living in it. It's the white community against the other communities." We then had the following exchange:

> Colette: The [white people] were acting as a community because the fire department and all the police were working together. It was a whole group of people who were protecting their community…It was a collective group of people beyond the individual.

Me: …Is it ever inclusive of everyone though?
Colette: So you're asking, 'is there a way that everyone in the whole world would be free?'
Me: Does that sense of community include [the demonstrators] as well?
Colette: No…I think [the white people] didn't even consider [the black people] a part of their community. It was like two separate worlds. If black people were a part of their community, they would have treated them differently since they would have been a part of their community.

Colette's circular conclusion aside, identifying who was actually facilitating this portion of the discussion presents a source of both allure and alarm. In one respect, the distinction between participant and facilitator seemed to have vanished, with us both simultaneously challenging each other's perspectives in ways that pushed more deeply into the topic at hand. In another respect, we seemed all too eager to advocate for our particular perspectives in ways that invited a seeming logger-heads, as though vying for the argumentative upper hand. Who was redirecting the discourse to incorporate those who had remained silent—perhaps colluding with each other to avoid discussing racism (Segall & Garrett, 2013)? Was the whole discussion perhaps just a nuanced exercise in affirming a culture of niceness, validating each other as good whites (Phillip & Benin, 2014)—resisting any conscious acknowledgment of race (Garrett & Segall, 2013)? Whether tackling legitimate differences of perspective concerning the reality of racism as a central theme in the American story, or tangling over secondary subplots (Ayers, 2004), our efforts to both assert individual views and advance collective inquiry helped highlight the complexity of managing diverse perspectives in facilitating philosophical dialogue.

COUNTERING CONVENTIONAL TEACHING

Countering conventional teaching represented a third dimension of transitioning from student to facilitator in CI. From Colette's written reflections, it was evident that she considered teaching for critical thinking a significant departure from the educational reality to which she had long been accustomed. Regarding the climate in our class in particular, she expressed how I, as teacher educator, had "made it very clear that our opinions are respected and wanted," but that such was not the case in most of her other classes, including those devoted to helping her become a teacher. She lamented how many teacher educators "made it very clear that they are in charge and…make all the final decisions." Most of them, in her view, informed students of "all…these great things to do to…[be] student-centered" in their future teaching, but at the end of the day were ultimately training prospective teachers such as herself "to just…give them the answer." She concluded, emphatically: "[W]e've all learned that however long we've been in school that the teacher is always in charge. The teacher

always has the final say. The teacher always wins." Such teaching, in Colette's mind, was incongruent with critical thinking. It had to be countered to promote a more discussion-based alternative that affirmed the intellectual capacity of all learners—including future teachers.

As Bode (1950) has argued, education as a process of systematic indoctrination is the only kind of education with which the course of civilization has made us thoroughly familiar. Transmission-based teaching has long been criticized as oppressive (Freire, 1996), disempowering (Shor, 1992), and functional for perpetuating social inequities (Kim, 2011), yet it remains widely prevalent. Despite the seemingly insurmountable odds of realizing pedagogical transformation anytime soon, Colette expressed satisfaction with what she had managed to learn from facilitating her session in class. Even in light of her initial agitation, she considered the experience an overwhelming success on the basis that she had "learned the value of well-placed questions and comments, and how they can direct a conversation into new waters, and stimulate students to think about issues in new ways." She acknowledged, "It is much easier to just prepare a lesson, stand in front of a classroom and lecture." But, she concluded, "[T]eaching students how to think critically is a much more beneficial way to teach." Nearly five months later, while meeting with Colette to discuss her experience in class, she elaborated on such benefits in the context of children's diverse circumstances:

> [As] teachers, we need to have the ability and the capacity to look at things from every angle, so when a kid comes in and says something is going on at home or like says that their parents didn't feed them last night, we don't automatically go up in arms and think the parents are abusing the child, but we can [instead] look at [the circumstances] from the parents' perspective and be like, well maybe a family member died or maybe they just lost their job or [maybe] there [are] other reasons…

That conventional teaching, in Colette's view, did little to promote thinking from such perspectives presented her with a source of despair, but also hope. As a teacher, it would not be easy countering the context of authoritarian practices, yet it was within her capacity to develop her own practice. As a self-proclaimed lifelong learner, she concluded: "The research has just begun." Her journey towards purposefully shaping her pedagogy was underway.

