Textiles and Tapestries

Self-Study for Envisioning New Ways of Knowing

Christi U. Edge, Abby Cameron-Standerford, & Bethney Bergh

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Abstract and Acknowledgements

Abstract

Textiles and Tapestries presents thought-provoking research that explores the intricate and complex weavings of teaching and learning. It reflects a compelling mixture of traditional and contemporary methodology, collaborations within and beyond teacher education, and allows space for considering the implications of current worldwide social, political, and systemic tensions. Importantly, it highlights the central role of self-study in creating insights and understandings of practice for transforming teaching and for generating new knowledge.

Contributions from experienced and novice academic researchers, teacher educators, practitioners, and graduate students provide opportunities to learn with and from the voices of dynamic and diverse self-study researchers. Section one focuses on the process of exploring and making meaning from weaving inquiry, teaching, and learning from studying practices through self-study. Section two illuminates the act of making new meaning, creating the tapestries and textiles of knowing by attending to the tools and crafting in studying teaching and professional practices. Section three focuses on the formation of new tapestries of understanding as authors share the implication of their findings through self-study.

This book presents new methods, frameworks, collaborations, and understandings of practice that will be useful for teacher educators, graduate students, and self-study of practice researchers.

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Introduction

Exploring, Inspiring, and Forming New Envisionments through S-STEP

Christi U. Edge

The vision for this book emerged from several strands of experience, scholarship, and relationships over time. In briefly attending to three of these strands, I aim to weave and depict the academic themes-- (1) exploring the weavings of teaching and learning; (2) inspiring methods, frameworks, and collaborations; and (3) forming new understandings--in and through the unity of my own lived experiences. For, in editing this book and attending to the inquiries and experiences of others is to also better envision my own.

In 2004, I was on the verge; after six years of teaching high school English and reading, coaching, and sponsoring student organizations, something in my merry-go-round professional life had to change. I decided I would either take the Graduate Requisite Exam or the Law School Admissions Test. While waiting for the test dates, I signed up to take a course as a non-degree seeking student at a local university. Drawn to the title of a course, I found my way across the vast university landscape to—not a classroom as I had expected, but to the office of a department chair. There, seated at a small round table sat the professor, Jane, and one other student—a doctoral candidate. In this space, I was both lost and found. After some exploratory conversation, Jane invited me to stay in the doctoral-level course; she turned a sheet of names to face me and asked whose works I would like to study. What could have been intimidating felt like an invitation. Drawn to Rosenblatt's name, I began by reading *Literature as Exploration* (1938/1995). Through Rosenblatt's words, my inchoate understandings formed shape and substance; through her scholarship, I discovered that of Dewey (1938), and later Clandinin and Connolly (2000), frameworks for literature, philosophy for teaching, an epistemological perspective (Rosenblatt, 1978/1994) that connected experience and knowing, reading and writing, teaching and research, living, and telling. I vividly remember the sparked teaching that followed and the faces of tenth graders who probably cared little about the actual scholarship, but did care about me, and were visibly invigorated by my passion and sense of renewed purpose. Two years later, Jane asked if I would consider continuing into doctoral studies. Again, an invitation that opened a door to a world I had yet to imagine.

In 2011, as a new Assistant professor, I sat in the quiet space of a coffee shop devouring LaBoskey's (2004) "The Methodology of Self-Study and its Theoretical Underpinnings," a lengthy chapter lovingly photocopied by Suzanne, a senior faculty member who placed it in my hands along with an invitation to join a group of seven faculty for a self-study. At the time, I had never heard of self-study research, and yet as I read, once again, nebulous understandings and unspoken ideas materialized in my mind, as if Laboskey's words had lit a candle, and I could see, for the first time, that which had always been all around me. Two years later, Abby, Bethney, and I ventured off from the dissolving larger group; as critical friends, we had learned to trust in the process of self-study of teacher education practices (S-STEP) research and each other. Woven from our shared experiences and disrupted by our differing disciplines, we inquired together, became attuned to our disciplinary values, and transformed our professional identities from K-12 teachers into university faculty and teacher education researchers. Together, we formed a cross-disciplinary perspective that has made prismatic the possibilities of exploring, envisioning, and re-envisioning our practices and our lives as educators and researchers.

In 2014, Alan Ovens and Dawn Garbett, program chairs for the Castle conference, invited Abby, Bethney, and I to join a group who had planned to walk to the sixteenth century Lamb Inn for a bite to eat. Somehow, we'd missed the group, and we didn't know the way. Having heard stories of the treacherous, thistle-lined roadside walk to the iconic inn, but no experience ourselves, we decided to embark and find our way. Through corn fields, cow pastures, then the thistles along the shoulderless, winding road with its fast-flying cars and many blind corners, we arrived. Geoff Mills was seated at the head of the table, and, we thought, acting a bit like Biff from the movie *Back to the Future*. Confident, leading, and with a watchful eye, inquiring who the three "graduate students" were as we joined the group**.** Two years later, I stood alone in the open space outside the Castle pub; Renee offered me a chair and the invitation to join an in-progress conversation… with Biff and his critical friend, Todd. Reading my face, Todd recognized my caution in joining the conversation. He, of course, was unaware that for the past two years, Abby, Bethney, and I had often joked about our experience at the Lamb Inn and replayed all the ways in which we could have responded with more authority to "Biff's" overly confident ways. Todd called me out; with candor and care, his question began a way to attend to my emotions and perceptions. As I shared conversations with this small group, my perceptions of what was once clear, was no longer. "Biff" was not at all who we had initially thought he was. My boundaries broken, my heart and mind opened, I saw Biff, Geoff, for the first time. In the morning, as we joined the others for breakfast, I vividly remember pulling Abby and Bethney aside-- "Oh, and by the way, we are friends with Biff and his cronies now." Ironically, neither Abby nor Bethney pushed back on that fact. If one had experienced something that changed the perspective from which she was seeing, then the others accepted that as a new truth. Such is the bond, the gift of self-study and critical friendships--knowing when to push, when to ask, when to listen, accept, and to learn to create spaces for growth and change. One's personal experiences have a way of becoming familiar and personal for those in which the experiences were shared; as critical friends, we could envision how the inner life stitched rapidly, could now be unstitched and re-envisioned.

Woven from these threads of experiences, questions, opportunities offered by others, invitations—to enter into a class, to select and to study the works of a scholar, to participate in a self-study, to venture out in the unknown together, to find or make a footpath, to pull up a chair in the open space outside the Castle pub—creates spaces in which we can rethink and re-envision, reframe, to see and re-see practices through the language of scholarship, to articulate the joys and challenges in teaching and learning, in discovering assumptions, scholarship and inquiry, heightened in, by, and through interactions, relationships with others--the community of scholars who are, have been, and are becoming S-STEP.

May this book be a light to illuminate the important, complex, messy-beautiful, purposeful-responsive work of teaching and teacher education practices inquired into and advanced through S-STEP research. May it begin conversations and evoke us to find or to make a way. May the questions and critical inquiries of others lead to reframing understandings, relationships, and help us to see ourselves differently as a result. May we dare to explore, become lost- and found again.

Textiles and Tapestries: Self Study for Envisioning New Ways of Knowing

Interrelated, dynamic and generative in nature, each chapter in ***Textiles and Tapestries: Self-Study for Envisioning New Ways of Knowing*** emerges from a complex interplay of personal, professional, temporal, relational, sociopolitical contexts; through self-initiated inquiry that is improvement aimed and utilizes myriad methods, frameworks, interactions, and exemplars of practice for purposes of informing self and others (LaBoskey, 2004). Section one illuminates the *why*—to explore, discover, know, uncover, and understand—by lending focus to the process of exploring and making meaning from weaving inquiry, teaching, and learning through self-study. Section two illuminates the *how*—the act of making new meaning, forming new relationships, creating the tapestries and textiles of knowing by attending to the tools and crafting processes in studying teaching and professional practices. Chapters in this section highlight inventive methods, collaborations, frameworks, and settings. Part three—the *what*—illuminates the new wonderings and knowings we envision and generate (Langer, 2011) from and through doing self-study research.

The initial vision for this edited book was crafted in conjunction with the planned 13th International Conference on Self-Study of Teacher Education Practices, to be held at Herstmonceux Castle, East Sussex, England in July 2020. In the

spring of 2018, when our work as conference chairs began—or even six months ago—we could never have imagined the present context in which we now work. The status quo checked, life as we know it put on hold and likely transformed forever. We are living history.

In co-editing this book during this novel time, I am reminded of the role we collectively play in making—making meaning, making a difference in our classrooms, in our communities, and across continents. I am inspired and troubled by the responsibility of teaching, enacting, and becoming. Self-study of teaching and teacher education practices (S-STTEP) provides a broad and sturdy frame, a metaphorical loom, tools and techniques, exemplars, the strength of many strands woven and rewoven over time, diverse contexts, across the globe—tapestries ever unfolding. May this book offer opportunities to trace and retrace threads of thought, experience, practice, identity, relationships—to ponder the paths of inquiry, to celebrate, to wonder into, to dare to envision what has not yet been. We are textile, tapestry—together, a volume of texts, a collective story (a my-your-our story) filled with tensions, inciting incidents, characters who inspire, invite, disrupt and challenge; together, we are able to illuminate, to advocate, create new leads, open spaces, and, through self-study research, to make the invisible stitchings of teaching, teacher education, and research more visible to self and others for purposes of democracy, for equity, for freedom—now and for future posterity (United Nations, n.d.).

This book is dedicated with appreciation to those whose weavings now take a quieter turn toward the tapestries of retirement--John Loughran, Tom Russell, Hafdís Guðjónsdóttir, Deb Tidwell, Geoff Mills, and many more—your tapestries live on, inspiring us, woven in and through us, becoming in the ever-unfolding textiles and tapestries we form as we continue on, begin anew, forge spaces, and craft tools for what is yet to come. Thank you for strengthening our fabric, for making and being a difference, and, in the words of Emerson, for being "an opener of doors for such as come after thee."

Christi Edge, Marquette, Michigan, USA,

July 10, 2020

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I

Exploring Weavings of Teaching and Teacher Education Practices through Self-Study Research

Christi U. Edge

"It's human nature to stretch, to go, to see, to understand.

Exploration is not a choice really; it's an imperative."

Michael Collins, Apollo 11 Astronaut

"A good life is like a weaving. Energy is created in the tension. The struggle, the pull and tug are everything."

Joan Erickson

To *weave* is to form, to interlace, to construct, to compose through the interlacing of threads, elements, and details. To *explore* is to search the unknown, to inquire into and discuss, to examine or evaluate. Chapters in section one illuminate how teachers and teacher educators explore the intricate and complex weavings of their professional practices through self-study. In the process of exploring, self-study researchers ravel and unravel new understandings.

The act of exploration can guide us to discover, see, and re-see self, others, professional practices, the spaces within, between and around us—the tapestries we live, tell, teach, and inquire into. The metaphorical weavings of teaching, teacher education, learning, identity, experience, and knowing are formed, reformed, and transformed through self-study.

Together, chapters in section one interlace threads from diverse professional practice settings for purposes of understanding anew, for improving practice, for informing our scholarly community. Self-study researchers uncover threads that stitch and form their meaning-making. Self-study researchers generate and share knowledge of teaching and teacher education practices, challenging readers to pause and consider the larger tapestries of which we are a part —tapestries we weave, teach, are, and become.

Tapestries of Teaching
Strengthening the Fabric, Untangling the Knots
Weaving the Personal and Professional Threads of My Communication Pedagogy to Envision New Ways of Thinking and Knowing
Striving to Sustain Ourselves

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Looking Back, Looking Forward
Identity Theft on the Way to an Administrative Role
Retrospective Self-Study

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Tapestries of Teaching

Weaving Together our Roles as Artists, Teachers, and Researchers

Kathy Marzilli Miraglia, Kristi Oliver, & Jane Dalton

Artist-teacher-researcher | Art Education | Contemplative Practice | Critical Friends | Community of Practice

In recent years, there has been recognition of the overlapping, multiple, and entangled identities that concern artists, teachers, and researchers in the visual arts (Daichendt, 2010; Thornton, 2013). As Wilber (1997) explained: to understand the whole, it is necessary to understand the parts. To understand the parts, it is necessary to understand the whole, repeating to create a circle of understanding (Wilber, 1997). References to artists, teachers, researchers are not just descriptions of roles or practices but a way of being that integrates "theory and practice in the interest of good practice" (Thornton, 2013, p. 8). Artist-teacher-researchers recognize that "in our everyday lives we are involved in some form of inquiry, in a search for information" (Miraglia, 2014, p. 8) which in turn shapes our personal and professional identities.

The study of teacher identity requires reflection upon *self* (Beauchamp & Thomas, 2009) from multiple paths and over time, as identities are not fixed, but are constructed and reconstructed throughout a lifetime (Erikson, 1980; Knowles, 1980). The basic need to create and more fully understand art as a means of inquiry can shape pedagogical choices and transform both the individual (teacher) and the collective (students/class) is at the nexus of our research.

The arts foster engagement in the deep work of identity construction, of uncovering "the self who teaches" (Palmer, 1998, p. 7) and becomes the connecting thread that weaves together the roles of artist-teacher-researcher. This study focuses on the teacher educator's experiences as artist-teacher-researchers and how these roles shape identity construction through an engagement of on-going studio practice.

Context of the Study

In this self-study, three American female artists and teacher educators who identify themselves as artist-teacher-researchers seek to explore the balance between studio practice, teaching, and research. These authors currently teach preservice and in-service art education students in university settings, having had extensive previous experience teaching in elementary and secondary settings. Research indicates that the lack of synergy between artistic studio practice, teaching pedagogy and research of visual arts educators has been a challenge in the field of arts education (Strickland 2019; Walker 2013). Thornton (2013) suggested that examining the identity of the artist-teacher-researcher could help to understand the complicated and intertwined identities of art education practitioners. Reflecting on one's practice is integral to identity formation on all levels and can be used in the assessment of those practices (Schon, 1987). Furthermore, it is essential that teacher educators explore the ways in which their identities and values play out in the classroom, recognizing that these choices hold great power and potential to impact our students as future

teachers (Buffington & McKay, 2013). Through engaging in this research study, we scrutinized our own identities, shared instances of reflective practice, and moved toward constructing insights into our own teaching.

In this qualitative, arts-based research we aim to explore the following:

- Why is engaging in a studio practice and *making* essential to good teaching and researching?
- How does a collaborative community integrate the threads (making, teaching, researching) that shape our work, both professionally and personally?
- How do we critically identify and explore the ways in which our identities and related values impact our teaching practice?

Methodology

This qualitative study stems from self-study methodology (LaBoskey, 2004), arts-based research (Sullivan, 2005), and the critical friends model (Louie, et al., 2003). By drawing from multiple forms of data: personal art practice, journals, and discussions, our goal was to better understand the complexities of the artist-teacher-researcher, exploring why engaging in the practice of *making* is essential to good teaching.

The goal "of self-study research is to provoke, challenge, and illuminate rather than confirm and settle" (Bullough & Pinnegar, 2001, p. 20). Pinnegar and Hamilton (2009) stated that through self-study methods "[w]e seek to make sense of the stream of experience we act within, knowing that our actions generate new relationships, new practices, and new understandings of our reality" (p. ix). Additionally, using art-based research offered another lens as "an embodied living inquiry, an interstitial relational space for creating, teaching, learning, and researching in a constant state of becoming" (Irwin et al., 2006, p.71).

Trustworthiness and validity can be challenging for the arts-based researcher, however, this can be achieved by maintaining and monitoring "a creative and critical perspective so as to be able to document and defend the trustworthiness of interpretations made" (Sullivan, 2006, p. 29). In this study the three visual art educators monitored each other's progress as critical friends through dialog, critique, and sharing of art works and journal entries. "To create and critique is a research act that is very well suited to arts practitioners, be they artists, teachers or students" (Sullivan 2006, p.20).

Arts-Based Research: Embracing Art Practice as Research

Using an arts-based research methodology in this study highlighted our roles as artists by providing an authentic research perspective as "the arts provide a special way of coming to represent and understand what we know about the world" (Sullivan, 2010, p. 56). As such, "arts- based research is an effort to extend beyond the limiting constraints of discursive communication in order to express meanings that otherwise would be ineffable" (Barone & Eisner, 2012, p. 1).

By employing an arts-based method, we were able to acquire information that did not require positivistic methods or verbal dialogue; therefore, it did not oppose science, but rather, operated in partnership with scientific methods of inquiry (McNiff, 1998).

> *One of the most enduring themes in science and philosophy is the tension between what can and cannot be known and expressed. …Using creative methods to investigate phenomena provides an aesthetic method of documenting and understanding experiences. Arts-based research does not follow a predetermined standard sequence of steps to arrive at an answer; like art itself, the emergence of answers ultimately comes from embracing the unknown. (McNiff, 1998, p.31)*

Employing an arts-based approach allowed us to access, explore, and bring to light various aspects of unconscious, embodied knowledge through artistic images and other forms of artistic works. “The role of lived experience, subjectivity, and memory are seen as agents in knowledge construction and strategies such as self-study, collaborations, and textual critiques and are used to reveal important insights unable to be recovered by more traditional research methods” (Sullivan, 2006, p.24). In order to facilitate new insights and understandings, Sullivan (2005) challenges existing paradigms and adapts visual arts strategies in order to conceptualize theories and practices that are grounded in visual arts practices without being narrow in scope, too prescriptive, and limited in perspective. Where quantitative methods are based on probability and plausibility, arts-based practice is focused on possibilities or the potential of art to foster change, based on its capacity to be individually and culturally transformative.

Arts-based research uncovers “relationships and patterns among and within ideas and images” (Garoian, 2006, p. 111) to explore and discover new theory, and is a process of inquiry that requires creative action and critical reflection. Art practice, in its most elemental form, is an educational act, where the intent is to provoke dialogue and to initiate change in making and teaching art and in researching art practices. Thus, exploring our art practice was a way of knowing ourselves and the way our values were embedded in our practice as artists, teachers, and researchers.