ENACTING A DEMOCRATIC PEDAGOGY OF TEACHER EDUCATION

Colette's experiences in learning to facilitate CI provide a useful means of illuminating my own pedagogical journey as a teacher educator. As I have previously asserted, enacting a democratic pedagogy of teacher education (Loughran, 2007) is "clearly situated in opposition to the prevailing tides of educational practice" (Brubaker, 2012c, p. 16). Few teacher educators and teacher candidates have been equipped from firsthand experiences in schools to partake in deliberative decision-making

concerning issues affecting their lives. The challenges of helping future teachers learn to teach in an inquiry-based fashion are significant (Parker & Hess, 2001), particularly within the current educational climate of high-stakes accountability and standardization (Brown, 2010). With support, guidance, and modeling, it is indeed possible to make a difference (Crawford, 1999; Haynes & Murris, 2011) in helping teacher education candidates learn practices that emphasize inquiry over indoctrination and foster reflective teaching (Lipman, 1988; Pardales & Girod, 2006). A range of possibilities and pitfalls are nevertheless associated with pedagogical transformation in contemporary times. Below, I consider some complexities of such an enterprise as they were evident in this study.

As Zeichner, Payne, and Brayko (2015, p. 123) have recently argued, "The way in which…teacher education is usually structured is fundamentally undemocratic." Practices that indoctrinate students do more to perpetuate such a reality than reconstruct it. When CI is used to help students come to their own conclusions, think for themselves, and exercise independent judgment over issues affecting their lives, it presents an authentic alternative to authoritarian education. As Lipman (2008) has written of P4C:

> It is not about prescribing any one philosophy to children but about encouraging them to develop their own philosophy, their own way of thinking about the world. It is about giving the youngest minds the opportunity to express ideas with confidence and in an environment where they feel safe to do so. (p. 166)

While many teachers and teacher educators lay claim to democratic commitments, fewer actually enact pedagogies consistent with such aims. In my own practice, as illustrated in this study, I demonstrated congruence between my actions and beliefs to the extent that I modeled for future teachers—while helping them learn to embody for themselves—the very tenets of CI comprising the content of the course. In providing a safe environment for building students' confidence in embracing new methods, I embodied democratic values in practice, not just in rhetoric. Doing so was neither value-neutral nor an act of imposing values, but a means of valuing diversity and democratic citizenship as ways of life.

Cultivating democratically-minded teachers who embrace diversity is fundamentally an act of negotiating authority. Whether through grading (Brubaker, 2010), curriculum (Brubaker, 2012b), or inquiry (Brubaker, 2012a), teaching youth—and teachers of youth—to be more democratic when the prevailing patterns of authority in both classrooms and the broader educational community tend toward the extremes of authority relations is complex. As a teacher educator, I could have employed more explicit methods to teach about the purposes and processes of discussion. Doing so may have provided more continuity with the broader manifestations of authority with which students were already deeply familiar. Relying less on student initiative and demonstrating deeper responsiveness to the challenges involved in my own past experiences learning to lead discussion—at points in my career where I had more experience than the students in my care—may have

helped me set my sights on smaller steps towards more readily attainable outcomes. Nevertheless, building the authority of community (Benne, 1970) involves helping students become autonomous members of the profession capable of transforming teaching practice. Aspiring towards a realistic amount of transformation is a delicate endeavor requiring democratic negotiation.

Regarding the developmental dynamics of learning about and through a participatory approach, I wonder: must teachers first master transmission-based teaching before they can take the leap from students to facilitators? Can they realistically learn to teach for critical thinking when, by virtue of their experiences in schools and life, they are not yet comfortably versed with either teaching *or* critical thinking? Perhaps it is less a matter of learning new methods than it is ridding ourselves of the ones we already know; less a matter of despairing over the difficulties of intervening in contemporary trends than taking a lead in inspiring new tendencies. The prospective teacher featured in this study was well positioned, by the end of the course, to exude courage, conviction, and strength of character in countering conventional teaching and creating classrooms consistent with democratic aims. It is a task that cannot be done alone, yet one that cannot always afford to wait for others. Democracy in education maintains a fragile existence, but educators must initiate action to ensure it lives more robustly (Davis, 2003). As John Lewis—whose skull was fractured by police in 1965 when peacefully demonstrating for respect and dignity in Selma—has concluded: "The true work of social transformation starts within. It begins inside your own heart and mind" (Lewis, 2012, pp. 14–15). Were more teacher educators to find it from within to shape their pedagogy in the direction of democracy, perhaps teacher candidates would do so more readily themselves?

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12. PRE-SERVICE TEACHERS' CULTURAL COMPETENCE DEVELOPMENT USING MULTICULTURAL CHILDREN'S LITERATURE

This study draws from the life study of two teacher educators, one African American, the other Korean. Specifically, this study examines the manner in which children's literature has intersected their lives and work. For Meach (first author), *Little Black Sambo*, for instance, was a source of visual horror, as the absence of racial representations in US children's literature was suddenly filled with the racially distorted illustrations found in *Little Black Sambo*. For Soh (second author), the same book was a source of delight as she shared it with her early childhood education students as a teacher in South Korea. Using intersectional analysis, the authors analyze the manner in which boundaries shift as they engage the text of *Little Black Sambo* personally, as teacher educators, and as literacy researchers. The authors found that their personal storytelling with teacher education students represented a source of discomfort and challenge, but also comprised an impetus to examine stereotypical racial representations, not only in the US, but from a global perspective as well.

INTRODUCTION

Literature about using multicultural children's literature for cultural competence development is growing (e.g., Brinson, 2012; DeNicolo & Franquiz, 2006; Hayik, 2011; Wan, 2006; Souto-Manning, 2009). Browsing course catalogues of various teacher education programs, we found that many teacher education institutions have had courses about multicultural children's literature available for their teacher education students. . Nevertheless, we have found a paucity of literature about teacher education processes within multicultural children's literature courses, which we are seeking to describe in this self-study. While the majority of the literature body about multicultural children's literature is focusing on the scarcity of quality children's literature with authenticity, teachers' roles in utilizing multicultural children's literature can be more significant (Campano & Ghiso, 2011). Our self-study about our multicultural children's literature course concerns our teaching and our pre-service teachers' future teaching with regards to cultural competence development.

Multicultural children's literature, as one of the university courses that address diversity and social justice, becomes a context of struggle for university instructors

J. Kitchen et al. (Eds.), Self-Study and Diversity II, 193–206.

(Fitzgerald, Canning, & Miller, 2006; Schoem, Frankel, Zuniga, & Lewis, 1995). Power or privilege issues brought to the students in class often create confrontation between the instructor and the resistant students. This problem is exacerbated when the instructor is a person of color because faculty of color often become the targets of resistance by Caucasian students (Han, 2012; Castaneda, 2004; Housee, 2001; Perry, Moore, Edwards, Acosta, & Frey, 2009). Our self-study is informed by Fitzgerald's and her colleagues' (2005) long-term endeavor in regards to documenting instructors' personal stories in the process of "facilitating intrapersonal growth, the achievement of intergroup sensitivity, the advancement of interpersonal skills, and the will to work productively in a society challenged by diversity" (p. 174).

We are spouses who teach sections of a multicultural children's literature course in the same university in the Midwest region of the United States. The objectives of the course address values, uses, and controversies related to children's literature by and about major American minority groups. Among many subtopics within the course (e.g., racial/ethnic, religious, mixed ability, gender identity, sexual orientation, and socioeconomic minorities), racial/ethnic minority issues have been challenging, as our teacher education students are predominantly European American. Therefore, we focus on the problem of how we can teach racial/ethnic minority issues for these students. The purpose of this collaborative self-study is to understand our teaching in multicultural children's literature and to make improvement in our teaching through the self-study process. We explore the possibilities of shifting boundaries for pre-service teachers' literature pedagogy. A boundary, as a metaphor used in the process of conceptualizing our teaching, is a space between different positions, an intellectual territory (Clandinin & Connelly, 2000). This space activates narrative inquiries and meaning making. We assume different cultural positions from which to evaluate the meaning and significance of a text. Teacher educators, early child educators, and literacy scholars are specific positions about which we shift in order to analyze the meanings associated with children's literature, specifically Little Black Sambo in this self-study. Just as the shifting of boundaries lead to changes of perception in our own reading of Little Black Sambo, we examine how the pedagogical shifting of boundaries can alter the perception of pre-service teachers as they encounter multicultural texts.

This paper is a detailed analysis of the shifting conceptual boundaries and the ensuing shifts in perceptions regarding *Little Black Sambo* in our lives and teacher education work. The current self-study is guided by following research questions.

1. What strategies represented conscious pedagogical shifting of boundaries in relation to self and other to impact students' perception of children's literature, specifically the extent to which a text is perceived as culturally beneficial to the students?
2. In what manner do the boundary shifting strategies connect to biographical elements of our lives and or pedagogy as teachers and teacher educators?