Critical Friends

A critical friend is a trusted person who provides feedback to an individual or groups through critiquing work, offering a different perspective on the data, asking provocative questions, and supporting the success of the overall work (Costa & Kallik, 1993). Engaging in a critical relationship adds to the trustworthiness of the research by clarifying ideas and goals, ensuring specificity, while responding to and assessing the work with integrity (Costa & Kallik, 1993). Forming collaborative groups, known as communities of practice, consisting of critical friends, is an element of self-study research (Louie et al., 2003) and examines “the intersection of issues of community, social practice, meaning, and identity” (Wenger, 2003, p. 4). Communities of practice are formed when people pursue shared experiences, relationships, and multiple perspectives. Participants come with their own understandings and assumptions where identities are defined as lived experience in a social practice. When a community of practice functions well, it becomes a space that is connected to profound and consequential discourse, designed to be a resource for practice and to open up new possibilities (Lave & Wenger, 2003). Through constructive discourse and group inquiry critical friends in a community of practice can test, negotiate, develop and share results (Miraglia, 2017).

Procedure

Throughout this research we engaged and continue to engage in our personal art-making practice, and journaling. The three authors formed a community of practice as critical friends, to discuss how art making was connected to issues of research and teaching and to help refine our practices. The three artists-teacher-researchers implemented a creative studio-based practice to explore the aforementioned research questions. Jane Dalton, used contemplative practice and stitching to explore issues of identity using mixed media processes. Kathy Marzilli Miraglia, drew from her Italian heritage to explore female images in biblical narrative, mythology and history, seeking universal problems of human culture from the female perspective. Kristi Oliver, used meditation to begin her creative process as she explored her own sense of self-identity through investigating her role as an art teacher in the world today. Data sets were on-line critiques of artwork, discussions, and journal entries. Data were analyzed for common patterns and themes.

Results: A Narrative Approach through Text and Image

Though each approach to art making reflected an individual positionality, each was rooted in the process of investigation of our own identities and the connections we made to our research and teaching contexts. Each author was in search of their authentic selves, navigating the challenges through self-study and arts-based methods.

Through analyzing journals, artwork, and critical friend dialog and critique, four major themes were identified. All three authors approached their artwork, teaching, lives, and tangled identities, through spiritual methods. 1) Regarding the creation of artwork; for Jane Dalton, it was contemplative practice and stitching, for Kathy Marzilli Miraglia, it was the pursuit of the sacred, and for Kristi Oliver, it was meditation and contemplative inquiry. Each author found that the act of creation was necessary to find their authentic selves and balance within multiple identities. 2) Regarding teaching: the challenges of communicating to students as to what is important, what is essential, what the most integral concepts are, how to uncover students' misconceptions and positionality (regarding their own identities and their ability to connect to their students' identities), and how to lead students to create their own unique art lessons were prime concerns. 3) Regarding research: navigating challenges, finding balance within teaching, researching, and creating artwork was complicated by daily obligations concerning home, well- being, and professional life. 4) Regarding personal lived experience: sharing personal instances helped to support each other through difficult and unexpected challenges with restorative and empathetic effects without judgment.

The following sample statements, in no particular order, were crafted here to summarize and explain the essence of our work for readers of this chapter. These statements reflect, in an abridged form, themes that were derived from the data. The accompanying art works were not meant to be self- portraits, either literally or metaphorically, but are examples of actual works of the three authors that were included in the critique process as critical friends.

Jane Dalton: Stitching as Research

> *For me, stitching is research. There is a rhythm of my hands working, slowly and continuously, creating focus and comfort. I believe stitching, whether by hand or free motion machine, is a way of exploring that allows for contemplation and internalizing, bridging the inner and outer worlds; it is a contemplative practice which creates presence and focus. The time devoted to making allows for a slower, almost meditative pace, softening the chatter of my mind, and reducing stress. (Dalton, Journal Entry, 2019).*

I define myself as a contemplative educator, that is, one who integrates introspection and experiential learning to support pedagogy and self-understanding. Whether teaching or working in my studio, I begin with a period of mindfulness meditation paying attention to what's going on in my body to feel centered before beginning either practice. In my experience, bringing personal practice into my classroom has strengthened pedagogy, offering a solid foundation for teaching while modeling this practice for students who aim to establish their own contemplative art practice.

I believe artistic expression gives voice to our authentic selves that is at the core of our identity construction. I view artmaking as a meditative process of inquiry where I seek to understand the ever-evolving self that is continually constructed and reconstructed through interactions with materials and experiences in the present moment. This process offers a window through which I can work at a slow, mindful pace inviting reflection: What is it that inspires me to create? What can the process tell me about myself?

Stitching as a meditative practice is a resource for connecting and reconnecting with the desire to create, which was the impetus for me becoming an art teacher. In particular, I explore the circle, using a range of materials and processes. The circle is a shape that is found repeatedly throughout the world and is an archetypal symbol of wholeness and integration that connects mind, body, and spirit. I believe the promise of wholeness is embedded within each of us and the circle is a reminder of this potential. Stitching the circle, repeatedly, with the focus more on process than product, becomes a ritual of seeking wholeness. Both making and meditation allow me to find balance in my life; both are generative, and, both demonstrate to students the value of artistic practice as an essential element in my identity construction.

Figure 1

Circle. Handmade felt, hand embroidered (Used with permission, Jane Dalton, 2019).

Figure 2

Circle. Free motion embroidery (Used with permission, Jane Dalton, 2019).

Figure 3

Circle. Free motion embroidery (Used with permission, Jane Dalton, 2019).

Kathy Marzilli Miraglia: Pilgrimage as Research

As a woman artist, educator and researcher, I am engaging in a continuous quest to understand the multiple aspects of my identity as they relate to my research, teaching and art making. During a recent sabbatical, I went on an actual pilgrimage to Messina, Italy. I traveled to sacred places in search of female heroes, goddesses, saints, and martyrs, investigating subjects with "common roots, interesting differences, and universal problems of human culture from the female perspective – and their surprising parallels with our own" (Leon, 1995, p. 3). On that pilgrimage, and through an arts-based self-study, I realized that my research and creative work focused on my relationship with my Italian heritage and spiritual beliefs. Through drawing and mapping, I found that I must come to certain understandings before moving forward or enacting change.

For example, the drawing depicted in *Figure 4* is an entry from my visual journal. In this drawing, some figures are frightful, representing obstacles that hinder my progress. Other figures represent helpful energies and forces imagined as critical friends or spirit guides who remind me that often '*the battle is won or lost in the mind*' (Joan of Arc). At the

bottom of the drawing, I am feeling overwhelmed and underwater, silenced, and guarded. My ability to create artwork is suspended or interrupted because of administrative duties and obligations. The battle ultimately can only be won by removing the obstacles that exist in my own mind and coping with obstacles that I cannot change. Through engaging in creative work as a self-study methodology, my goal was to identify the current patterns occurring in my life, change those patterns that are not working for me, and grow by gaining clarity and self-knowledge. I aspire to embody the figure at the top left of the page, she is the visualization of reconciliation with my creative self (Klein & Miraglia, in press).

A sabbatical afforded me the time to slow a hurried pace, renew my energy and spirit, to examine problems and successes, and reconsider my multiple professional practices. Realizing the time and resources it takes to teach and make art, in addition to the pressures of conducting research, I have questioned how to best motivate students to pursue their own research and create their art that would inform their teaching practices.

Figure 4

Drawing from a journal page (Used with permission, Kathy M. Miraglia, 2019; in Klein & Miraglia, in press).

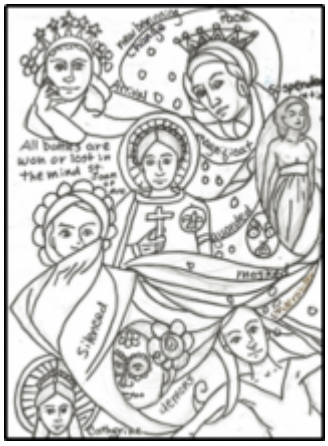

Figure 5

I Dreamed I was Floating. Pastel (Used with permission, Kathy M. Miraglia).

Figure 6

Lamentata. Pastel (Used with permission, Kathy M. Miraglia).

Kristi Oliver: Creative Expression as Research

When I engage in creative making, it allows me to explore my sense of self, specifically how I relate to, process, and navigate the world. I begin the process by practicing mindfulness, trying my very best to focus on what is happening and how I am feeling in that moment.

Typically, this means I start with meditation, often breathing through the process in a way that attempts to free the creative process from self-inflicted judgement and self-doubt. In this way, I am able to work through issues and events that are weighing on my mind. Through stressful times and challenging situations, this artistic practice has helped to keep me to stay grounded while providing comfort and stability through times of turmoil. During these stressful times, the only work I could create was informal, sketch-like or unplanned, which is very different from the way I typically create.

As a naturally empathetic person, I find it easy to put the needs of my students before my own. This can be exhausting, especially when navigating an already demanding schedule balancing teaching, creating, and researching. To help, I have to consciously remind myself that practicing self-care is important and that working through whatever is weighing on me through art to let go of negativity and unnecessary stress. The work displayed in *Figure 7* is a page from my visual journal. In this self-portrait where I am bundled safely inside a protective suit, in attempt to repair the boundary that provides a secure layer between myself and negative energy. This work is a reminder to practice self-care for healing so that I can be a strong and effective teacher.

Figure 7

Drawing from a journal page, (Used with permission, Kristi Oliver, 2019).

Figure 8

The Pleasures of Airline Travel, marker on bag. (Used with permission, Kristi Oliver, 2020).

Since transitioning to a new professional position, I have been traveling more often to work with art teachers from various districts across the country. The drawing (See *Figure 8*) explores the physicality of airline travel and the inherent stress of flying. Both creative works act as visual reminders paired with written text created in a stream-of-consciousness style aiming to act as personal notes to myself documenting my own thoughts and reflections on the experience at hand. These notes help me let go of lingering stressors and refocus my attention on the immediate demands of being an artist-teacher-researcher.

Discussion

Participating as critical friends in a community of practice held us accountable to find the time to engage in the work while keeping us focused on art making as a tool for research and generativity. Without this community, professional demands would have taken full precedence, putting artmaking to the side. As critical friends in different parts of the US,

we met on Zoom and phone conferences to review and discuss each other's work, issues, and journal entries. As previously explained, we then analyzed journals, artwork, and critical friend dialog to identify themes.

We found that when the demands of teaching subsumed creative engagement with artistic practices, we may become mechanical in our teaching, less inspired, and on the cusp of feeling burned out. We see similar outcomes in our students when overwhelmed and potential burnout manifests as they juggle employment, academic assignments, and/or student teaching practicum. In their future careers as art teachers, meeting expectations in the age of accountability could potentially disengage them from the original impulse for becoming art teachers: that of making and expressing through creative and artistic practices (Dalton & Dorman, 2018).

Teaching and studio work is usually a solitary practice. Implementing a critical friends structure played a significant role in our professional development by articulating and understanding the various ways our artist-teacher-researcher identities impacted each distinct role. While using a studio-based practice helped to cultivate deep reflection and critical thinking on the content of our artwork and ourselves, the values identified through engaging in the creative process were evident as we supported each other to establish and maintain a studio practice which in turn informs the teaching of art.

As teacher-educators in art education, we have found that students desiring to be K12 art teachers were first artists who were compelled to create while understanding the transformative power of art. Ironically, our students already work in a community of practice while they remain students and are able to receive and give feedback about their work, their challenges and struggles in becoming artists and teachers. We, however, had to create a community of practice for ourselves. Therefore, this research is important as a method to mentor and prepare our students when they become in-service teachers by creating a community of practice when they graduate, and to utilize their studio practice as professional development. We must remember to model creative practice as self-care for our students which is essential to demonstrate the ways of how to balance our many roles while actively addressing the overwhelming demands of the artist-teacher-researcher.

Conclusion

Coming to these conclusions reaffirmed our decision to continue this research. “The complicated identities of art educators require multiple methods and strategies to accommodate the multiple facets of practice and the shifting identities of teachers as they evolve and assimilate new knowledge and experiences” (Klein & Miraglia, 2017, p. 29). Aesthetic forms communicate what we know and invite others to commune with our own understanding and personal transformation (Dalton & Dorman, 2018).

> *The tendency embedded in the positivistic legacy and in a culture of accountability to value measurement, objectivity, and generalization with greater importance above the creative and imaginative (Griffiths, 2011) still impacts the way we teach and assess. This is why it is so important that models for art educator professional development accommodate nonlinear and visual processes for understanding practice in ways that embrace and honor a diversity of lived experiences. Integrated models offer potential for developing visually reflective practitioners who can envision and re-vision and transform and reform their practices through the eyes of an artist. (Klein & Miraglia, 2017, p. 29- 30)*

As artists, we become weavers of our own life. Our works of art become the tapestries that reveal the ways in which we embody who we are, and the work we do as art teachers. Furthermore, in higher education, as in K12 settings, art teachers are often isolated, working independently. As critical friends, we found our collaboration to strengthen our work and essential to staying true to the path of the artist that is generative. We found that creating our own artwork, required constructive feedback and time to ponder and reflect. We supported each through difficult issues and events that could have hindered our ability to create artwork, teach, or conduct research. We not only shared concerns but gave constructive feedback that allowed us the space and understanding to move forward without judgment. Ultimately, the

three of us create using varying spiritual approaches. We found a common way to strengthen and direct our teaching, incorporating mindfulness, and contemplative practice into our teaching practice.

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Strengthening the Fabric, Untangling the Knots

A Collaborative Self-Study Involving Coaching and Teaching

Richard Bowles & Anne O'Dwyer

Coaching | Teacher Education | Collaboration | Learner-centered Design

Anne and Richard are teacher educators in an Irish university, lecturing in science education and physical education (PE), respectively. We are also volunteer coaches with the university's Gaelic football team. These endeavours provide us with a range of interrelated experiences that influence how we teach, and how we coach. Teaching and coaching have many common features (Bergmann Drewe, 2000). Both are complex social practices (Cushion, 2013), underpinned by a distinct pedagogical focus (Jones, 2007). Wikeley and Bullock (2006, p. 24) suggest "coaching needs to be seen as an educational relationship with the emphasis being on the relationship". In this regard, Light and Harvey (2019) propose the term *positive pedagogy* to describe learner-centred teaching and coaching approaches. A positive pedagogy facilitates dialogue, problem-solving and shared learning experiences within a "supportive socio-moral environment in which making mistakes is accepted as an essential part of learning" (Light & Harvey, 2017, p. 277). In our context, a desire to be learner-centred in our work with student teachers resonates with social constructivist theories of learning that underpin athlete-centred approaches to coaching (Kidman & Penney, 2014). Coaching in an athlete-centred way involves the adoption of inclusive pedagogies that prioritise questioning, decision-making skills and athlete empowerment within a supportive learning environment (Pill, 2018). In contrast, more traditional coach-centred approaches tend to be characterised as more directive, where athletes are told what to do, and expected to "listen, absorb and comply" (Romar et al., 2016, p. 380). Being athlete-centred "requires a coach to understand himself/herself and then understanding the athlete" (Kidman & Penney, 2014, p. 3). This aligns with Hamilton and Pinnegar's (2013, p. 75) definition of self-study as "the study of one's self, one's actions, one's ideas, as well as the [other]".

Learning in teaching and coaching is an inherently social endeavour (Cushion & Townsend, 2016), understood through a constructivist theoretical orientation (Trudel et al., 2013). While some coach learning occurs in formal settings, much also occurs in non-formal and informal situations (Cushion & Nelson, 2013). Engaging in reflective practice facilitates learning in these varied situations (Hall & Gray, 2016; Jacobs et al., 2016), just as it informs practitioners' learning in teaching and teacher education contexts (Brookfield, 2017).

Despite clear similarities between teaching and coaching, the extensive range of self- study research on teaching and teacher education is not yet mirrored within coaching (Casey et al., 2018). While Mead and Gilson's (2017) study of leadership in collegiate basketball, and our own recent work (Bowles & O'Dwyer, 2019; O'Dwyer & Bowles 2020), have begun to address this gap, self-study offers considerable potential to explore "one's personal and professional identities" (Casey et al., 2018, p. 55) through the interweaving of different experiences within the shared complexity of teaching and coaching.

Aims

This study responds to calls for the extension of self-study research into sport coaching settings (Brown, 2011; Fletcher & Ovens, 2015). By engaging in self-study as a means to "enhance collaboration and improve practice" (Richards & Ressler, 2016, p. 294), we explored how we learned to integrate a new pedagogical approach (athlete-centred coaching) in our volunteer coaching, and examined how this learning, in turn, informed our teaching.

Consequently, we considered how our informal learning in the coaching domain intertwined with our teacher education practices, impacting our teaching and coaching identities, as we frequently engaged with the same students in these different contexts.

Methods

This paper documents our experiences over the course of two full seasons. Richard has been a teacher educator for 16 years and has coached this team for 12 seasons. Anne, in contrast, has worked in teacher education for 4 years and was still playing football at an elite level in the two seasons prior to the commencement of this research. During that time, she had begun to assist Richard at training sessions on an informal basis. This period is noteworthy because it enabled us to build up personal and professional relationships that are important to support collaborative practice (Hostetler et al., 2018). It provided us with opportunities to discuss issues relating to our teaching and coaching experiences, enabling us to build the trust that eventually underpinned our critical friendship (Fletcher et al., 2016). These informal conversations before or after training often focused on how to make our sessions better and prompted us to examine our practice more systematically. Consequently, LaBoskey's (2004) guidelines for self-study guided our research design, which was self-initiated and self- focused, arising from those informal conversations about teaching and coaching. We sought to better understand and improve our pedagogical practices as we coached together. Specifically, we wished to explore the extent to which we were being athlete-centred, because Richard was familiar with the concept in the context of a PE module he taught. Our research was interactive and collaborative as we acted as critical friends for each other, and engaged with two other critical friends. These two layers of critical friendship, internally where we gave each other immediate and frequent feedback, and externally where two colleagues not involved in our coaching provided a more detached perspective, helped us gain a deeper awareness of our coaching. Our external critical friends, one with extensive self-study experience and another with coaching expertise, provided us with "supportive and challenging feedback" (Fletcher et al., 2016, p. 304) from methodological and pedagogical standpoints. We have explored the detailed workings of this process elsewhere (O'Dwyer et al., 2019).

Data generation included 80 weekly individual reflections, eight critical friend conversations, and 5 student-athlete focus groups. We each completed, shared and revised a coaching philosophy statement at the beginning, middle and end of each season, and developed 80 training session plans together. Validation of our research was based on trustworthiness, established through our use of a range of data sources, and supported by regular dialogue with others to challenge our interpretations (e.g. Bowles et al., 2018). Importantly, this process motivated us "to continue inquiring into [our] practice" (Casey et al., 2018, p. 59).

Ethical approval was granted by our university's research ethics committee. We were mindful that gathering data from our athletes could be problematic in a number of ways. Firstly, as positive and supportive coach-athlete relationships are important for the development of an effective team environment (Lorimer & Jowett, 2013), we did not want our research to affect these relationships. Accordingly, an independent research assistant recruited athletes for our focus groups and conducted semi-structured interviews using questions we had prepared. She recorded, transcribed and anonymised the responses. Secondly, while self-study research can contribute to "a public knowledge-base," we are also conscious that this public sharing may place the researcher in a vulnerable position, dealing with sensitive or personal topics related to self and practice (Vanassche & Kelchtermans, 2016, p. 100). In our context, we value the open, cooperative nature of our athletes' responses, and are mindful of presenting data in ways that protect their identities.

A critical incident is “an event that raises broad, sustained issues and serves to focus the practitioner’s thinking in ways that lead to insights” about practice (Fletcher et al., 2018, p. 80). This definition, grounded in Tripp’s (2012) work, guided our data analysis. We both carried out a broad inductive analysis of the data. Then, we each identified incidents that highlighted connections between our teaching and coaching. We discussed these together and, subsequently, with our critical friends. This process prompted us “to reframe and challenge” our initial perceptions (Loughran & Brubaker, 2015, p. 259). Finally, we selected incidents that helped us gain a deeper understanding of our practice and a lens through which to consider how we might improve it (Tripp, 2012). Illustrative quotes used in this paper are identified by year and reflection number. For example, ‘S1R5’ relates to the 5th weekly reflection during Season 1.

Outcomes

We share three examples of critical incidents here that illustrate the intricate ties between our volunteer coaching and our professional lives as teacher educators. Our engagement with the data through collaborative self-study helped us to untangle some of the ‘knotty’ aspects of everyday practice. Each incident is represented by a quote from our data, and an accompanying characteristic that exemplifies our discussions about it.

Relationship-Building: “I think our role as teacher educators is enhanced through the relationships we build up with players on the football field.”

We acknowledge that our dual teaching and coaching roles placed us in a unique position. We suggest this context facilitates the development of relationships that enhance our practice in both. Firstly, our own internal layer of critical friendship facilitated the development of personal and professional relationships as we developed levels of trust and understanding through coaching together. As Richard noted at the end of Season 1, “I really enjoy the collaborative nature of what we’re doing. It is very motivating, challenging (in a good way) and prompts me to reflect deeply on my own coaching”. Offering a perspective from the outside, our Season 1 critical friend observed: "You’ve got shared understanding and shared expectations…at the beginning you weren’t sure…and now you’re so clear and confident…and assured and singing off the same hymn sheet."

Richard also noted a significant change in his own approach to coaching. Having coached on his own before this collaboration with Anne, he believed that the developing coaching relationship had been positive for him:

> *I’ve always been most comfortable as a leader, not wanting to give too much control of the session to anyone else. On Wednesday, I felt very comfortable with our division of duties where we both work autonomously. This has been building over the past few weeks, but definitely this week was when I felt happiest with it – trusting that I didn’t have to do everything myself. (S1R5)*

Anne highlighted this productive rapport at the end of the season also, when she wrote: “both coaches have ownership and input…the mutual respect to 'step in' on each other without offence is evidence of trust in the relationship” (S1R10). Accordingly, we learned more about ourselves as coaches through collaboration, and our experiences reflect those of Hostetler and colleagues (2018, p. 161), where they describe how “trust in one another, willingness to be vulnerable, and bonds intensified over time.”

Our data suggest athletes were open to seeking our advice on academic issues, thereby positioning us in pastoral or caring roles (Cronin & Armour, 2019). This happened on the fringe of training sessions, traveling to games, and during incidental conversations that occurred on university corridors. In turn, this enhanced our teaching because knowing athletes from our team helped build a more positive classroom rapport. Building relationships is a key aspect of effective coaching (Shanmugam & Jowett, 2016); our experiences have made us more aware of the potential to enrich our teaching by extending these relationships into the classroom. Hearing about our students, and their lives on campus and away from it, required us to engage in “receptive listening” (Noddings, 2012, p. 780) as we became a sounding board for their questions on, for example, how to negotiate particular aspects of university bureaucracy. Anne recognised that this prompted her to change her own demeanour as a coach: “I think I need to make myself more approachable to them - I have been trying to do the same as teacher educator” (S2R16). Later in the season, she

concluded: “getting to know the players, as students also, has helped with my teacher education too” (Anne, S2R19). Richard expressed similar sentiments suggesting, “our role as teacher educators is enhanced through the relationships we build up with the players on the football field” (S2R15). Student-athletes have reported difficulties with managing academic, social and sporting commitments (Kim et al., 2016); in our dual positions as coaches and lecturers, we gained a better understanding of the challenges faced by our own athletes, thereby establishing a stronger rapport in the classroom, and on the playing field.

We became more aware, however, of the complex power relationships that exist across both contexts. North’s (2017) writing about power balances in teacher education sensitised us to this issue in both teaching and coaching. While we recognised we were supporting student-athletes on personal, academic and sporting journeys, and frequently discussed a range of issues with them, we were also conscious that our roles as teacher educators required us to maintain a certain distance. Despite the close ties that developed on the sports field, our professional duties necessitated the fair and equitable application of academic procedures. In discharging these responsibilities, we are conscious of the duty of care incorporated within our dual roles. Noddings’ (2012, p. 780) suggestion that “the other may sometimes be right, and we should be persuadable. Even when the other is wrong, however, we should respond with care to his or her need for human regard”, prompted us to reflect on our privileged connecting position between the coaching and teaching spheres, and we acknowledge this offers potential for further study.

In an overall sense, the words of Harkness and colleagues (2018, p. 382) resonate: “positive critical incidents have the potential to facilitate learning through the emotions of celebration, joy, connection, and affiliation.” For us, building productive working relationships, together as collaborating coaches, and with our student-athletes in class and on the playing field, fostered a more positive learning environment also.

Discomfort: “…if he roared at me in a match and then I have to go and sit in his 9 o’clock lecture…”

Because some of the athletes we coached were also students in our lectures, they had experience of us as teacher educators in a class setting, and as coaches in a competitive sports setting. Athlete feedback challenged us to examine if, and how, our coaching and teaching identities were different. Fenton-O’Creevy and colleagues (2015, p. 33) argue “identity is not just an individual attribute but is negotiated anew in each community we participate in.” Analysis of our coaching philosophy statements suggest certain commonalties with typical descriptions of learner-centred teaching. Anne stated at the start of Season 1: “my coaching philosophy is that all players have potential to improve and develop (irrespective of their beginning / current position).” At that season’s end, traits of a supportive “socio-moral environment” (Light et al., 2014, p. 74) are evident in her updated philosophy reflection when she wrote: “I value the importance of creating a positive and encouraging culture where individuals can experience enjoyment as well as challenges in their learning.” For Richard, the connection between teaching and coaching stretched back to his time as a primary teacher as he commented:

> *Throughout my years teaching in primary schools, coaching after school was a central part of my own identity as a teacher: for me, school sport helped develop a sense of community within these schools, had positive impacts on children, strengthened community links and…I liked doing it!*

Accordingly, engaging in this self-study caused us to question our teaching and coaching styles. This questioning was prompted by student feedback because some athletes believed the reflective style they associated with a teacher educator was incompatible with a more vocal, aggressive manner that they expected from a sports coach. We wished to be student-centred teacher educators and athlete-centred coaches – but struggled to reconcile these aspirations with player expectations grounded in a more traditional coaching style (Light & Harvey, 2017). Player focus group (FG) responses highlighted how our approach contrasted sharply with their prior experiences where coaches were frequently “giving out and being aggressive” (S2 FG, Player 2). Consequently, Player 1 (S2 FG) believed Richard’s role as a teacher educator constrained him from adopting a similar aggressive style on the football field:

> *So sometimes I think the whole thing that he’s a lecturer, everyone will have him [in class] at some stage, and you’ll see him in college and he can’t or maybe doesn’t think he can be in any way loud or aggressive*

from that point of view

When Penney (2006, p. 27) called for "a cultural as well as pedagogical shift," she was arguing for a more learner-centred approach to coaching. In our context, we noticed that athletes, shaped by their previous experiences found it challenging to fully embrace those learner-centred approaches that we were trying to implement. This highlighted the importance for us to understand how these prior experiences impacted athletes' receptiveness to new approaches. Jarrett and Harvey (2014, p. 90) report similar issues, noting how "a change in pedagogy may often be difficult to facilitate due to students' preconceived notions of traditional, formal curricula."

At times, however, this apparent resistance from athletes led us to question our approaches, and doubt our coaching efficacy. This is illustrated by one exchange captured in Anne's reflection, and Richard's response (S1R14):

> *Anne: It feels at times we are on a rollercoaster, changing direction a rapid pace, and I feel the players are laying the tracks. In our efforts to be [athlete-centred]…I think the players have this week 'steered' my learning as a coach.*
>
> *Richard: Is this sense that players are 'steering' a positive or negative? Or neither - just a part of learning to coach in an [athlete-centred] way - ceding 'control'?*

We were quite uncomfortable with this situation. By trying to be athlete-centred, we felt we were not fully in control of the sessions; and the athletes were somewhat frustrated because they wanted us to be more directive in our style: "We'd rather be driven…more of a 'do this' rather than 'what do you think'" (S1 FG). This underlined the importance of acknowledging our athletes' and students' prior experiences, and a blurring of our own identities. Our attempts to construct an athlete-centred environment, informed by our shared developmental philosophies of teaching and coaching, jarred somewhat with the realities of coaching in a team context, where players' expectations were somewhat different to our own. This is particularly complex in a sports setting where a focus on winning can impact the underlying coaching process. This caused Richard to question, after a number of defeats, his own worth as a coach and educator in a similar way to the coach in Purdy and Potrac's study who wondered "[Maybe] I'm just not good enough" (2016, p. 789).

In terms of resolving the discomforts associated with our teaching and coaching, the collaborative nature of our self-study, and the support provided by being "co-conspirators and critical friends" (Hostetler et al., 2016, p. 61) in this endeavour, helped us to navigate our way through these situations. The process helped us to understand our coaching selves in the context of what Ives and colleagues (2019, p. 13) describe as "the intersectional and fluid nature of identities and their associated management". In our case, our coaching and teaching identities were interwoven and, frequently, *tangled*.

Empathy: "It felt that following the plan was more important than personal interactions"

Engaging in self-study of our coach learning prompted us to reflect on our student teachers' experiences too. As we struggled with issues relating to planning and implementation of our coaching sessions, our understanding of their struggles to plan and implement effective lessons as student teachers was increased. We documented difficulties with pedagogical strategies such as questioning. By exploring solutions to these problems in our critical friendship, we discussed how our students might encounter similar problems.

Early in Season 1, while attempting to incorporate questioning into his athlete-centred approach, Richard struggled to embed effective strategies into his practice: "On Wednesday, I think my questioning was a bit 'machine-gun' like – getting the questions out but not waiting for answers – I was anxious to keep everything moving" (S1R3). Likewise, the players were uncomfortable with the approach. As Player 3 explained in the final focus group that season, "It's probably just easier if they just tell you what to do instead of asking because, like, everyone is going to have a different opinion". As we reflected on this, Anne noted the value of the approach, and the potential for athlete empowerment (Kidman, 2005): "Many of the questions made the players reflect and then learn…Richard allows the players to set the intensity for the training" (S1R13). Anne wrote about her own pedagogical learning:

> *I again…found that I had to consciously hold back on coach-led feedback and instructions and ask the players more questions and scaffold their feedback to each other. When given the opportunity, they did this very well (S1R13)*

Later, it became apparent that our coaching language was aligning with our teaching language:

> *Using questions, generating discussions and learning through small-sided games underpinned our approach to coaching this season. We tried to coach by posing problems (guided discovery?) and supporting players to find solutions (Richard, S1R21)*

Likewise, the value of good planning (in teaching and coaching) became more apparent to us. Richard wrote: "because of our clear session focus, we knew what we wanted to achieve…we outlined our objectives clearly, and allowed time for some interaction with the players" (S1R13). We hoped our student teachers would adopt similar practices. This emphasis on planning, however, sensitised us to the need for reflection-in-action too, and we noticed that being able to deviate from the plan could be important as we gained expertise. In the same reflection, Richard noted: "because our session was so well planned…sometimes it felt that following the plan was more important than personal interactions". We discussed how our student teachers can struggle to respond to the needs of individual children in a classroom context. The following season, Anne's comment suggests we had improved this element of our practice: "our collaborative approach was responding to players' needs as opposed to fitting our coaching plans (as has been the case managing large numbers in previous sessions)" (S2R13). As we learned how to coach, the discussions that followed between us caused us to reflect on the how our student teachers might also be struggling with pedagogical innovations as they learned how to teach. Consequently, we became more aware that "developing expertise in teaching is more about developing an appreciation of and a responsiveness to the learning that students are engaged in" (Garbett, 2011, p. 73). Our learning as coaches adopting a novel pedagogy deepened our empathy for students who encountered similar challenges. By developing our own expertise, and by reflecting on the needs of our students, we hope we are better placed to reflect Martin's (2018, p. 267) contention that "being a teacher educator…means supporting teachers to identify and act upon the connections between their work in a multiplicity of contexts."

Concluding Thoughts

Over the course of two seasons, our collaborative self-study has provided us with opportunities to identify authentic, meaningful episodes from our practice (Callary et al., 2012). Fletcher and Ovens (2015, p. 217) note the potential for self-study to provide "glimpses into the black boxes of the professional contexts and situations in which practitioners work." This exploration of our coaching practices facilitated a deeper understanding of how we coach and how we teach. A process of "reframing" (Bullock et al., 2014, p. 39) became embedded in these practices, and we became more aware of the "significant influence that socio-cultural and institutional contexts" (Curry & Light, 2014, p. 129) may have in the integration of a new pedagogy. This insight has implications for our approaches to teaching and coaching alike.

The notion of *tensions* has been explored elsewhere, and frequently examines the transition *from* teacher *to* teacher educator (e.g. Berry, 2008; Bullock & Ritter, 2011). For us, a central tension related to our identities as teacher educators and coaches *at the same time,* where we both taught and coached many of the same student-athletes simultaneously.

Essentially, our teaching and coaching roles were intertwined. Jordan and colleagues (2016, p. 239), when describing their transition from teaching to teacher education, conclude "we will never disconnect from our teacher selves"; in a similar way, when we coach, we also connect to our teaching selves. Exploring our tangled coaching and teaching experiences has provided us with valuable learning opportunities already, and has the potential to enhance our future practices, aligning with Niesz's (2010, p. 44) suggestion that "meanings made and identities constructed in communities are the creators of possibility." Being teacher educators, and being coaches, create possibilities for us to form new understandings of both.

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Weaving the Personal and Professional Threads of My Communication Pedagogy to Envision New Ways of Thinking and Knowing

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Identity | Communication Pedagogy | Higher Education

My research study on the exploration of my communication pedagogy was motivated by my experience as a white lecturer struggling to engage personally and professionally in a meaningful way to teach undergraduates from diverse backgrounds at a University of Technology (UoT). The majority of students in my classroom were African but there were a few Indian students and students of colour. A mixture of language, culture, and educational backgrounds was also evident in the classroom. Some students came from well- resourced homes and school environments but some came from rural areas with poor infrastructure, a lack of resources, and where English was minimally spoken. As a communication lecturer, I felt unhappy with the teaching of my classes, which differed from the classes I had taught in the past where all the students were of a similar background and class. Some of my frustration stemmed from the confined system in which I taught that meant subscribing to a skills-based approach to teaching, at the expense of a more holistic approach. The other part of my discomfort was related to a disconnect that I felt between my students' understanding and grasp of the course material and mine. Employment of Social Identity Theory (Stets & Burke, 2000) and Critical Communication Pedagogy (Fassett & Warren, 2007) as a theoretical framing offered potential for me to explore the personal-professional aspects of my communication pedagogy more critically. It also allowed for an exploration of the dominant social identities of class, race and gender that influenced my academic self. Communication pedagogy at my institution comprises a short course in which students study verbal and non-verbal communication, as well as barriers to communication. In addition, they are meant to master effective spoken and written communication skills. Lecturers follow a prescribed curriculum driven largely by summative assessment. This does not auger well for students whose first language is not English and who require more time to understand the material. I recognised that my own education had been privileged, and non –diverse in the sense that the student body comprised all white students and staff. I realised that I would have to make changes in order to challenge the status quo and experience deeper learning.

Foucault's theory of ethics (1985) enabled me to adopt an ethical stance in order to excavate my personal beliefs that seemed to shape the perspectives and actions that I adopted daily. I hoped that as I processed and activated Foucault's modes of ethics, I would be able to identify my fixed ways of thinking and my entrenched ways of teaching.