THE CONTEXT OF OUR SELF-STUDY

We have been striving to have our students read and teach children's literature using a *critical multicultural lens* overcoming simple black-white dichotomies (Botelho & Rudman, 2009). Focusing on one book, entitled *Little Black Sambo*, this paper examines the manner in which our perceptions have shifted given the changes in our lives, careers and the teaching priorities. *Little Black Sambo,* written by Helen Bannerman, was originally published in 1899 in England. The protagonist of this story, called Black Sambo, was a dark-skinned child who went through challenging adventures caused by four tigers. Each tiger took Sambo's garments and umbrella. These tigers became jealous of one another for their new possessions from Sambo, which made them chase one another around a tree. During their fighting, Sambo retrieved his garments and umbrella. Those tigers ended up turning into ghee (Indian butter). Then Sambo took the ghee home and made numerous pancakes out of it. While the story itself may not sound problematic, there have been controversies around this book worldwide. The picture book translated and published worldwide (e.g., Arabic, French, Dutch, German, Hebrew, Japanese, Korean, and Spanish) has been criticized in terms of stereotypical representation of people of color and racially demeaning names, such as Sambo, Mumbo, and Jumbo (Harris, 1990; Morgan, 2011; Mori, 2005). In this vein, there are rewrites of *Little Black Sambo* for the purpose of eliminating potential racism issues. *Little White Squibba,* written by Helen Bannerman's daughter Day, replaced Black Sambo with a white girl (Hay, 1981). In Japan, Mori (1997) used a black dog character instead of Black Sambo for his "non-racist version" (Mori, 2014, p. 10) of *Little Black Sambo*.

The story of *Little Black Sambo* is unlikely to reflect any cultural specificity. While the context of the story is South India, Bannerman, as a Scottish woman, used her limited outsider's view about frequently observed goods and animals in India such as ghee and tigers. Bannerman had experienced living in South India where her husband worked as a doctor. She wrote and illustrated the story of *Little Black Sambo* in India to entertain her children (Yuill, 1976). Regardless of issues regarding cultural specificity or authenticity about *Little Black Sambo*, this book is still considered to be multicultural children's literature in some countries (e.g., Lee, 2005; Yang, 2003).

The *Little Black Sambo* book was reviled in the African American household of Meach and constituted a source of fear as he gazed on the distorted features of one of the few children's books which featured a little Black boy like himself. However, as a Korean early childhood educator and later teacher educator, Soh recollects that *Little Black Sambo* was a source of great delight as her children in her classroom in Korea dramatized the story after experiencing read-alouds (hearing the story read aloud to them accompanied with teacher-directed discussion). Korean early childhood educators in 1970s promoted *Little Black Sambo* as an enjoyable story for young children's exploration of tales because of its developmental appropriateness with repetitive elements and predictability (Park, Lee, & Lee, 1971). This book

continues to be validated by Korean educators as an instructional material for anti-bias or multicultural education in terms of Korean children's exploration of other races (Lee, 2005; Yang, 2003). However, once Soh came to the United States and began graduate study, she encountered a very different interpretation of the story of *Little Black Sambo*, exposed to dark dimensions of racism that its illustrations represented. Later, the immediacy of this issue became even more prominent as her own children are part African American.

In her professional work as a teacher educator, Soh incorporated in her class a critical multicultural critique of *Little Black Sambo* and discovered through a detailed examination of the illustrations that little "Black" Sambo did not represent Black in the sense of African at all, but Indian. Upon sharing this discovery with Meach, he recalled his own graduate education, which emphasized that the study of literature in the English language did not begin in England at all, but in colonial India, using literature as a cultural bulwark against the overwhelming physical and cultural presence of the Indian Other (Eagleton, 1983).

METHODOLOGY FOR COLLABORATIVE SELF-STUDY

When we started discussing the issue of reading *Little Black Sambo* in different countries and the issues in teaching multicultural children's literature, using the collaborative self-study approach for this investigation made sense to us. As instructors of multicultural children's literature, preparing for the course, we first shared with each other how each of us felt about *Little Black Sambo* in Korea and in America. We began to realize the impact of our respective cultural and geographic boundaries upon our perceptions of children's literature. This motivated us to thoroughly examine our experience regarding *Little Black Sambo* to inform ourselves and our students in the multicultural children's literature course.

In the collaborative self-study approach, we were strongly influenced by Loughran and Northfield's (1998) idea that all self-study research is collaborative. Both of us collaborated on all the steps of the self-study from the study plan, data collection, data analysis, and manuscript write up. At the same time, we have served each other as critical friends on validating the points that we made (Berry & Russell, 2014; Schuck & Russell, 2005). We challenged each other about the level of understanding of certain concepts that we were exploring (e.g., intersectionality). We asked each other unanswered questions in the process of our manuscript writing. (e.g., how do we define boundary shifting?) In addition, Coia and Taylor's (2009) work resonates with the purpose of our collaborative self-study to understand our own teaching and to make improvement as an outcome of this research (Laboskey, 2004). In addition, we incorporated their analysis and writing processes, which are dependent upon constant conversation and instant collaborative writing through Google Docs.

Intersectional Analysis

This paper draws from the practice of "intersectional" analysis of literature as an "interlocking of and interactions between different social structures." (Lutz, Vinar, & Supik, 2009, p. 2). This paper also draws from the work of Crenshaw (1991) who developed the term *intersectionality* to capture the identity complexities experienced by Women of Color whose stories and struggles failed to conform to the dominant forms of representation in conventional race and gender discourses and relegates more complex perspectives "to a location that resists telling" (Crenshaw, 1991, p. 1242). Using an intersectional analysis approach, we are investigating different perspectives on multicultural children's literature. For example, the text of Little Black Sambo is itself an intersection of different cultures in multiple countries. This story is staged neither in Africa nor in America. In the preface, the author clearly mentions the story was written by "an English lady in India, where black children abound and tigers are everyday affairs" (p. 1).

Thus, in this context, the term *Black* is intersectional, as in Britain; it referred not only to Africans, but all non-White British residents. Articles in the children's literature research community mainly address African American perspectives on *Little Black Sambo*. We have very limited knowledge of how Indians think about *Little Black Sambo*. Given our biographies as the researchers and authors of this chapter, the analysis defies a traditional Black/White construct. Instead, we choose to navigate the varied intersections embodied by the text *Little Black Sambo* and our lives as the researchers/authors. Specifically, these intersectionalities within this self-study include Meach's Black male childhood experiences with *Little Black Sambo*, his more detached posture as a literacy researcher and teacher educator as well as Soh's engagement of the text as a South Korean student teacher, the literal intersecting of our experiences of the book as we shared our respective impressions and experiences, Soh's emergent understanding of the book as the wife of an African American man and the mother of children who are part African American, as well as her examination of the book's Indian origins as a literacy researcher and scholar. This process of textual navigation resulted in the multiple occasions wherein boundaries of meaning and interpretation shifted depending upon the pedagogical decisions made, wherein we positioned ourselves strategically for the purpose of maximizing the effectiveness of our students' learning experiences. This process of navigation also reflected a conception of culture and representation as "routes" as opposed to the prominent concept of "roots" more reflective of modern monolithic conceptions of culture (Gilroy, 1995, p. 36).

Data Collection and Data Analysis

Our main data include our individual narratives of our previous experiences relevant to our course materials, transcripts of our class instruction, notes from discussions

between us, reflection notes from our classes that we taught, response journals of our students, and personal email conversation with our students. Data for this paper were taken from three sections of multicultural children's literature course taught by us in our University's Teacher Education program. As stated above, we have used intersectional analysis to identify the moments when the different social and cultural structures embodied in the teacher education classroom connect with one another. It is argued that at least in part, our presences in the teacher education classroom represent an enhanced connection of diverse social structures. Intersectional analysis enables us to name the race, class, cultural, and literary influences engaged in the pedagogical moment and document the outcome of those interactions.

DISCOVERING OUR TEACHING IN MULTICULTURAL CHILDREN'S LITERATURE

In our self-study, we found our pedagogical strengths to be in the practices of personal storytelling and literary analysis. To support our students' learning processes in the area of cultural diversity, we found it to be effective to weave our storytelling and literary analyses into our classroom discourse. For instance, our analysis of our teaching experiences regarding *Little Black Sambo* indicated that sharing our personal stories and our analysis of the book with the students and having them think beyond their own mental territories were challenging to them. We intentionally used our personal experiences regarding *Little Black Sambo* to challenge our predominantly European American female students to analyze the illustrations and the text of the book more comprehensively by asking them to consider African American people's perspectives. In this process, we realized that our students had some anxiety analyzing multiple sources, such as their response journals, their class discussion, and personal emails to the instructor. One of their questions in class discussion was whether there is any children's literature that misrepresented White people.

Soh's Practice: Sharing Vulnerability as a Means Toward Cultural Awareness

Reflecting on this question of the presences of misrepresentation of White people in children's literature, I (Soh) speculated that the students might feel targeted and offended by criticisms regarding the misrepresentation of minority people in children's literature authored by White people. In light of this, I decided to show my vulnerability by explaining my previous perspective on *Little Black Sambo,* which I described as being ignorant of other ways of perceiving the illustrations and the text. I hoped by sharing my personal story it would create a safe learning environment for my students, and would help the students to encounter international/interracial perspectives beyond the black-white dichotomy regarding this book. The story I shared with my students is as follows.