Objectives of the Study

I was initially concerned about the black undergraduate students who were not sufficiently engaging with the course and from whom I felt slightly disconnected. My students' communicative competence, I believed, reflected my ineffective communication pedagogy. I was sure that looking at myself as the primary source for exploring

improvement of my practices (La Boskey, 2004) might garner fresh insights into how teaching and learning could more effectively happen. In searching for clues as to my beliefs and values, I looked to Cohen (2008) who claims that teacher identities play a significant role in establishing the beliefs and values that are adopted in educational practices. These, he claims, dictate how teachers interact with others, as well as play a role in steering their actions in and beyond the classroom.

The research question driving the focus and purpose of the self-study was: *How does my communication lecturer identity inform what I do in a diverse undergraduate classroom at a UoT?*

Method(s)

I employed personal history self-study (Samaras, et al., 2004) to story and interrogate my personal contextualised lived experiences as a white woman lecturer. As a specific genre of self-study, Samaras and Freese (2006, p. 2) define it as the "formative, contextualized experiences of our lives that influence how we think about and practice our teaching, and provides a powerful mechanism for teachers wanting to discern how their lived lives impact their ability to teach or learn." Significant nodal moments (Tidwell & Fitzgerald, 2004) of my teaching and learning over a period of time from my early life and schooling in the 1960s to my professional experiences were highlighted. Adopting this emic perspective aligns with Pinnegar's (1998, p. 33) view of self-study as "a methodology for studying professional practice settings." My choice to video my students in the classroom provided evidence of my practices (Whitehead, 2004), and served as a data source. Collecting critique from critical friends demonstrates how I attempted to follow the procedures of self-study that includes a call to action (Pithouse, et al., 2009).

In order to avoid the pitfalls of navel-gazing as a white lecturer, I engaged in collaborative processes with diverse critical friends. They helped to ensure triangulation of the understandings that were presented and interpretations offered (Vanassche & Kelchtermans, 2015). The group of critical friends to which I belonged, comprised fellow colleagues at my institution, and another vibrant self-reflexive group who met once a month. Collaboration with my critical friends offered potential space for risk-taking and the critical self-disclosure of my teaching beliefs for more in-depth insights into self, my practices, and relationship with fellow colleagues (Pinnegar & Hamilton, 2009).

Multiple Data Generation Methods and Data Sources

In addition to the video recording, a short excerpt from my journal, and critical friends' feedback was employed. Drawing on multiple sources allowed for multiple perspectives and truths (Samaras et al., 2004; Leitch, 2006), and provided a more nuanced understanding of who I was as an educator. "Researchers use a wide range of art forms to represent and reinterpret, construct and deconstruct meaning…" (Samaras, 2011, p. 100), which includes video. Whilst positioning "I" at the centre, the methods allowed for excavation of my hidden assumptions and values that might not have been as perceptible had I chosen a different type of methodology. The diverse methods helped to break down boundaries in my belief system and dig up embedded perceptions that I held as a white communication lecturer. The choice to video record my lessons helped generate data to answer the research question: *How does my communication lecturer identity inform what I do in a diverse undergraduate classroom at a UoT?* It also helped provide evidence of my teaching and the learning of communication. Unlike the written mode, I believed it would better reflect the discipline of communication. Although the video-recordings happened over a six-week period in 2012, I draw on only one situation in this chapter.

Data Analysis

Because my personal and professional identities and practices are complex I chose to employ Foucault's framework of ethics (1985) as a tool to assist in the unlearning and re-learning of self and my communication pedagogy. I recognised the need for an analytical lens where self would be positioned at the centre. I was drawn to the work of Foucault who not only views the individual as the primary source of transformation (Allan, 2013) but critiques current systems and offers a language of growth, transformation, and hope (Batters, 2011).

The following excerpt from my research journal, the transcript from my video-recorded lesson, and critical friends' feedback were analysed thematically to make sense of the interconnections between the personal and professional identities in shaping ways of knowing, being and doing. Coding these field texts helped to highlight patterns, threads, tensions, and themes (Clandinin & Connelly, 2000).

A Need to Open up the Self

Foregrounding myself as principal object of care (Foucault, 1983), I needed to inquire of self first and then self in relation to others. I recognised the need to pry open spaces to see myself in multiplicity, thereby addressing and confronting my biases. In exploring who I was, my classroom pedagogy and how I had regarded my students as deficit (Flores & Rosa, 2015), in relation to pre-determined measurements, prompted an opening up. This was firstly to self from the inside, which required growth as a professional, and then from the outside which meant opening up to critical friends.

Effecting Changes in My Classroom Practice

In order to allow for more participatory lessons, decentralising myself from my position in the classroom was a priority. I knew that relinquishing of control and vulnerability would be challenging. I began to critically question the automated, technicist way of teaching that I felt under pressure to employ, and the restrictive and formulaic curriculum that I taught. I created a platform where students could examine their own experiences of prejudice and stereotyping instead of reading examples of prejudice from a textbook. I thought an interactive approach would engage students, knowing that some students see participatory methods as an abdication of the teacher's role.

Based on my own experience at a Historically Black University in 1993, I considered how this situation had influenced my teaching. I had been confronted with an unfamiliar identity, that of my own racial identity. This might sound strange, but having grown up in an apartheid country where enforced segregation was the law, my knowledge of other races and cultures was severely limited and my understanding of their experiences diminished. During a lesson where a student presented an oral on Bantu Education, I became cognisant of my whiteness and the privileges afforded to me because of my race and language. With this experience in my mind, I purposed to allow students an opportunity to express their experience of how prejudice, as a barrier to effective communication, had impacted their life.

The following illustration documents an attempt to alter how I taught the concept of barriers to communication, in the form of prejudice, in my classroom, and the ensuing feedback from critical friends. Students were given the following task: *Speak about a prejudice you hold against someone and explain why you hold this prejudice, or outline a situation in which you have been a victim of prejudice or stereotyping.* I positioned myself in front of the room since I believed students might feel vulnerable to share. To put students at ease I described a brief example of how my children had been prejudiced against because of my divorced status. Students in the audience were allowed to ask questions for clarification, but I cautioned that careful listening and reserving judgment in the classroom were essential (hooks, 2010).

Stepping off the Stage: Allowing Other Voices

I encouraged students to voice their experiences and views, knowing that this activity could include viewpoints that might silence the voice of 'others.' For the purposes of this chapter, only a very short excerpt from a video recorded lesson is shown below. It highlights a section of the conversation that emerged. Short transcript excerpt from the lesson on barriers to communication:

> *Student 1: I come from Umlazi Township and I am tired of people being prejudiced against me because of where I come from. People think I'm a gangster or a criminal and that's not true!*
>
> *Lecturer: Oh no, I'm sorry. That's terrible.*
>
> *Student 2: Yes, …I am prejudiced against the former white Prime Minister. He made sure that black people were put at the bottom of the list (wiping her eyes). Sorry…this is very emotional. Other people look at us*

because they think we are, are dirty! We can never walk in the street without people thinking we are bad. They treat us unfairly. We just don't have things other people have. Our parents were teachers but, but… they were just stuck there!

Because there were no other jobs that Blacks were allowed to do. They couldn't move on. They even had to have second names because the people couldn't pronounce their names properly. Apartheid did a lot of bad things…

Lecturer: You're right! It was a terrible system of forced separation where many Black people couldn't get jobs based on their race. Whites were seen as superior and the policy was inhumane and evil. It lasted a long time so many people were scarred for life through this racist system.

In my journal I recorded the following:

Whew! I feel shaken now that the lesson is finished and relief that it's over. It was sobering and very painful to hear the information being shared and to see the visible show of emotions. It is so difficult to know what is going to emerge when lessons aren't scripted, and know how to manage spontaneous emotions, including my own. I had to gather my thoughts and try to manage the tensions I felt between feeling guilty, and having to look at the situation from the student's perspective.

Helping to Open up to Self

The above data was analysed according to Foucault's mode; *forms of elaboration of ethical work* (Foucault, 1985*)*. Ethical work is the work he claims "that one performs on oneself, not only in order to bring one's conduct into compliance with a given rule, but to attempt to transform oneself into the ethical subject of one's behaviour" (Foucault, 1985, p. 27). At this point, I attempt to read my responses and what is happening in my practice through the lens of diversity and difference. Foucault's *forms of elaboration of ethical work*) offers me an opportunity to open up my professional learning, and begin to think in alternative ways of being a communication lecturer. I also have a chance to respond to the dangers of becoming entrenched in rigid practices that end in confinement and enclosure.

Opening up to Critical Friends

In order to aid reflection, and deepen analysis of my data, I chose to obtain feedback on the video recorded lesson (Samaras & Freese, 2009). Without providing details, I explained it was a lesson on barriers to communication focusing on prejudice and stereotyping. I asked for comments on the learning and teaching (or not) that they saw happening. A few of the comments comprise the following:

Critical friend 1: I don't like the format of the classroom with you in front. This isn't conducive to dialogue. Why didn't you let students work in small groups and just hover to hear what they were discussing?

Critical friend 2: Wow! This lesson is so interesting! You could have chosen any lesson but you chose to speak about prejudice, so you're obviously passionate about prejudice.
Critical friend 3: It's evident that students are talking about their prejudices and feelings. I think you have created a space in the classroom where students felt safe to speak freely about their experiences. There's an element of trust.

Critical friend 2: How did it make you feel when students were talking about being prejudiced against whites?

Lecturer: Well honestly, I felt uncomfortable and bad! But I didn't try to defend myself, so I think I am growing a little in this area.

Lecturer 4: It's not easy to teach in this way because it's unpredictable and hard emotionally. That's why so many lecturers don't try to introduce interactive methods.

The critique of critical friends caused me to reflect more deeply on the lesson. The vulnerability I experienced in revealing my experimental teaching practices to colleagues was outweighed by my trust in them. I knew their honest comments and questions would help me to grow. Through their feedback and discussion, I become a novice learner of my own privilege and prejudice. A few of the main themes to evolve after scrutiny of the data is that of the need to be in control, embracing emotion, and giving up uncertainty.

The Need to Be in Control

In considering the question; "*Why didn't you let students work in groups and hover to hear what they were saying?* highlights my need to be in control and monitor the dialogue. I believed that in a lesson, such as this, students would benefit from listening to other students' views and learn new ways of expressing themselves that prior educational experiences had not permitted. Some students might have benefitted from a small group and been more honest without my presence, but students engaged in the conversation despite my being visible. In prior lessons, I would have chosen to direct the lesson and transmitted most of the coursed material, whereas now students were ably taking the lesson forward with their experiences taking centre stage. In examining whether students fluently expressed their prejudice, I had to come to the conclusion, as did my critical friends, that students were verbally competent because they were voicing personal life experiences and therefore showed passion and engagement. My previous view of students who I believed struggled to express themselves, proved to be unfounded in this interactive environment.

Embracing Emotion

My critical friend's comment*, I think you have created a space in the classroom where students felt safe to speak freely about their experiences,* caused me to consider how my previous classroom environments had been fairly sterile. I recognised that my view of good teaching, until fairly recently, had been one devoid of emotion (Reio, 2005), as manifested in my traditional practice. However, I am aware that it is one of the characteristics required in a responsive classroom. By trying to underplay students' emotions I am contradicting what I believe about the acceptability of strong emotions that accompany feelings of prejudice since I experienced that myself in 1993. Although I felt moved by my students' show of emotion, as she spoke about how apartheid had affected her and her family, I was able to adopt an empathetic attitude toward her. In not disregarding her emotions, and choosing not to defend my race, I demonstrate a willingness to include emotional responses as part of the classroom milieu and become a novice learner of prejudice. When there is an element of trust more authentic forms of communication will emerge and all participants learn and grow.

Giving up Uncertainty

The critical friend comment; *You could have chosen any lesson but you chose to speak about prejudice,* signaled to me that I was learning to take risks, and relinquish the scripted text with which I was familiar. In a sense, I knew that the topic of prejudice would elicit heartfelt expressions, but in examining my position as a privileged, white middle-class academic (Warren & Hytton, 2004), who by default has power and control in the classroom, I needed to open up a space for all voices to be heard. The comment; *How did it make you feel when students were talking about being prejudiced against whites?* caused feelings of guilt, but enabled me to gain a deeper understanding of my complicity in the apartheid system. Although I felt tension in the room, and a sense of my race being contested (Brown, 2004), I was able to acknowledge my role.

Feedback from my critical friends, on my lesson, raised awareness of why I had chosen this lesson. Being confronted with my 'racial identity' during my experience at the HBI had prompted me to make room for students to speak. By confronting my white race and privilege, I was able to obtain a level of freedom that Foucault suggests is possible in taking an ethical stance. Critical discussion helped me to understand what my biases were, and to draw from students' own knowledge to expand and enhance my understanding of privilege. I was able to examine my tendency to be defensive and to question what I was protecting. Better understanding the nuances and complexities that existed in my pedagogy, instead of maintaining a linear reading of my students and practice, opened my eyes. I was able to acknowledge where power and voice shifted and reconfigured and I became a learner desiring a less hierarchical approach.

Through opening up with self and critical friends, I am forced to recognise how ingrained my beliefs and values are concerning students' knowledge resources and their learning, and the extent to which these perceptions unconsciously weave into my practices. Through this classroom interaction, my identity is constituted (Fassett & Warren, 2007) in ways that position me as 'learner', and knowledge resource recipient rather than sole transmitter. My curiosity, desire for spontaneity, and for shifting hierarchies in the classroom are opened up in this interaction as I learn to yield to uncertainty and let go of my preconceived ideas. I also relinquish control of my thinking about what constitutes knowledge, teaching and learning. Social identity theory helps me to recognise how my race and classed self intertwines with my academic identity (Jenkins, 2008), and can constrain instead of liberate.

I recognise how my personal life is interwoven with my practices and acknowledge, as suggested by Coia and Taylor (2009, p. 4), that "We cannot divorce our lives from our teaching." I realise how my whiteness, with its accompanying privileges and entitlement, prevented me from seeing how the injustice of apartheid, where control was the order of the day, was being perpetuated through my actions in the classroom. My passive, aloof stance negatively influenced my notions of knowledge, students' ability, and approaches to teaching and learning. It also blocked many of my other qualities such as curiosity, empathy, and flexibility when engaging with a diverse group of students.

In this attempt at transforming a lesson, I am able to identify a few aesthetic moments (Aguirre, 2004) where the distinct yarn of the personal and the professional interlace to form an aesthetic fabric. The classroom became a place where students had agency to affirm and challenge. In recognising how pedagogy comprises both technical and aesthetic aspects (Eisner, 2002), I understand the need for spontaneity and I am beginning to understand how the classroom can be a space where I can change dominant discourses, as well as perspectives and practices. It positions me to enact agency and move toward the telos that Foucault (1985) suggests one should strive toward.

Outcomes

This research illustrates my learning and development from a technicist, linear way of 'telling-doing' to an evolving, way of understanding the value of one's personal craft knowledge (Connelly, et al., 1997). Critical communication pedagogy that encompasses uncertainty, spontaneity and empathy can enliven diverse undergraduate classes. It has potential to open up traditional practices and promote more organic ways of being, thinking, and acting as teachers and learners. The use of video helped me to represent, construct, and deconstruct my thinking about teaching (Weber & Mitchell, 2004). The self- study methodology, together with Foucault's framework of ethics, offered a space for the author to care enough for the self to identify, confront and 'dissipate accepted familiarities' (Falzon, 1998, p. 70). This was helpful in order to re-imagine my communication pedagogy and to create a space where threads of personal and professional identities could interlock.

I was able to reflect on and question my taken for granted ways of thinking as a white woman lecturer, and the values that I privileged in my everyday teaching practices. I demonstrate some growth in that my uneasiness in trying to navigate a path in a racially diverse teaching environment, were the very factors that caused shifts in my thinking and actions. I recognised how the risky process of unpacking my personal narrative could open pathways for unlearning my prejudices and different types of self-closure (Pillay, et al., 2018). Confronting my white privilege revealed my complicity in how I pathologised my students, as well as my constricted views of knowledge and learning. It is what Nuttall (2009, p. 14) suggests is about "confronting one's secret life, including the untruths - latent, blatant, imminent, potent - that inhabit the white self."

Collaborative reflective experiences not only allowed for trustworthiness but for more creative approaches to be interrogated and critiqued (Pithouse-Morgan & Pillay, 2013). It became clear how the warp and the weft of individual strands of personal and professional experience can be woven together to form new understandings of practice. One contribution to educational research is the way in which a reflexive process enabled a higher education educator to recognize the social constructedness of her communication lecturer identity and to reconfigure this in order to transform ways of thinking and knowing. Furthermore, allowing the personal to interweave with the professional provided opportunity for an opening up to alternate ways of thinking and enacting communication pedagogy.

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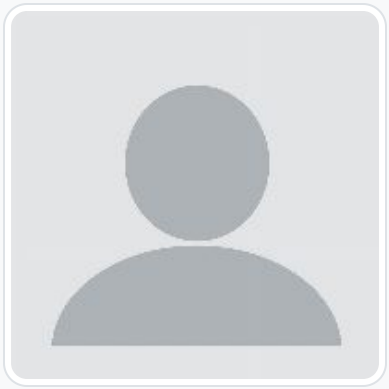

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Striving to Sustain Ourselves

Ethical Tension of Relationship, Roles, and Responsibilities

Shaun M. Murphy & Stefinee E. Pinnegar

Dialogue Resilience Experience Relationships

This project seeks to uncover the threads of experience that sustain us and allow us to continue in the academy. As long-time teacher educators and scholars, we are committed to being teacher educator researchers who prepare teachers and a new generation of teacher educator scholars. Yet, having lived through waves of teacher education reform, ever-increasing scholarship demands, cycles of institutional leadership, and being weary, we began to question our resilience in teacher education. Provoked by Torrez and Haniford's (2018) presentation at the castle conference, we determined that as S-STTEP scholars, and experienced teacher educators, we would share our understandings of our lives as teacher educators with each other and examine them carefully, in order to develop knowledge of what had supported us in being resilient (continuing in our work as teacher educators).