> When I needed to read aloud Little Black Sambo to Korean Kindergarteners for my student teaching, I had no other choice. I needed to read a book of any multicultural story because the school's chosen thematic unit for the whole school was Cultures Around the World. The school had its own published curriculum that consisted of several thematic units. The Cultures Around the World unit contained the Little Black Sambo story with a detailed read-aloud lesson plan using puppets. One of the extension activities was the dramatization of Little Black Sambo which had the children act out the Little Black Sambo characters. As a student teacher, I was advised by the mentor teacher to master the basics of reading instruction by following the detailed guidelines in the curriculum materials. Once I implemented read-alouds successfully with puppets and the dramatization activity, I felt the inner confidence of teaching itself, which meant a lot to me as a student teacher. No matter what the story was about and no matter whether a certain group of people was misrepresented in the story, my success in instruction was significant and memorable to me. Later on, I became so embarrassed when I first heard about how upsetting Little Black Sambo is to African Americans from my husband, who had extensive scholarly experiences in literary analysis of multicultural children's literature. In Korea 15 years ago, when I was student teaching, we did not have much awareness of the misrepresentation of certain groups of people in children's literature. I am now worried about the stereotyped and biased perceptions towards African Americans that my former Kindergarten students might have inadvertently developed. The majority of them have already graduated from college. It is entirely possible that some of them are teachers. I hope that they have been able to broaden their minds in their advanced education after Kindergarten, not making the same mistake that I had made with them.

I tried to communicate with the students the importance of encountering and considering diverse perspectives on a children's book by sharing what I considered my own uninformed and "shameful experience" (post instruction field notes); in essence, I shared with my students my own vulnerability. Following my story, the students were invited to consider global perspectives regarding *Little Black Sambo*. It seemed that my communication with my students was generally successful as they analyzed excerpts from Bannerman's (1899) *Little Black Sambo*. I had selected some typical illustrations and passages from the book for their analysis activity in class. The students were asked to write collaboratively their analysis of each item based on their judgment of the misrepresentation of blackness found in *Little Black Sambo*. While most of the students positively engaged in the activity, Clara (pseudonym) spoke up with an upset voice about her uncomfortable feeling regarding this analysis activity.

> I don't think we should do this activity. Everyone looks different with different-looking eyes, nose, and mouth. We still equally respect everyone. Why do we need to analyze how Sambo's face is illustrated in the book? (from post-instruction field notes)

I recalled feeling slightly unsettled by Clara's complaint, but also remembered the overall sense of calm I felt when that moment occurred during my teaching because I saw Clara's uncomfortableness as a possible learning opportunity toward cultural competence.

While Clara's concern sounded undeniably at the surface level, I saw Clara's response as representing a break within in her bubble of comfort, reflecting the possibility for growth in terms of her level of cultural competence (Howell, 1986; McCabe, 2006). According to McCabe (2006), a majority of undergraduate students' level of cultural competence has been generally observed to be at the unconscious incompetence level. At this unconscious incompetence level, an individual thinks that there are no differences among different groups of people, reflecting no deep understanding of *what* differences exist nor *why* these differences exist. According to Howell's (1986) framework, unconscious incompetence is at the lowest of five levels of cultural competence: unconscious incompetence, conscious incompetence, conscious competence, unconscious competence, and unconscious super-competence. I interpreted this episode to be Clara's reaction to the disturbance of her comfort zone. Within her comfort zone, Clara had no conscious awareness about why African American people would feel offended by this book, yet one of my pedagogical goals in this lesson related to helping students understand this potential for cultural offense. In this particular incident, showing my own vulnerability regarding a lack of cultural awareness did not seem to provide that sense of safety to explore cultural vulnerability and racial issues for Clara.

Nevertheless, storytelling and boundary shifting based on careful literary analyses continued within my teaching throughout the semester. My students and I kept reading various children's or young adult literature such as *A Step from Heaven* by Na, *Esperanza Rising* by Ryan, *Persepolis* by Satrapi, *Shabanu* by Staples, *Buried Onions* by Soto, and *Roll of Thunder Hear My Cry* by Taylor. As stated by Howell (1986) and McCabe (2006), growth in cultural competence takes both time and exposure for change to occur. When we were analyzing these children's books through the critical multicultural lens for articulating issues of race, gender, and social class, I would share my own personal stories relevant to these books. Gradually, students started their own storytelling when they found relevance within the texts they were reading. One day during my class while we were reading *Buried Onions*, I analyzed the story juxtaposed with my own personal story growing up in a poor urban environment in Korea, unveiling similarities and differences I found between my life and the characters in the text. Then I shared Meach's first daughter's (my stepdaughter's) difficulties in her life and education, similar to difficulties of the main character in *Buried Onions*. My intention, again, was to share vulnerability

with my students to encourage their own vulnerability in making connections in their thinking about characters and contexts. That night I received an email from Clara that exhibited growth in the cultural competence as she shared her empathy towards me, towards the characters in *Buried Onions,* and towards people like the characters of the book.