In this inquiry we sought to uncover the threads of experience that sustained us. Taking an ethical approach in accounting for our experiences and the analysis of them, we used dialogue (Pinnegar & Hamilton 2009) centered in the three-dimensional narrative space (sociality, temporality, and place)(Connelly & Clandinin, 2006) to interrogate our stories and uncover the threads of experience that resulted in feelings of joy and hopefulness.

Context of the Study

The conceptual framework that guides this study draws from two contexts. The first is based on what the scholarly literature reveals about teacher education and about being sustained as teacher educators. The second aspect is our positioning in our own contexts. We begin by articulating how, for this study, we understood the obligations of teacher education in relationship to the literature on resilience. Then we explain how our contexts positioned us to inquire into what sustained us.

The Scholarly Context

Teacher educators face unique challenges within the university (Davey, 2013). More deeply than other fields of study, they must constantly negotiate the theory-practice divide. In order to educate teachers that thrive in teaching (Beltman, et al., 2011), they must educate teachers to enact practices and understand the theories behind them. They must help their students understand the demands of social justice, uncover their own privilege, and support the development of their own students. Mansfield et al. (2016) argued that teacher educators must respond to students in ways that promote resilience and thus, reduce teacher attrition. What this implies is that teacher educators are responsible for every possible action of an individual teacher. This responsibility begins when they are in our classrooms, and in a

strange way, continues when they enter their careers (and classrooms of their own). We have a sense that we must help them be prepared for all eventualities.

As Davey (2013) noted, because of the often conflicting demands of their commitments to teaching, preparing teachers, and studying teaching, learning, and teacher education, teacher educators' prowess as educators and scholars are dismissed not only within the academy but also in the larger educational research arena. Ethically teacher educators must make sure that teacher candidates have the content, pedagogical, and curricular knowledge needed to support all students they will teach. The resiliency research argues that they must also support the emotional and psychological well-being of teachers even after they leave teacher education (e.g., Roselle, 2007). Coss, Dunn, and Dotson (2018) argued that within the framework of the typical challenges faced by teacher educators, the local and national contexts exacerbate the tensions faced as teacher educators try to meet obligations.

We conducted this inquiry exploring specifically those aspects that enable our resilience and sustain us. While we explored definitions of resilience, our definition evolved over time but fundamentally we understood resilience as referring to positive adaptation, or the ability to maintain or regain mental health, despite experiencing adversity (Beltman, Mansfield, and Price, 2011). What we sought to better understand was Clará's (2017) idea of everyday resilience—in other words not resilience in the face of drastic disruptions or trauma, but resilience in the face of the subtle, on-going everyday difficulties and experiences of teacher educators. Beltman, Mansfield, and Price (2011) offered an interactive model of resilience illustrating the factors that enhance or reduce homeostasis or resilience. As we read the literature around resilience and dialogued about it, we were taken with many ideas, but the longer we read and talked, the more we came to an understanding that resilience was based on, and in, sustainability. We were seeking to understand what supported us as we continued to meet our obligations to preservice and inservice teachers and their students. We came to understand that in terms of resilience we were interested in everyday resilience and what in our life experiences sustained us as teacher educators.

Our Personal Contexts

We are both teacher educators and we each have been involved in teacher education for over 20 years. Despite our commitment to teacher education and teacher education research, we both feel beleaguered. In the past, we have often struggled to continue as teacher educators. Yet, the challenge to find purpose and joy has recently become more constrained. The source of our challenge and our questioning of our identity as teacher educators and whether we can sustain and continue to live a narrative of ourselves as teacher educators emerges from our contexts. Stefinee faces the challenges that come from the external context of teacher education in the US. Across the US, teacher education is under threat. New value added and certification testing demands threaten to flatten and make uniform the enterprise of teacher education. Further, state boards of education are increasingly seeking to disrupt--engaging new strategies for turning it over to for-profit agencies and local school districts. Because of the challenge of teaching in the current climate and the public's increasing dismissal of teachers, alarmingly fewer students choose to prepare themselves as teacher in higher education settings. As higher education faces funding challenges, colleges of education, particularly, teacher education become the target for budget reductions. Yet, the demands for performance as faculty are not reduced. Shaun faces similar challenges to teacher education as an enterprise, but the alternative certification movement and disrespect for teachers and teaching has not quite reached the level currently in place in Stefinee's US context.

Shaun is more directly confronted with difficulties that emerged from accepting leadership responsibilities in a college of education. Both authors have been teacher educators for a long time and have weathered the challenge of tenure, rank advancement, and accreditation. Based on joining a discussion at the Castle Conference in 2018, we determined to explore further what sustained us in the face of the escalating threats to teaching and teacher education, and to us as teacher educators. In our study, we sought to better understand our resilience or lack of it in our own contexts as teacher educators. We sought to understand what supported us and enabled us to be resilient in our contexts, in our practices, and in our experiences.

Methods

In order to inquire into our resilience, specifically what sustained us, we turned to self- study of teacher education practices (S-STTEP). This methodology is appropriate since our study meets the five characteristics of S-STTEP outlined by Laboskey (2004). The study is self- initiated and self-focused, improvement aimed, interactive, uses qualitative methods, and exemplar-based validation. We argue it is improvement aimed because through this examination, we sought to understand what helped us feel sustained and enabled us to continue to meet our obligations as teacher educators. Through this work we hoped to uncover the understandings of our context that enabled us to create positive appraisals of being a teacher educator in the face of stress, challenge, turmoil, and sometimes trauma (Clará, 2017).

In designing the project and our analysis, we were always mindful of Dewey's (1938) notion of experience, this enabled us to develop a deeper understanding. In the process, we came to see how our understanding was shaped by stories we told and then retold in our interactions through letter and conversation. The act of inquiring into the narratives modified our understanding and subsequent experiences and led to new understandings of the sources of resilience in our experiences.

The data and data analysis involved in this project included a series of letters written by the two authors and their joint interrogation and analysis of the letters through conversation about them. Using dialogue as a tool for coming to know, we continually questioned the meanings that emerged in their discourse and interaction. This involved an ongoing process of dialogic process of data generation, conversation, and interpretation. This meant we engaged in letter writing, followed by conversations focused on negotiating the meaning of new events and reinterpretation of those reported earlier. These conversations brought forward new understandings and instantiation of older ones.

The letters became field texts which were placed in the three-dimensional narrative space of temporality, sociality, and place. The dialogue between us and subsequent letters continued to be understood within the three-dimensional narrative space. In other words on-going rounds of dialogue, letter writing, questioning, and more letters described our process of data analysis which we represent as dialogue. In our letters and conversations, we both recorded current experiences and our interrogation of those experiences pushing toward a deeper understanding of what sustained us. Our use of dialogue in letter and conversation provided a basis for developing the trustworthiness of our findings (Hamilton & Pinnegar, 2015). In the letters we identified the issues we faced and the sources of experience that sustained us. We shared these documents on Google Docs. In addition, we engaged in weekly conversations in which we considered and reconsidered the letters; this was then followed by additional letters. We placed the experiences in the three-dimensional narrative space, meaning we attended to how sociality, temporality, and place shaped our experiences. This attention to the commonplaces enabled a deeper analysis of the narratives. This helped us uncover the sustaining elements of our experiences.

As we designed and enacted this inquiry, we recognized that the experiences we narrated to each other in letters and conversations were shaped by paradigmatic knowing and turned back on themselves, as they led us forward to new understandings of the threads of experience that sustained us and ultimately enabled us to continue to meet our commitments in being teacher educators.

Outcomes

The day to day can grind us down and lead us to be discouraged, but our regular conversations brought new life and hope to our understanding, thinking and our work, and ultimately led us to deeper understandings of everyday resilience (Clará, 2017). The places where we are and the contexts of those places—imposition from leadership, disrespect and unkindness of students and colleagues, demands of meetings, can be draining but can also center us in the context of teacher education. We begin by reporting the threads of our narratives that revealed our sources of support. These threads included friendship, research, roles, and responsibilities. We examine them through presenting and unpacking our data. As we dialogued, we came to understand that the experiential threads that supported us were also the threads

that threatened to disrupt us. Therefore, we return to the examples presented in our initial analysis and articulate the duality present in them.

Friendship

The first thread is friendship. As this excerpt from our letters reveals, our deep friendship allowed us to seek and garner support from each other and other friends regardless of the challenges we faced.

Dear Shaun

> *… I remember the time I first met you a little differently--who wants a single story anyway. … I remember walking …with you to meet your partner. We left you on the street as his car approached and I remember wondering (because I liked you so much) would we be close enough friends that one day I would meet him actually. Sort of a funny precursor of our current relationship wherein both of you are so dear to me and every interaction renews me.*
>
> *So I was lying in bed this morning (Saturday) resisting getting up and taking on the mantle …of my day….I recalled when I met you in New York and you were so distressed, my heart was torn. I was appalled that anyone would cause you so much distress….We needed to talk but mostly just to be with each other. I was loathe to let you return to your place...So often in my own life when I have experiences of distress like yours, those around me, …try to help me see how my action could, should, might have been different and things would then be different. I did not want you to hear that from me or feel it since I felt the opposite that what you were experiencing was real, your conceptualization of reality was accurate, and that you had acted in faith, diligence, and kindness.… On Saturday, I feel my role as a teacher educator more clearly than during the week all of the many obligations that press--I feel profoundly the conflicting obligations. Love, Stefinee. (11.10.2018)*

This field note shows the ways friendship, over time, supports us. In it, Stefinee highlights the beginning of our friendship, the commitment to the friendship and caring for each other that was evident in that friendship and a subsequent tension in the life of Shaun regarding a work transition. What is essential in this field note is the reference to friendship. Over the year of conducting this research, we reaffirmed our friendship and realized it is foundational in sustaining someone. Importantly as well, is the ability to discuss all aspects of our work in teacher education with each other. Both of us are long term teacher educators and Shaun wrote,

> *…I would claim that the support of a friend and colleague, who knows the system, is huge. …This last week I felt totally behind a rock and a hard place with the dean and surprisingly the department. I was able to be blunt with some people... So can we say that facing problems is a way of remaining resilient? I also try to breathe, to focus on my breath. They call this mindfulness but in some ways I think it could be called body-ness because I need to be reminded to stay in my body and not give into my monkey mind. So I breathe and stay aware of my body and safety at the moment….One of my major anxieties is this job as department chair. The anxiety resides in my not knowing how to do the job. I will admit it does get better, so for someone like me it is about knowledge… (12.30.2018)*

Shaun argues first the helpfulness of a friend and then he provides an authentic assessment of his ongoing experience in facing the challenges of leadership, because of the deep friendship he reveals himself and the depth of his experiences and understanding.

Research

We are committed scholars and enjoy scholarship both as we engage in research and as we are able to share the things we learn from research with others. An aspect of the strong professional friendships we have is the opportunity to discuss our learning about educating teachers. Shaun recounted a presentation he made at another university (as opposed to the one in which he works),

> *It was a great talk [on Indigenization] and I truly loved being in the company of people who saw our work as valuable and important. I did have something to say…but I was able to talk about Indigenizing as something that involved people and was not just a concept…that we Indigenize by making a space for Indigenous people. People nodded in the audience. I went around and shook as many hands as I could before the talk. It all went well. I'm glad I went. (11.30.2018)*

In this account, Shaun shares how his presentation to this group of people was sustaining because it was valued and he felt that what he said informed those present. This account resonated with Stefinee who recognized that she often felt sustained in similar ways when she saw others impacted by the things she communicated. In our responses to each other, both of us came to realize that our work as researchers and scholars was sustaining. We like to do research. We value the methodologies we use in our work. When we can engage with others and share what we know through publication or presentation it sustains us.

Roles

We realized that when we are able to enact our many roles as teacher educators in ways we desire that we are sustained. We feel renewed when we enact these roles with fidelity and can meet our responsibilities. In the earlier quotes here, the thread of enacting our roles with authenticity in ways we prefer is evident. It is obvious when Stefinee spoke of lying in bed on a Saturday and reviewing her week and letting joy in her work overtake feelings she might have of being less than successful. It is there in Shaun's description of his presentation and the response to it. Further, Stefinee wrote:

> *[This week] I realized how much academic work … sustains me. Yesterday I did two reviews and I felt so invigorated. As I read and responded to the work. Figuring out ways to be supportive and critical at the same time….Doing this brings me calm and great satisfaction. This was a new understanding--not a shock because I have known it for a long time, but a reminding that I really love academic work. (11.04.2018)*

Stefinee reveals the ways in which her scholarly role sustains her. Even when it is demanding, engaging wholeheartedly in the roles we enact as teacher educators and as we develop new knowledge this brings calm and satisfaction.

The Dual Nature of the Threads

As we began articulating our threads and selecting evidence that informed and expanded them, we noticed a curious thing. The threads of experience that sustained us were also the threads that had the greatest power to disrupt us. We found that relationships, when filled with venom and unkindness, undercut our hope, but as we meet obligations to students and others, these relationships provide resilience. The same is evident in our various roles and the research we conduct. While these aspects of our work might challenge us, they also restore us. We may wonder if we are doing robust and significant research, but this is offset by doing the actual research. We can experience our responsibility and commitments as beleaguering and destroying or the converse. In exploring the dual nature of what sustains and disheartens us we rename the threads: Friendships become relationships. Research becomes teacher educator knowledge. Roles become responsibilities.

From Friendship to Relationship

Notice that when Stefinee wrote to Shaun about her Saturday reflections in the first section of findings she articulated the ways in which the source of Shaun's challenge was the disruptive, mean spirited, and unkind reactions of those with whom he was in relationship. We recognized that just as colleagues, leaders, and family can support us and increase our ability to meet obligations; they can also be the very reason we seek sources of sustenance.

From Research to Teacher Educator Knowledge

We recognized that we loved understanding, producing, and sharing scholarship. Shaun's account of his presentation on Indigenization and research findings with an opportunity to present his obligation and commitment provides evidence of this. Yet in Stefinee's explanation of her renewed understanding of the importance of research and scholarship, we

note a deeper understanding of what is sustaining. What these quotes reveal is what we, as teacher educators value and are sustained by, and we are able to utilize research and scholarship to develop our knowledge of teaching, learning and teacher education and share it with others. When our knowledge is dismissed or discounted, we feel under attack or disrespected.

From Roles to Responsibilities

What became evident in our exemplars and explanations of them is that while we value and are sustained by our many roles as teacher educators, we are most sustained when we can enact these roles in responsible ways. Shaun indicated that what was valuable for him in his presentation to others was his awareness that those others valued what he had to say and like him sought to enact their roles with responsibility. This thread of being able to act responsibly and with true fidelity in our roles brought deep satisfaction, supported us in problem-solving and sustained us as teacher educators.

Conclusion: Final Thoughts

As we were completing this paper, we were struck by a deepened understanding that our desire to be sustained as teacher educators came from our obligation to being teacher educators. We recognized that more than resilience we sought to endure. Through understanding what sustained us such as work, relationships, practices of teacher education, and seeking more of these experiences is the sustaining threads in our lives, and therefore we would be more likely to meet our obligations and endure as teacher educators. Stefinee's letter to Shaun uncovers how we seek to enact the things that sustain us, value the things that bring strength, and embrace the threads we uncovered here in order to endure.

> *Dear Shaun,*
>
> *This is me writing in response to you. I have spent so many years here and I have friends and I mostly I like what I do, but I have lots of unfulfilled wishes and dreams. I have often, across the years, felt so alone and isolated here. I have always been clear that my colleagues are not here but elsewhere. This morning I intentionally listened to … Larry Echohawk on forgiveness. I was reminded that even when we are in spaces where we must repeatedly forgive the same person for the same actions, forgiveness washes us clean and brings peace. Our hearts are tender and we both probably should have been farmers and lived in rural communities--but even then just our luck the farmer next door would take his/her frustrations out on us.*
>
> *We are blessed to have each other--someone who sees our good and just loves us. Getting to work with students, getting to be creative, getting to develop new understanding, getting to try to make our spaces safer for others even if it can't usually be that way for us, gratitude for the good parts and the opportunities where we can grow and thrive. This makes me, and I hope you, whole and invites us into spaces of peace. Getting to peace to letting it go to being and becoming in sacred moments of rest--that sustains me and you are fundamental to that for me.*
>
> *Stefinee*

Finally, both of us find great value from the artistic and the poetic. We now share a poem we give to our students as they leave us to become teachers. We know they will need to be resilient, they will need to identify and seek out what sustains them and that doing so will enable them to endure as teachers. So we share this poem with you.

Packing for the Future: Instructions.

> *Take the thickest socks. Wherever you are going You'll have to walk.*
>
> *There may be water. There may be stones.*
>
> *There may be high places you cannot go without*

the hope socks bring you, the way they hold you

to the earth.

At least one pair must be new, must be blue as a wish hand-knit by your mother

in her sleep.

Take a leather satchel,

a velvet bag and an old tin box – a salamander painted on the lid.

This is to carry that small thing

you cannot leave. Perhaps the key you've kept though it doesn't fit any lock you know,

the photograph that keeps you sane, a ball of string to lead you out though you can't walk back

into that light.

In your bag leave room for sadness, leave room for another language.

There may be doors nailed shut. There may be painted windows. There may be signs that warn

you to be gone. Take the dream you've been having since

you were a child, the one

with open fields and the wind sounding.

Mistrust no one who offers you

water from a well, a songbird's feather, something that's been mended twice.

Always travel lighter

than the heart.

(Crozier, 1999)

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Knit 1, Purl 1

Ravelling Stories of Leading and Learning

Kerry Robertson

Collaboration | Metaphor | University-District Partnership | Shared Leadership

My interest in knitting began with Kristi Fletcher's mum. Looking for something to occupy my hands while watching my daughter play softball, I noticed her in the stands knitting needles in hand. Intrigued, I asked her about what she was doing, and she began to teach me about the craft. My interest in partnerships in teacher education evolved as I moved from a position of arranging practicum placements to managing teacher education programs at my institution. Through my doctoral work, I have become increasingly interested in exploring the space created for collaboration when our teacher education programs are situated both on campus and in classrooms.