> I just wanted to say thank you for sharing your story today of your family. I can't imagine that this is an easy topic to speak of because we all know that people can be judgmental. Sometimes it's nice to know that people are "real" and it's OK to have differences. ... I honestly wanted to cry for you. …

Meach's Practice: The Influence of Stereotyping on Cultural Awareness

When teaching *Little Black Sambo*, I not only wanted to use the story to illustrate the legacy of Jim Crow in the United States, but to demonstrate the manner in which many of the distorted stereotypical images of African Americans that may not be tolerated today in the US do still function globally in powerful ways. I began the class session by showing a brief documentary on the Jim Crow Museum of racist memorabilia reflecting historical stereotypes within the United States (Pilgrim, 2013). As part of the exhibit, the documentary shows children's literature from the era, specifically *Little Black Sambo,* whereupon I stopped the video to emphasize the fact that the book was a part of a system of distorted racial representations meant to normalize the dehumanization of African Americans. I realized how important stereotyping was to me in helping to explain to students how such practices can influence cultural perceptions of groups of people.

After the documentary, I showed students a slide of a Jim Crow Black face picture used to sell a product called "Darkie Toothpaste," which was sold in the United States in the early part of the 20th century. I explained to the students that while such a blatantly racist product is no longer sold in the United States, in the late 1990s I encountered Darkie Toothpaste after walking into a drugstore in Singapore while serving in the US. Navy. I shared with my students that throughout my time as a student in college, I noticed that students from East Asia, where products such as the Darkie Toothpaste were sold, often had very negative attitudes about African Americans. In fact, one Cambodian friend told me frankly that he was warned to stay away from African Americans and not to associate with them. After seeing the Darkie Toothpaste in the drugstores in Singapore and South Korea, I better understood the connection between such racist stereotyping within products and culturally negative dispositions held by many graduate students from the Far East regarding African Americans. Part of my discussion of *Little Black Sambo* connected directly to current racist representations of African Americans that are still used to market and sell products in other countries. I found that my discussion of cultural stereotyping was a useful tool in my examination of my teaching of multicultural literature addressing racial issues and cultural perceptions.

BOUNDARY SHIFTING CONNECTS TO OUR LIVES AND PEDAGOGY

In the storytelling and the analysis of literature that comprised our expertise, we drew extensively from our personal and pedagogical biographies. Both Soh and I found boundary shifting connections from our personal life experiences that influenced our pedagogy in teaching multicultural literature. As we examined and discussed our teaching, I found that my childhood encounter with the images of *Little Black Sambo* was a very powerful experience. It constituted for me a conscious shift in pedagogical boundaries. It changed the practical norms of teacher education from a comparatively detached discussion of race and representation, to a personal encounter of my childhood horror with the disfigurement and dehumanization that characterized the racist representation of Black bodies in that and other similar texts. From this personal stance, I was able to shift quickly to a more analytical posture as a literary analyst to problematize the experience for my students even more by demonstrating to them that the representations in *Little Black Sambo* are not even Black, but Indian, troubling their literary conceptions even further by discussing the colonial underpinnings of the entire English literary project.

The above described shift was profoundly difficult as it forced me to conceptually step back from and look analytically upon an experience that for years had been nothing but raw emotion. The experience of seeing the pictures in *Little Black Sambo* for the first time took place around the time of the publication of *The All White World of Children's Books* (Larrick, 1965). Therefore, in all likelihood, it was probably the first time that I had ever seen a Black child illustrated in a children's book. The only memories I had of children's books prior to that encounter had involved characters from Dr. Seuss or animal characters. I remembered that the library in my hometown was located across the street from the police station and I was both fascinated by and fearful of the policemen's guns. I remembered my father showing me the book and calling it *Little Black Sambo*. The distorted features, particularly the enflamed red lips contrasting with the unnaturally dark skin immediately grabbed my attention and horrified me, as even at that young age, I realized that the image was meant to bear a resemblance to me, a little Black boy. Later in the story, the pancakes, the tigers, and the subsequent loss of clothing filled me with shame. I remember that I closed the book and never wanted to see the story again. For at least 40 years, I had retained that memory and regarded *Little Black Sambo* only in terms of the pain of that experience.

Sharing that story with my students recalled that same pain. However, in the 40 and more years since then, I had assumed the identity of a teacher educator and established a commitment to the learning of my students. My conversation with Soh regarding her experiences with the book demonstrated that the shifting of boundaries could lead to a different experience of the book, and as an educator, I was committed to my students realizing the complexities that emerge from multiple perspectives. Therefore, I had to shift internal boundaries from focusing on the pain of my experience with *Little Black Sambo* as a young child, to the responsibility I

felt within the framework of being a teacher educator. Through my own story I had hoped to fulfil the commitment of conveying the pain that was possible from the illustrations of a children's book. By shifting boundaries I was able to convey to my students that that is not the only story. I related my wife's story as an early childhood educator in Korea. Additionally, I was able to share the added complexity that the book itself was not a representation of a Black African child, but of an Indian boy. I concluded my presentation by sharing with my students that the study of English literature did not originate in England, but in India. The following excerpt is from my class talk:

> The All-White World of Children's Books (Larrick, 1965) published in 1965, it was about that time that I actually saw Little Black Sambo for the first time. And that was the first children's book that I ever saw with an African American character, as I was reading Dr. Seuss, other books like that. I'd never seen a children's book with an African American character. When I saw Little Black Sambo – feeling the whole tradition of distortion – I was horrified because I thought they were talking about me. Looking at that and being horrified by it. In the story then he loses his clothes and all kinds of negative things happened to him. So as a child, it looked like a devastating experience to see that book. I remember the place and the time and everything, because it was such a horrific kind of experience. And then it's interesting because a lot of these things (stereotypical children's literature) from the United States were circulated internationally. So when I was telling my wife about Little Black Sambo, she was like oh, Little Black Sambo, it's a great book that she used to teach in Korea with her kids in her classroom. So she saw it as a positive experience. From a global perspective, you shift your perspective; these things have very different meaning. And then when she taught this course last semester, she realized that Little Black Sambo was not even a Black or African, he's actually an Indian character. Then that reminded me of the fact that a lot of these images started off in India or British colonies because they wanted to do the same sort of things to the Colonial people in those countries. So as an effort to separate British culture from India culture, they created Little Black Sambo who's actually an Indian character. So you see there are a lot of complexities to these sorts of images. These images have impact on people who aren't even in the United States. When they get to the United States, they have very strong misconceptions about African Americans. I may get in trouble for sharing this with you but even before my wife came to the United States, her mother said "okay, I don't mind you having a relationship over there, anybody but African Americans. So two biracial grandchildren later, here we are. (My students started looking at Soh and laughing. The whole class looked more relaxed after I started sharing this story.) People who have never been to this country still internalize stereotypes. Every children's book that

> may feature characters from different cultures does not necessarily count as multicultural children's literature. That's where the idea of authenticity is important.

Multiple pieces of my personal stories interjected in my lectures, as above, not only exhibit the complexity of national and international perspectives on stereotypical children's literature, but also relieve the confrontational zone between the instructor and the students. What I mean by relieving the confrontational zone is that my personal stories provide a venue for students to hear my critical analysis of text without feeling as if they are being attacked as the oppressors or as the oppressed.

DISCUSSION

Our self-study of our teaching in multicultural children's literature allowed us to see our frequent use of personal storytelling to reveal our vulnerability and to help students encounter international/interracial perspectives on each children's book. The stories are not only a vehicle for sharing the lessons learned through the connections between our own experiences and multicultural literature, its themes, and controversies, but of enacting our commitments as educators and teacher educators. Those commitments require us to step aside from our position of authority and comfort, and to demonstrate our own fallibility or vulnerability as a way of demonstrating to our students that mistakes are an invariable part of the experience of engaging the complexities of cultural diversity. Some self-study researchers (e.g., Perry, 2010; Tidwell, Wymore, Garza, Estrada, & Smith, 2011) have discussed the demonstration of vulnerability as an important element for establishing mentorship or for creating a safe environment for critical partnerships among educators. We realize that showing vulnerability becomes essential in our teaching in multicultural children's literature for pre-service teachers, as we are seeking to support our students' growth in becoming culturally competent and empathic communicators (Howell, 1986).

Our commitments as educators and teacher educators also require us to step beyond painful personal experiences in order not to represent literary sources within Black/White and good vs. bad dichotomies. Shifting the boundaries portrays literary texts from multiple perspectives in ways, which inherently defy dichotomous representations. In the self-study process, we became curious about how other international teacher education scholars from various cultures would respond to *Little Black Sambo* and to our teaching story. Especially future contribution from educators from India can be a phenomenal addition to this strand of conversation. Moreover, self-study or action research of diverse educator-scholars who use multicultural children's literature for teacher education courses will be a critical addition to provide a dialogic space for comparing contrasting different strategies and determining effectiveness.

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