My study is located in a partnership between school district staff and our University Teacher Education Program. This partnership, called Link2Practice (L2P) supports teacher candidates' learning with weekly full-day field experiences in school classrooms anchored by on campus classes during the remaining four days (Sanford et al., 2019). In addition, our candidates and practicing teachers in the district participate in professional learning afternoons as they engage in professional inquiry. The following quote from a school district staff member involved in the partnership captures its essence:

> *We're continually seeking to understand what it is that's going to make a difference. And so, what drives us in our work, and in our classrooms is the idea of 'If not this, then what? And if it's not that, then what?' So, I was curious about what competencies we value in colleagues…and overwhelmingly collaboration came up, that idea of working together. It's about you're going to say something…to bring something to the table, I'm going to make some kind of connection and add to it, and so together it makes something much bigger than we could have come up with by ourselves. Which is what this work does… (Laura, district staff)*

This quote highlights the key attractor in my study, my desire to examine the collaboration between me and my participants to more deeply understand the practice of being a teacher educator through L2P. Metaphorically, this can be examined through the lenses of knitting and ravelling. The verb "to knit" has many meanings, including to grow together, to fit or work together, and to create a fabric by forming loops that are pulled through each other. The verb "to ravel" is a contranym; that is, a word that has opposite meanings. To ravel means both to tangle and disentangle. It is in these actions of creating, winding, unwinding, tangling and disentangling that I explore the partnership.

Situated as a doctoral candidate, teacher educator, and administrator within teacher education, I ravel and knit my responsibilities, exploring the academic and administrative work of teacher education, navigating its intricacies and conundrums whilst also inhabiting a role that requires management, structure and linearity. As a researcher, I am intrigued by self-study's proactive stance. Self-study recognizes that teachers' engagement in their own professional

learning is crucial in developing understandings of self and improvements in practice (Mena & Russell, 2017; Samaras & Freese 2006). Sharing insights about oneself and one's practice supports the individual undertaking the self-study, empowers others to engage in self-study research, and contributes to the wider education community (Kosnik, et al., 2005; Vanassche & Keltermans, 2016).

Drawing on my knitting metaphor, I visualize interweaving my stories and the stories of my participants as a technique known as intarsia, a knitting method where the knitter introduces colour patterns in the work by incorporating yarns of different colours. The twisting of the yarn (sharing and connecting stories) is what ensures the knitting stays as one piece and enables patterns to emerge. How and when the knitter entwines these strands determines the pattern; in the same way, the researcher selects and connects strands of individual stories to reveal new understandings.

Using self-study, my research helps me ravel the question: How does working collaboratively with my participants inform me personally in my roles as researcher, teacher educator, and administrator?

Locating Myself in the Context—Informed by My Roles at the University

I inhabit a strange world at the university where I work, simultaneously doctoral candidate, teacher educator and administrator. As a doctoral candidate, I have the privilege of researching about the work I do while I engage in the work, thus informing both my academic and administrator self. As Manager of Teacher Education, I am a staff member, not faculty. As a unionized staff member, I am in many ways protected, not needing to prove myself through appointment, tenure, promotion or my record of publication. However, I also have no vote at Department or Faculty meetings and serve *ex officio* on most committees and my research occurs outside of work hours. This unique tangle of roles and positions is an always-challenging collection of yarns to ravel as it informs and is informed by the work I do with field partners.

Informed by My Participants, Informing My Participants

Four years ago, a local school district proposed a partnership with our Teacher Education Program. As described in Sanford et al. (2019), the Link2Practice partnership supports teacher candidates' learning through a weekly full-day field experience in classrooms bracketed by on- campus classes during the remaining four days. The school experience provides an opportunity for observation, professional conversation, working with students, and connecting with the life of the school. To further weave the work of teacher education between campus and schools, one course in the program is taught at the end of the school-based day by two school district educators.

The major assignment for the course is a professional inquiry, which supports our teacher candidates exploring a pedagogical question that intrigues them. As professional inquiry is part of the district culture of teacher learning, participating teachers are provided release time for two professional learning afternoons during the term. This time is designed for practicing teachers to share their inquiries with one another and with the teacher candidates, and for the teacher candidates to share their inquiry process with a professional audience. The L2P structure is in itself an intarsia, as campus and classroom learning and inquiry are knit together, allowing patterns to emerge through each week's experiences. Our candidates are encouraged to ravel—to tangle and disentangle the themes, inconsistencies, and practical and theoretical learning they are experiencing.

I am interested in how this partnership contributes to my own understandings of working in teacher education. The act of leaning into the space between theory and practice, campus and classroom offers an opportunity to disrupt the binary and learn together (Bullough & Gitlin, 2001). The collaboration with field-based educators has provided rich data to inform my self- study as I also consider how this collaboration informs me as an administrator, teacher educator and self-study researcher.

As a teacher educator at my institution, I am situated amid the complexities and tensions of theory and practice. The collaborators in this self-study are me and five educators (teachers and district staff) from a local school district. Because my participants are located in either a school or in the district office, as they consider teacher education as it applies both to classroom learning and professional learning, they provide different perspectives to inform my study. This allowed our discussions to consider what teacher candidates are learning in school classrooms, campus classrooms, and professional learning sessions, and what we are learning about teacher education through these shared spaces.

My study began in June 2019 as we began to plan the fall 2019 iteration of L2P. During the eight-months of the study, I facilitated four focus groups with the participants. One of the focus groups occurred in June as we planned for the fall, two occurred during the fall, after the professional learning afternoons, and the final focus group was in January, at the conclusion of L2P. Each focus group was audio recorded and transcribed. In order to provide participants with another way to engage with one another and me, I used Google Classroom to post five on-line open-ended prompts to generate reflection and discussion. Finally, I examined and analyzed pertinent artifacts generated through the work of L2P (including presentation slides, emails, photos, and written reflections), and kept a reflective journal. In analyzing the collected data, I drew insights to inform my various roles—how self-study informed me as a researcher, our growing confidence as teacher educators, and how the partnership informed my work in teacher education.

Locating Myself As a Researcher—Informed by the Self-Study Community

Loughran (2004) asks self-study researchers to consider questions "that are individually important and also of broader interest to the teacher education community" (p. 9). Critically examining teacher education supports both individual and collective learning. This orientation to my work, both as researcher and manager, has shaped my study as I work to improve both my understanding of self as educator and my understandings of how our program is informed by sharing the stories of our work together.

Integrating the work of self-study researchers (Barnes, 1998; LaBoskey, 2004; Loughran & Northfield, 1998) Samaras and Freese (2006) consider five central characteristics of self-study research: it is personally situated inquiry, critically collaborative, focussed on improved learning, transparent and systematic, and it supports the generation of knowledge made public through presentation and publication (p. 40-53).

As an introduction to self-study research with my teacher partners, I posted the following quote in an on-line discussion as we began our work together:

> *For teacher educators to develop their teaching about teaching and to begin to make the problematic observable for their student teachers, they must publicly face the dilemmas and tensions of practice and develop ways of explicitly sharing and responding to these situations for their student teachers. Thus, there is an overarching need for teacher educators to pay attention to their own pedagogical reasoning and reflective practice and to create opportunities for their student teachers to access this thinking about, and practice of, teaching. (Loughran, 2005, p. 9)*

From my participants' responses, I was intrigued by their use of self-study language without them being familiar with self-study methodology in any formal way. They identified "tensions, authenticity, observation, nuance, analysis, curiosity, reflection, identity and integrity, vulnerability, and being true to one's heart" as critical to the role of a teacher and teacher educator. One participant noted:

> *It's hard to look in the mirror and say "something you're doing, mirror person…is getting in their way, or could potentially be getting in their way. You can't just keep blaming the kids because sometimes it might be something you're doing inadvertently, maybe you don't even notice it. It's that hard self-reflection that we have to do sometimes that people don't want to do. Who likes to do that? But it is part of teaching,*

because teaching is such an art and a science, right? It really is. It's that wonderful, hard, frustrating blend of scientifically based stuff and this nuance, and this je ne sais quoi. (Jeannie, district staff)

Informed by My Critical Friend

Self-study offers a space to consider the self-in-context critically. From this perspective, we are called to consider why we do what we do, and unbury our assumptions, often in collaboration with a critical friend (Placier, et al., 2005), a "trusted person who asks provocative questions, provides data to be examined through another lens, and offers critique of a person's work as a friend" (Costa & Kallick, 1993, p. 49).

My critical friend (a colleague at my institution) has helped me navigate terrains of researcher, teacher educator, and administrator. She has helped remind me that "The aim of self- study research is to provoke, challenge and illuminate rather than confirm and settle" (Bullough & Pinnegar, 2001, p. 20). In my journal, I notice the words "Be critical" written in all caps and circled:

K has encouraged me to be critical—something that is very difficult and challenging…partially because I don't want to criticize the partnership—we need them to continue this work! I'd like another word for it. Then I consulted a dictionary—critical means finding fault and judging with severity, but it also means 'to analyze evaluatively and to use careful judgement', 'vital to success' and 'judged worthy' (as in critical acclaim). Like the word "ravel", it is a contranym. This is helping me see being critical as central to what I am doing. It's still challenging, but I see its importance to this work. (July 31, 2019)

My critical friend has not only provided the space "to ask the deep questions about our practice that we dared not ask alone" (Samaras & Freese, 2009, p. 13), she has also helped me ravel what those questions have unearthed.

Findings—What Am I learning?

The Course of My Self-Study Research

In knitting, yarn follows a meandering path (a "course"), forming loops above and below the strand of yarn being used. This gives the work elasticity in vertical, horizontal and diagonal directions, allowing stretch in response to the wearer's movements. In self-study, "rigor, in the sense of maintaining a critical stance towards one's practices, can demand that self-study researchers negotiate, adapt, and change research methods, processes, and even the research questions as the study unfolds" (Tidwell, et al., 2009, p. xiv). Self-study responds to the wearer's movements.

I had initially hoped to engage in a collaborative self-study, with us co-creating and co- designing the research. However, as my participants were all working full-time and not actively engaged in the research as co-researchers, I came to realize that this was self-study research informed by our collaboration rather than a collaborative self-study. What also emerged was that our structures (school district organization and university organization) inhibit sharing as deeply and naturally as I would have hoped. Our meetings occurred after our respective work days, and had to be carved out intentionally rather than organically (meetings were arranged weeks or months ahead).

Additionally, as three of the five participants work together in the district office, I found myself wishing I could capture what I imagined were more emergent conversations about their understandings of teaching and learning, located in a problem of practice rather than the conversations we were having. Indeed, they commented that:

…we often say how lucky we are to be in this role because we can ponder…these ideas and bounce these things off of each other…because we just relish those kinds of conversations that are always just asking questions and always looking at how can we do better. (Laura, district staff)

The structures of district and university tend to separate more than unite. Referring back to Samaras' (2006) requirements of self-study, perhaps it is not surprising to find that although my participants were eager to help me with

my research ("We want to make sure we are doing this right!") the self-initiated, critical, and collaborative elements that improve the learning of self and self-in-context were likely emerging more naturally in their professional workplace interactions than in our more contrived conversations.

However, their organic interactions lack self-study research's characteristics of transparent documentation and the generation and sharing of knowledge (Samaras, 2006) in that they regrettably remain largely undocumented and private, rather than the transparent, documented and shared research supported through self-study methodology. I see this as a critical tension in partnership work when so many rich conversations occur in our respective workplaces, unheard by the interested other.

Developing Personal and Professional Confidence in Our Work

Hopper and Sanford (2018) ask us to consider the importance of "nurturing professional confidence" (p. 242) in the collaborative work of teacher education. The theme of "confidence in our own voices" emerged through my data in three ways. The first was developing my own confidence in the work, as I reflected during a conversation:

> *It wasn't that it was less challenging, or that they [teacher candidates] weren't puzzling about their [inquiry] questions but there seemed to be an understanding that teachers engaged in this as part of their learning…and I don't know if it's something to do with our confidence now, because I think the more you do things even though…it's always different because you're always with different groups, but there's a confidence in the process now, that there is a time when students are frustrated or confused…and so we just know that that's part of it and so we can speak to that better. But we've also had teachers who have been involved in the partnership for four years now…there's a sense that this is a shared experience…I think there was more trust in our leadership because we've worked together…I have confidence that there is a shared understanding and commitment to this project in all different ways… (Kerry, researcher)*

What I noticed was that the ravelling of our work (both in its tangling and disentangling) became part of the strength of the work, as I was able to acknowledge the complexities and nuances of teacher education rather than in seeing tensions as something to be avoided or minimized.

The way the second theme of professional confidence emerged was in supporting practicing teachers sharing their work with their colleagues and teacher candidates during professional learning afternoons. This was a central goal of the partnership—to build capacity within the school district for teacher leadership and to ensure this professional commitment was visible to our teacher candidates. Laura connected the capacity-building to their district's focus on engagement through collaboration and innovative teaching and learning:

> *…when you're in your classroom doing your thing, you think you're just like everyone else, and when somebody else says 'you should share this', you think 'isn't everyone doing this?' Well, no, they're not! And so, I think it takes somebody else to notice that…the more we can notice that in people and invite them to share, the better off we all are… (Laura, district staff)*

The third way that professional confidence was nurtured connects to Samaras and Freese's (2006) notion that self-study must contribute to the wider community through presentation and publication. Sharing our work with the international self-study community, and bringing the work of self-study to my participants fostered their confidence:

> *…and even to hear what you're doing, presenting at these conferences! We just think what we're doing in this district is interesting, but wow, that it's really worthy of study, and sharing on a larger international scale, and other people want to learn from it! (Laura, district staff)*

I echoed Laura's excitement about sharing our work. Bringing our work to the self-study research community allowed me, as a novice researcher, a chance to share with others committed to teacher education. I reflected in my journal:

> *I was inspired by the S-STEP mentoring session at AERA. I felt warmly welcomed by people who think deeply about their work as teacher educators. I felt as though the whole conference was this series of*

> *doors that opened to these new communities for me, and inside each room was a crowd of people saying "Welcome! We're so glad you are here." And having the chance to present to an international audience about our work made me realize how important this local, emergent work is, and how important it is to share—to practice articulating my understandings…I feel a responsibility to bring the voices of my participants to this larger community. (June 25, 2019)*

Sharing these stories of nurturing professional confidence for myself and my participants is what I draw on for energy to sustain the research journey—described by one of my participants as:

> *…having to really understand what I'm doing and why I'm doing it. I'm much more reflective and I hone in more on what I need to do and what I want to do to be better as a teacher...when I'm trying to help somebody else understand what I'm doing and I articulate that with them and the reason behind why I did that, then I just become more solidified in what I believe, and why I'm doing it. And if I can share that…with someone else, that might be the one thing that they take away. (Sheri, teacher)*

Shaping the Work of Teacher Education Forwards and Backwards

Knitting produces a two-dimensional fabric made from a one-dimensional yarn. I had previously imagined teacher education as a strand of yarn extending in a one-dimensional direction (through our program into a career) as ultimately our goal as teacher educators is to support the development of teachers who enter the profession as engaged and reflective educators. For my participants, who are looking at our teacher candidates as future colleagues, our partnership enables them to connect to pre-service teachers right from the beginning of their program. Vivian, a senior district staff member responsible for professional learning in her district, articulated the need for pre-service teachers to see the role of teacher extending beyond their individual classrooms:

> *And then I also appreciate that even for practicing teachers that a lot of the work that they do, if they're going to take risks in classrooms or learn how to differentiate, and all the important pieces that have to happen each year, what they needed was work with colleagues to improve their practices. What I really wanted to highlight was how important that is to teaching. That collaboration and continuously developing your professional learning is what makes teaching enjoyable, but also effective with students…how are we getting people into that profession and that identity, unless they're starting to do it right away and so and I was grateful that [the University] was open to trying that, because I think it's a crucial component… (Vivian, district staff)*

What is emerging in my own role is the second dimension, the knitting of the yarn back into my own work as teacher educator and to ensure my participants' perspectives and engagement in teacher education are evident in our conversations at the university. In my journal, I reflected on:

> *the need to consider our programs both forwards and backwards and we need to continue these conversations seaming pre-service and in-service teacher education. We have much we can learn from one another, and perhaps our discourse is not so easily divided into "theory" and "practice" as I had initially thought. I feel privileged being part of this research, but also feel a responsibility to interweave these stories—to find ways to support sharing in our teacher education community. (November 14, 2019)*

Conclusion

The aim of my self-study was to explore how collaboration in teacher education informed my various roles—as doctoral candidate, manager and teacher educator. From this experience, I have a better understanding about the nature of self-study research and how documenting the stories of my collaborators offered me new, and important insights. My findings indicate self- study allows for documenting the rich conversation in collaboration that often goes undocumented. Secondly, collaboration and sharing leadership nurtures our professional confidence as teacher

educators. Finally, this collaboration reminded me of the need to work back and forth between the theory and practice of teaching, with each informing the other.

My research continues to inform my role as a knitter and raveller of what Zeichner (2005) describes as a disconnect between academic research knowledge of those at a university, and the lived experiences, practical wisdom and expertise of classroom teachers (Berry, 2008). I experience the weaving of these threads through my roles as researcher, teacher educator and manager. The university-district partnership provides a rich source of data to continue to inform my various selves about the work of teacher education. Self-study has helped reframe these snags and tensions as possibilities for continuing to study the practice of being a teacher educator.

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A Journey Toward Course Assessment as a Relational Practice in Mathematics Methods

Alyson E. Lischka, Natasha Gerstenschlager, & Jennifer Seat

Assessment | Mathematics Methods | Relational Teacher Education

> *A future teacher sat across from Alyson and tearfully pleaded, "How do I get those points back on this lesson plan so that I can have an A?"*
>
> *Rather than a response, unspoken questions came to Alyson's mind: Why are the points the issue? Shouldn't this be a conversation about improving practice? What message am I sending in my class structure that makes the points the most important thing?*

Developing a relational teacher education [RTE] practice (Kitchen, 2005), which supports prospective teachers [PTs] in developing their teaching practices, is sometimes burdened with barriers. Examination of specific threads which weave together RTE practice provides ways to improve practice, remove barriers, and develop meaningful relationships to support PTs in developing their personal practices. This self-study arose as part of Alyson's journey toward developing a RTE practice, with specific attention to the thread of student assessment within a mathematics methods course.

During previous investigations of feedback practices (Kastberg et al., 2018), Alyson encountered a living contradiction (Whitehead, 1989) between perceived expectations and cultural norms for feedback in her mathematics department and her own vision for RTE practice in her mathematics methods course. As a teacher educator espousing constructivist theories of teaching and learning (Kastberg, 2014; Steffe & D'Ambrosio, 1995) and striving to build a RTE practice (Kitchen, 2005), the traditional assignment of numerical and letter grades within her course did not serve the "constructive alignment" (Biggs, 1996, p. 347) she sought. Instead, the traditional point system of grading often produced frustrating conversations such as that in the opening vignette rather than discussions that focused on growth and improvement. In this paper, we first describe the tapestry of theoretical contexts in which the work is situated and then describe the local context, data collection, and analysis methods used to support the study.

Findings support the argument that shifting assessment away from traditional numerical grading removed one perceived barrier and made space for practices that support RTE but also revealed previously unrecognized tensions in RTE practice.

Theoretical Perspective

This study took place at a southeastern U.S. public university in a secondary mathematics methods course in which constructivist teaching (Kastberg, 2014; Steffe & D'Ambrosio, 1995) and RTE (Kitchen, 2005) served as underlying theoretical perspectives for the structure of the course activities. Kastberg (2014) characterized constructivist teaching as the "study [of] mathematics teaching and learning constructions of teacher-learners in a learning space whose

design is based, in part on a working knowledge of teacher-learners' concepts of mathematics teaching and learning" (p. 352). It revolves around the instructor valuing PTs' autonomy and viewing PTs' existing models of teaching as rational. Instructional activities that align with constructivist teaching include situations "designed for teacher-learners that support awareness of self as a model builder" (Kastberg, 2014, p. 353) and provide opportunity for reflection and interactive communication in order to corroborate ideas about teaching and learning.

With constructivist teaching as a perspective, knowing PTs becomes an essential action for instructors so that situations designed as class activities can allow space for PTs' model building. Kitchen's (2005) RTE, described as "a reciprocal approach to enabling teacher growth that builds from the realization that we know in relationship to others" (p. 17), provides a framework for understanding what it means to *know* PTs. Drawing from Rogers' (1961) *helping* relationships, RTE respects the experiences that PTs bring to teacher education classrooms and builds knowledge from those experiences in authentic ways. Kitchen described seven characteristics central to RTE: understanding one's own personal practical knowledge, improving one's practice in teacher education, understanding the landscape of teacher education, respecting and empathizing with preservice teachers, conveying respect and empathy, helping preservice teachers face problems, and receptivity to growing in relationship (2005, p. 18). In concert with constructivist teaching practices, a methods course guided by RTE is focused on building knowledge of teaching collaboratively with PTs through their own experiences.

Assessment of learning is a required aspect of any course, including those situated in constructivist teaching and RTE. Traditional forms of assessment which utilize summative assessments and letter/percentage grades prevail in higher education (Buhagiar, 2007; Rojstaczer & Healy, 2012) and have historically served the purpose of "selection and certification" (Buhagiar, 2007, p. 39). In addition, classroom assessment can be used to screen students, diagnose strengths and weaknesses, and provide opportunities for creating records of learning or feedback on progress. However, traditional assessment is most often used as a tool for motivation or control within a system structured around rewards and punishments (Buhagiar, 2007; Kohn, 1999). This conventional system of assessment is contradictory to the ideals of autonomy and model building set forth in constructivist teaching (Buhagiar, 2007). This study aimed to attend to this disconnect through self-study examination of assessment practices situated within existing research.

Most research on assessment is focused on the effectiveness of standardized and large- scale assessment rather than characteristics of classroom assessment. However, grading practices in teacher education have been the focus of self-studies, though not particular to RTE. McClam and Sevier (2010) reported on the turmoil that arose when they attempted to implement an alternative grading practice in an elementary methods course, revealing the cultural role that assessment plays in education institutions and in society. Brubaker (2010, 2012, 2015) reflected on a move to individual grading contracts as a way to negotiate and enact authority differently in his teacher education course, which provided greater alignment with his theoretical perspective and the goals of the course. Findings from these authors point to the need for a greater understanding of the thread of assessment within RTE and the tensions that arise when aligning assessment and practice.

Aim

In response to the living contradiction Alyson experienced in assessing PTs in her mathematics methods course, Alyson revised her grading policy in the course to remove all numerical values for activities completed. Instead of assigning traditional percentage or number grades on assignments, PTs received written feedback on their work and were informed of whether they had met expectations on indicators for each task through written and verbal feedback. PTs were encouraged to revise all work. A final course letter grade was assigned by Alyson according to whether PTs had met expectations on all, most, some, or no indicators on assignments through original submission or revision of their work.

Aiming to better understand the role that assessment plays in RTE, this study built on prior research to investigate the elements of RTE that are strengthened when a numerical grading system is removed from course tasks and the focus

of assessment is turned toward feedback to inform learning and growth (Hattie & Timperley, 2007) within a mathematics methods course guided by constructivist teaching. The study was guided by the question: How does implementing a non-numerical assessment system in a mathematics methods course allow the instructor to cultivate RTE practice?

Method

This study was conducted in a secondary mathematics methods course taught by Alyson and housed in a mathematics department in a mid-size university in the southeastern United States. The mathematics department is comprised of units that focus on the teaching of theoretical mathematics, applied mathematics, statistics, actuarial sciences, and mathematics education. The grading system at the university requires instructors to assign grades of A, B, C, D, or F, with plus/minus grading allowed since 2000 and implemented in the mathematics department after 2013. Debate in mathematics department meetings concerning the allowance of C- to count toward graduation credit for majors demonstrated this faculty's general adherence to and belief in a traditional grading system structured around summative assessments and percentage scores. Alyson had taught this methods course for five years, and data was collected during her sixth year of teaching, as she successfully progressed through the tenure and promotion process.

Alyson has engaged in self-study of RTE practices over the previous six years. In this study, she introduced Natasha and Jennifer to self-study methodology by engaging them as critical friends (Schuck & Russell, 2005). Natasha, an assistant professor at another institution, has collaborated with Alyson in writing research and practitioner articles, in theoretical discussions of teaching, and in grant opportunities for six years. Jennifer is currently a graduate student in Alyson's program, interested in exploring ways to improve the preparation of teachers. Together, we subscribe to self-study methodology as interactive and improvement aimed (LaBoskey, 2007) and characterized by openness, collaboration, and reframing (Samaras & Freese, 2009). The openness allowed Alyson to make her practice visible to Natasha and Jennifer, enabling reflection about practice that revealed aspects of RTE that emerged in a new assessment context and providing insights into areas for additional improvement. Alyson asked Natasha and Jennifer to engage in constructive listening (Weissglass, 1990) in order to aid in reflection and reframing but also to look for themes and challenge her reflections as the group read and discussed the data.

To gain understanding of the impacts of new grading practices, we gathered and analyzed a variety of data throughout the study. The primary sources of data were an instructor's journal, which was written after most class sessions, and transcripts of conversations between the authors as they reflected on the instructor's journal, which happened bi-weekly. Alyson journaled regularly throughout the course with particular attention to pivotal class sessions and episodes of providing feedback to PTs. Natasha read and commented on the journal prior to the bi-weekly meetings, preparing questions for discussion. Jennifer observed many class sessions in person and used her observations to support researcher discussions. All three authors then participated in recorded bi-weekly constructive conversations about the events of the course as noted in the journal and recollected by the authors, which included Alyson's reactions to and thoughts about assessing major tasks of the course. During these conversations, all three authors reflected ideas from the data back to each other and made sense of instances from the classroom as relevant to themselves and the work of RTE. Additionally, student assignments (including written reflections and reactions to feedback), class session recordings, and interviews with the PTs (conducted by Jennifer following the conclusion of the course) were collected as secondary sources and used to corroborate Alyson's perception of events. After the course concluded, the data were coded according to Kitchen's (2005) characteristics of RTE with additional codes that identified excerpts as particular to the instructor's and PTs' reactions to assessment practices in the course. Alyson first coded all of the data, and Natasha and Jennifer verified the coding, with disputes on codes resolved during analysis discussions.

Next, we tell the story of the threads of assessment in Alyson's methods class in narrative form through vignettes and recollections of events that occurred during class and analytical discussions among the authors. We present the findings in this way in order to demonstrate the emergence of RTE practices alongside previously unacknowledged tensions. By weaving the story across classroom discussions, journal entries, and research team conversations, we build trustworthiness in the findings (Mishler, 1990).

Findings

Alyson's concerns about assessment in her methods course arose during her work to develop RTE practice and through frequent encounters such as the opening vignette. Alyson revised her assessment system in response to her concerns. As she worked to become comfortable with her new non-numerical grading system, Natasha urged her to consider how the grading system might impact the receptivity to growing in relationships with PTs. Alyson realized,

> *I think I have been so fixated on the grading policy this week that I have not tuned into the building of relationships as I wanted to. . . This week I have let the grading policy sit in the middle and be the thing that I thought was the big issue instead of focusing on letting me just get to know these students. So I really feel like next week what I need to do is just put it aside and forget about it and know that as long as I am recording and gathering all of their journals . . . if they have an issue they will let me know. But I have to work on building that relationship. (Meeting 08/31)*

Alyson was concerned about PTs' reactions to a different grading system and almost let it become central in the course rather than building relationships to help them grow in their teaching practice. However, review of class conversations and PT journals indicated the PTs did not appear to be concerned about the change in grading system.

Alyson began to gain confidence in the PTs' lack of concern about assessment when, early in the semester, PTs asked questions about feedback. After a question in class from a PT concerning feedback on their written reading reflections, Alyson wrote,

> *I liked that the discussion was about 'am I on track in how I am responding' rather than 'is my answer correct.' The discussion was not asked for in the 'what is my grade' way. Instead, the question was about whether or not students are on track in how they are interacting with the readings. (Journal 09/06)*

Then, a few days later the class was discussing a letter-writing activity. The activity involved PTs learning to give feedback to high school mathematics-learners through a pen-pal correspondence. One of the PTs asked "Are you going to give us feedback on our feedback? I want to know how I am doing" (Class 09/18). In the research team discussion of these events, Natasha noted the emphasis on development of practice rather than numbers that defined a grade: PTs were asking questions about how they could improve and sought feedback from Alyson that would help them accomplish this improvement.

Growing confidence in the new assessment system allowed Alyson to reflect on how she was providing feedback differently in this environment. From her own recollections on grading and in-class feedback, Alyson noted that she was able to focus her feedback more closely on PTs' professed goals and weaknesses along with her own observations of their work to support them in improving, genuinely conveying respect and empathy for PTs and their ideas. For example, one PT, Clark, shared a goal of grounding his teaching of new concepts in real-world connections. Clark later produced a lesson plan that did not align with his belief. Rather than feeling constrained by a point system, Alyson had conversations with Clark focused on aligning the lesson plan with his espoused beliefs (Journal 10/22) and resulted in an improved plan that built on his personal goals.

With another PT, Kelly, Alyson was able to focus her feedback on the assets Kelly brought to her practice in order to bolster Kelly's confidence. In a journal entry, Kelly, a PT who lacked confidence, had beautifully written about building relationships so that students "trust me enough to be vulnerable with their learning progress" (Student Journal 10/10). Alyson provided feedback that drew on Kelly's clear articulation and encouraged Kelly to continue connecting with learners, again conveying respect and empathy for the PT. After receiving the feedback, Kelly confidently contributed meaningful arguments in an equity discussion during the following class that clearly drew on the feedback Alyson had provided and challenged the class to consider the landscape of teacher education.

Throughout the course, Alyson found evidence of asset-based discussions that built on PTs' experiences and goals and focused on helping PTs to build their own practices. Even though Alyson was encouraged by texts from colleagues that said "The students are sitting here in the office talking about what great feedback they get from you, and how much they

appreciate it" (Text 12/03) she still questioned her practice. Along with the emergence of clear aspects of RTE came the recognition of other tensions.

As she reflected on this text with Natasha and Jennifer, Alyson wondered "but will [my feedback to the PT] have any impact on their teaching?" (Meeting 12/03). This refrain was continued from early in the semester when Alyson wrote:

> *There was some discussion but the PTs are still looking to me to verify their responses. I want them to start making some decisions about value themselves–maybe I am not providing feedback in a way that helps them to do this. I still felt like the conversations were unidirectional (teacher to student) rather than getting the PTs engaging with each other. (Journal 09/25)*

Alyson was confident that the feedback she provided was focused on building on PTs' strengths and helping them to use those strengths to continue to build their ideas about teaching practice and address problems of practice. However, she was not sure about how PTs were taking up the feedback. In a conversation, she shared about her feedback on lesson plans:

> *I felt like they can take this now and can use this feedback to improve what they have here. Now they all have the option of making revisions and resubmitting it by next Monday. I have not seen my students yet ... so I don't know how they've taken it up. (Meeting 12/03)*

Alyson had growing discontent with the new assessment system and wondered if simply removing numerical grades was enough.

In addition to Alyson's discontent with the ways in which her assessment system promoted PTs' self-reflection, she came to realize that the shifted focus highlighted difficulties in building relationships with some students. As Alyson attempted to provide feedback with one particular student, Kevin, she struggled to do so in a way that built on Kevin's experiences.

> *I have come to realize, though, that part of the trial is that he sees mathematics in such a different way than I do. Kevin is approaching everything from an algebraic perspective and expecting his students to just know to perform some of the algebraic manipulations. He does not connect to visual elements in his lessons–particularly in lessons for which the visual explanations are where he would be able to provide access to struggling learners. I tried to comment on this and I sent him an article . . . He does not move in that direction, however, and leaves me feeling flat after reading his plans. (Journal 11/05)*

In several research team discussions, Alyson shared her frustrations about Kevin and her concerns that her "own perception of him is kind of crowding out the ability to really see what he is doing" (Meeting 11/30). Alyson was concerned that her assessment system would be influenced by her lack of effective relationship building with Kevin.

Amidst difficulties with Kevin, Alyson also struggled to consider how she could articulate her grading practices to colleagues. Early in the study, Natasha challenged Alyson to consider "how you might respond to people who say you still have to record a grade" (Meeting 08/31). As a junior faculty member, Alyson's concerns were situated in her own experiences at her institution. Alyson had a prior experience with grading in which her class's remarkably high average on a common final exam was questioned by colleagues. Alyson later recalled she "felt like I had to have that evidence because they were coming to me and saying well 'Why are your grades so high?'" (Meeting 12/14). In justifying her final assigned grades for this methods course, Alyson relied on rubrics for each course assignment and a general course rubric that focused on improvement of practice as evidenced in submitted work. In searching for ways to discuss her grading system, she found herself comparing the non-numerical grading system with a traditional grading system:

> *The other question I had with grading is: okay even when you have numbers you look at the numbers and you look at the name and you say is this the grade that this student has earned? And I don't think that that process is any different for me right now. (Meeting 12/14)*

Although Alyson had growing confidence in the changes in her assessment system, she continued to struggle to support her practice in ways that inspired trust in her practice.

Discussion and Implications

This self-study takes up Brubaker's (2010) call for teacher educators to "document their efforts to question the taken for granted in their grading practices and develop at both the personal and professional levels the knowledge essential for reconstructing conventional practices" (p. 266). Through examination of data collected during a course in which a non-numerical grading system was enacted, the authors engaged in exploration of the impact a shift away from traditional assessment can have on RTE. The data revealed that Alyson focused on the relational practices of respecting and empathizing with preservice teachers, conveying respect and empathy, and helping preservice teachers face problems (Kitchen, 2005) through asset-based conversations in which PTs' strengths and experiences served as a starting point for growth. Alyson's conversations with PTs about their progress were noted to lack reference to overall grades and instead focused on ways to improve practice, all evidence of enactment of RTE. Even in Alyson's struggles to build a relationship with Kevin, the discussion focused not on the grade Kevin was earning but instead on Kevin's experiences and how Alyson was, or was not, finding ways to connect with those. This result demonstrates that Alyson was creating "constructive alignment" (Biggs, 1996, p. 347) between her assessment practices and her theoretical foundation of constructivist teaching. Alyson's assessment practices were now focused on supporting the PTs' constructions of models of teaching.

In turning back to the self and improvement of practice, reflections on conversations demonstrated Alyson's growing confidence in a non-traditional assessment system but revealed a need for further change. Alyson's doubts concerning what PTs take up from the feedback they received calls to question the impact of simply changing the way in which a final grade is determined. Although this one step resulted in positive shifts in Alyson's classroom, her discontent indicates that the change was not sufficient to transform conventional assessment practice to be fully aligned with constructivist teaching. Alyson still felt that students were not taking authority for their own learning and reflecting on their own growth in productive ways. In order to be more fully aligned, changes should be made so that PTs become owners of their own assessment and develop the authority to reflect on their own work and assess progress in rigorous ways.

Traditional assessment practices have changed little in the last century (Rojstaczer & Healy, 2012) and are not sufficient to support constructivist teaching. Buhagiar (2007) urged:

> *If we truly believe in inclusion and diversity—which builds on the understanding that everyone is capable of learning and worthy of the best possible investment in his or her education—it becomes unsustainable to continue using an assessment model that has traditionally developed to focus on selection, certification and accountability. (p. 41)*

The changes Alyson enacted in her methods class take one step in the direction of supporting PTs to develop their practice, but do not sufficiently reach the call set forth by Buhagiar (2007) and Brubaker (2010) to reconstruct assessment practices in ways that support PTs in constructing teaching practice so that PTs will carry with these practices into their teaching careers. In order to reach this goal, teacher educators must continue to publicly examine and question the threads of practice, such as assessment, that form the tapestry of the work we conduct in preparing teachers. Further, teacher educators must support each other in making brave changes that resist traditional practices but encourage prospective teachers to develop skills needed for success in the profession.

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Praxis, Pedagogy, and the Life of Being

Weaving with Bricolage in Self-Study

Carlos Kucera, Alan Ovens, & Blake Bennett

Pedagogy Self-Study Education Praxis Teaching

This self-study examines Carlos's journey of shifting from Brazil as a qualified and experienced teacher to become a teacher in a primary school in New Zealand. Using bricolage (Rogers, 2012), the study weaves together the disparate threads involved in being from 'somewhere else' as he navigates language differences, curriculum differences, schooling differences, and cultural differences. This rich tapestry of experience is then examined using the concept of praxis to better understand the tensions that emerge between how he thinks about teaching (formed through biography, experience, and formal education) and how he enacts teaching (as it is constrained within schooling contexts). Praxis is a useful lens through which to understand teaching because it captures the dialectic process by which theory becomes enacted, embodied, and informed by practice (Freire, 1987). Rather than positioning such tensions as problematic, the study examines how the differences experienced can be generative for questioning how we reposition, reframe, and re-imagine possibilities for assembling praxis formed from the bricolage of our teaching past.

In this paper praxis is considered both a pedagogical process and an educational approach; indeed, they are interconnected. Praxis acknowledges the influences of social and cultural contexts on a teacher's practice in the classroom (Canada-Phillips, 2014). As the same author reminds us, a teacher's praxis includes personal experiences, values, morals and ethics, emotions, theories, and feelings. Therefore, praxis as a theoretical concept for framing Carlos's experience of being a new immigrant teacher enables a blending of rational life experiences with moral, political, and historical consequences. Also, it embodies a strong impact on the way teachers enact their teaching, which is related to social-political contemporary policy regimes (Edwards-Groves & Grootenboer, 2015).

Literature Review

Teachers bring their praxis, histories, and their cultures to the inside of classrooms (White et al., 2005). This provides a rationale for the importance of studying teachers' lives in order to bring rich descriptions from an insider perspective to better understand the process of teaching (Elbaz-Luwisch, 2004; LaBoskey, 2004). This is amplified when attempting to understand the conflicts that naturally happen when crossing nations as an immigrant. However, moving into a new culture as an educator and enacting teaching in this new context is not something readily discussed or addressed in the research literature. This is in spite of the fact that teaching is regarded as a social and political dynamic act (Freire, 1987; Edwards-Groves, 2017) and has many nuances and particularities mediated by cultural and social norms. These nuances and particularities have to be considered when teaching in a new country (Brown et al., 2010).

Commonly, moving to a new country, and the feeling of belonging, are related to cultural identity in teaching (White et al., 2005). Teachers are representatives of their own culture and the one they are immersed in (Kennedy, 2000). Furthermore, our identity is a combination of a diversity of elements that are not always easily identified. Jasman (2010) raises an interesting concept when writing that international teachers take their knowledge, expertise, and professional experiences as their background. Yet, their passports, VISA, and other documents do not describe them as a live person; and neither does it define who they are personally or as a teacher (Jasman, 2010). In addition, supporting teachers' identity is important to support the development of teachers' settlement into the schooling system within which teachers are located (Martin, Tarnanen & Tynjälä, 2018).

Cultural identity can also be described as the feeling of belonging to a group and mediates how we engage and make sense of the world. Cultural identity is characteristic of one individual but is also shared with others identifying with the same culture. Furthermore, it is part of a person's self-conception and self-perception. For immigrants, cultural identity is experienced as an open construct, continuously adjusting, and evolving.

By crossing geographical borders, it is expected adjustments between the teacher and the new country and school educational system. These adjustments include the teachers' praxis, with their own values, cultural background, past pedagogical experiences, expectations, and understanding of high-quality teaching. Being from somewhere else as an immigrant to a new culture will generate a dispute between the parts involved (Kennedy, 2000; Brown, et al., 2010; Jasman, 2010). With this in mind, it is possible to state that teachers pass through stages when adapting their teaching to a new culture.

According to Kennedy (2000, p. 63-83), there are three stages involved in immigrant teachers adjusting to teaching in a new country. First is the stage of understanding and applying previous teaching concepts. Second is the stage of "preparation for teaching," when the educator works to understand the expectations, contents, and the way the new country enacts the modus operandi of teaching. Third is the stage of what the author called "learning by doing", when teachers adapt their praxis into the new educational system, including previous knowledge, reflections, and reconstructions in an on-going process. At last, teachers need to be flexible and their assumptions should not be made only by previous experiences in order to construct a positive adaptation. Conversely, trying to organise and balance the importance of the multiple voices that come from all sides is a continuing challenge in education (Halicioglu, 2015).

Objectives

This study is part of a larger PhD project that aims to examine and support the journey of Carlos, a qualified and experienced teacher in Brazil, as he immigrated to New Zealand and takes up a position as a primary registered school teacher. The objective is to foster a deeper understanding of the critical relationship between teaching theory and practice in a different cultural context, which can be understood as a form of praxis (Kemmis, 2012).

Method

A bricolage design was used in this self-study research in order to investigate, challenge, engage in a dialogue and illuminate Carlos's teaching (Denzin & Lincoln, 2011; Rogers, 2012). Bricolage is the process of adopting different research methods according to the fluidity of situations, and theoretical frameworks needed (Kincheloe, 2001; Kincheloe, McLaren & Steinberg, 2011).

Based on this, data were drawn from three sources. The first were a set of narratives generated through memory work (O'Reilly-Scanlon, 2002). The second were Carlos's teaching artifacts, such as lesson plans and resources, that were collated into a developmental portfolio (Samaras, 2010). The third was a journal in which Carlos recorded his experiences, insights, reflections, questions, and meetings over the entire course of the study. The journal also included writing produced in response to triggers posed by his critical friends as well as discussions with supervisors and colleagues (Garbett et al., 2018). The two supervisors are also authors of this paper and do not act as critical friends. There are two different critical friends that are part of Carlos' research and in consequence of this paper, one university

lecture and one teacher from the school which Carlos teaches. Furthermore, these critical friends were chosen by their critical approach in their teaching and the previous knowledge around praxis. The combination of these different methods produced a rich data set from which it was possible to examine and re-examine Carlos's understanding of the context of the study and the data collected. This combination includes the deep exploration of assumptions that reflected Carlos's beliefs, practices, theories, and finally, his praxis as an international teacher period (Garbett et al., 2018; Brandenburg, 2008).

In order to support the trustworthiness of this paper, a verbatim of Carlos's journaling has been used and highlighted in the analysis of the outcomes of this study. Dialogues with the critical friends and between the authors were also held regarding these themes in order to build consistency and raise reliability related to this data analysis. In addition, the credibility of this thematic analysis has been addressed by the steps outlined by Nowell et al. (2017). Moreover, these steps guided this paper though the definition of the codes and themes adopted; see table 1. By using thematic analysis, the authors debated, judged, and determined the meanings, and are responsible for, throughout a transparent and open data analyses, coding and theming the data (Miles, Huberman & Saldaña, 2014).

Table 1

Defining codes and themes using the scheme of (Nowell et al., 2017)

Phase 1 – Familiarising with the data		
Phases 2 and 3 – Generating initial codes and Searching for themes		***Phase 4 – Reviewing themes***
Initial Codes	**Initial Themes**	***Reviewing the themes***
Personal values and understandings	Cultural differences	*Cultural differences and conflicts*
Language	Cultural differences	
VISAs and required documents	Cultural differences	
Feeling of belonging	Cultural differences	
Feelings, emotions, and fears	Cultural differences	
Theoretical approach	Teaching	*Teaching*
Curriculum	Teaching	
Language	Teaching	
Being a teacher and not being a teacher	Teacher	*Teacher*
Becoming a teacher	Teacher	
[Re]being a teacher	Teacher	
Phase 5 – Defining and naming themes		
Themes		*Naming themes*
Cultural differences and conflicts	Cultural clashes	
Teaching		

	Enacting practice
Teacher	

Phase 6 – Producing the report

Outcomes

The following findings represent an analysis of Carlos's early experience when immigrating to New Zealand and teaching in a primary school. These early experiences were important to capture since this was a period of time when the differences and difficulties were very real for Carlos. It is a period of time in which he transitioned from the comfort of being a cultural insider to living the explicit identity of being from somewhere else. In making sense of this, two themes are foregrounded by the authors. The first theme is the *cultural clash* and focuses on the unsettling nature of being immersed within a teaching culture and school setting that is very different from one's previous training and employment. The second theme is the *enacting practice* and focuses on the experience of dealing with the unsettling nature of being a teacher in such an unfamiliar context.

Cultural Clash

In one sense, any new immigrant knows that adapting to a new culture will be a challenge and that cultural clashes are to be expected not only between two completely different cultures but also between cultures that are considered to have similarities (Halicioglu, 2015). Carlos arrived in New Zealand with his wife and two young children knowing that Brazil and New Zealand were linguistically, economically, politically and socially quite different. While he had some English proficiency neither his wife nor children could speak English. Such issues were expected and something that they, as a family, were prepared for. However, in a professional sense, these differences were, at times, quite unsettling. It was in the complexity of teaching, where the process of enacting teaching emerges from one's experience and background as an educator, that the differences related to culture were most evident. As he commented in his journal,

> *Some days it is so hard to be in the daily routine in the school, and what is the hardest for me? It is hard to say specifically, however, I think is the fact of not being able to touch people in the shoulders. I know that sounds funny, and I will probably find weird when I read this in the future, but I realised touching people, like colleagues and students, it part of how I am as a Latin educator, and not being able to do the same in the new environment, makes me feel that I don't belong here… If I don't belong here, can I be a good teacher in a place where I am an outsider?*

Sometimes the differences were small and subtle. What may not seem complicated or significant from an outside point of view brings strong and significant stress for those who are living the situation (Halicioglu, 2015). In another entry, he stated that,

> *My communication goes beyond only the spoken language, the way I use my body, touch people, and use expressions interfere in the way I communicate with my students. Because of this necessity of adaptation, I need to change the way I give classes. Indeed, Definitely, communication skills are essential to being able to make my daily decisions related to the content that I need to teach. Sometimes, I have to re-create ways of teaching the content or even change the way I teach according to the environment that I am in. For example, if I am in an open noisy space, I have to change my pedagogical strategy in order to achieve the objective of the class.*

It is possible to see in Carlos's journal writing that he acknowledges that a large aspect of the complexity of praxis in teaching is the way it is mediated by culture and social practices, including sociocultural consciousness (Freire, 1987; Kemmis et al., 2013; Edwards-Groves, 2017). As he said in his journal,

> *I had the immediate challenge of understanding and applying the New Zealand educational system, as well as insert elements from my theoretical background and my own cultural values... I don't really know*

how a PE teacher is valued at school. Would be the same as in Brasil, a little bit under-estimated by other areas?... Also, as a Brazilian, I understand that teaching can also be a pedagogical action, that means that pedagogy can be involved to help the students into the NZ (New Zealand) "design process," what they call in education the "spiral of inquiry.

In the work of Darder (Freire, 1998), education is considered an action of love and a social-political action; and also has to follow the norms of current society. With this in mind, education on school sites, as a pedagogical act, should be well balanced among the values of the educator, students, and schools and what is currently happening outside of school, in a larger social context. With this in mind, Carlos stated

As a Brazilian educator, I bring the idea and the concept of disharmony in society, a culture of deconstruction because of violence and other elements from Brasil. By arriving in NZ (New Zealand), the external world from school is extremely organized, in that case, a more unstructured educational approach within the school context would be needed to confront the current model outside of school, in the society that we are in?

Enacting Practice

During his work as a teacher in New Zealand, Carlos has faced challenges related to different areas. Halicioglu (2015) suggests that the challenges and difficulties that new teachers face during the process of fitting into the new education system include: unfamiliarity with the curriculum, its delivery, academic and pastoral, and the school's philosophy; unfamiliarity with the student body; unfamiliarity with staff cultural norms; and unfamiliarity with leadership styles. In his own journey, Carlos has experienced conflicts in these areas.

The self-study process helped to make explicit how Carlos navigates these challenges by identifying and reflecting on his assumptions embedded in the journal entries. As Brandenburg (2008) has noted, there is value to becoming more conscious of the factors that govern one's teaching. As Carlos observed,

Now, sometimes I question myself should the students have so much freedom in their learning process? Sounds even funny to hear myself talking about this, thinking in this way. I am normally considered, back in my culture, an extremely unstructured teacher, but in the New Zealand educational setting I am not sure how positioned I am, would I be structured in Aotearoa New Zealand education? In addition, How engaged my classes are with the NZ (New Zealand) curriculum? I am studying to better understand the curriculum and its specificities, however, there are so many extra documents in the NZ educational system that I doubt myself once in a while if I am doing my teaching in the correct way.

When such assumptions and cultural perspectives are identified, they can be analyzed, challenged, and better understood in respect to how they shape and govern how one enacts teaching (Garbett et al., 2018). Additionally, accepting that children will think or behave differently according to their cultural background is important (Halicioglu, 2015). Also, the understanding of teaching as a complex human activity raises the necessity of considering past experiences and considering purely theory or practice without the teacher or student contexts hardly work on teaching (Gay, 2002). These can be noted in Carlos's statement,

Not only my cultural background diverges from other teachers in my school, here in New Zealand. I have students from many different ethnicities, different cultural and religious backgrounds, with individual past experiences, which makes it hard for me to plan, and enact my teaching with the specificity that each student requires from me. I am trying, it is being hard, but at least I am feeling that my teaching is fitting differently each student, which makes me understand that my teaching approach is embracing my students and different cultural expectations and needs, into the same country. I am happy with it.

When educators are enacting their teaching, it should involve four domains: physical, social, cognitive and affective and the development of these domains should be balanced and planned (Casey & Goodyear, 2015). Related to this, and as

can be read in his writing, Carlos is enacting his teaching considering and reflecting his praxis toward the four domains in education,

> *I understand that students need a balance between the domains. In Brasil the cognitive domain is over-emphasised by the schooling program. Brasil is such a social country and human interaction is common among our people, and maybe that is why we are focusing more in the cognitive area, to balance school and society. By shifting to NZ (Aotearoa New Zealand), my understanding of my new home-schooling system and the teaching approach is to focus more on social, physical, and cognitive domains. This makes me question myself: Is NZ balancing what I observe in society (outside of school) with what is happening inside the school? For me as an educator, NZ needs more affection, more connection between people and a higher need for it into the education system. Is NZ doing it? For me, NZ is focusing more on three domains: cognitive, physical and social, and less in affective. Yet, both of my countries are not focusing on affection, or maybe I am not being able to observe this domain into schooling.*

A core aspect of Carlos's paradigmatic assumptions related to the complexity of praxis in his teaching, raised by pedagogical situations, questions, conversations and critical analyses of his work, was to understand how teachers, and himself, enact their praxis in agreement with their students. This teaching emerges from the unique socio-material networks of power that constitute the students, who they are, or who they are becoming (Garbett et al., 2018). As Carlos noted,

> *Education in NZ is considered a worldwide reference model, regarding quality in education, and maybe I am wrong with my thoughts and feelings. I feel that I could do more, I could do better with their own time. But now, reading (revisiting) my own writing, I re-questioning myself, could I? Maybe that is how they are developing a great side of creativity. By doing nothing we could associate it with leisure, with creativity, productive leisure time. Maybe, by developing more social skills, and learning how to balance free time with work time, they are becoming more prepared for their future.*

As his comment demonstrates, Carlos is trying to understand the way other teachers perform their teaching and how the new educational scenario operates. Simultaneously, he is adapting his teaching and in consequence his praxis in this complex educational tapestry.

Conclusion

The self-study is helping to support Carlos's professional adaptation to a new educational system. In particular, the way it requires a weaving together of content knowledge, curricular expectations, pedagogy, students' needs and abilities in ways that both challenged and reaffirmed his prior education and experience. For Carlos, choosing content, understanding, and applying the English language and fitting his own pedagogies and reflections into a new professional and personal setting requires him to both adapt and reframe his perceptions and expectations of teaching. His feelings at this stage are that it is a long journey to fit into a new cultural-educational system, and the necessity to prove himself as a teacher (and as a person) is an ongoing process.

The data highlights that being a teacher is neither a static condition nor is it some fixed state of being. The simple fact is that being an experienced teacher in one country does not translate easily to being an effective teacher in a different country. What the study helps to highlight is the effect that cultural influences play when one enacts teaching, particularly in the way language, national priorities, and social funding all impact on how schooling and teaching emerge as educational practices. For Carlos, the self-study helps give him a sense of how teaching, and being a teacher, is highly situated in temporal and cultural contexts, and that becoming a teacher in a different country than your home country can be a long and unsettling experience.

This self-study highlights the need of the teachers to understand the new educational system and themselves, and figure their identity and their feelings of belonging to a new country. This understanding normally happens simultaneously teachers [re]configure their teaching style into a new cultural and teaching system. In telling Carlos's

story, we allow the self-study, teachers, and teacher educators community to have an inside view of the cultural aspect into the teaching. In addition, that may support the way we shape our teaching preparation at different levels. We have revisited the importance of analyzing and understanding teachers' feelings, as the feeling of belonging for example, in order to shape their pedagogical actions into their students.

In telling Carlos's story, this study suggests that learning experiences can be enriched with cultural awareness. Moreover, promoting opportunities to the students using their cultural backgrounds is a process that may be strengthened and facilitated from the fact of Carlos being an immigrant teacher. In this paper, we intend to allow a dialogical interaction within the picture of Carlos's teaching and the readers of the self-study community. Within the course discussed in this study, it may be stated that having different cultural knowledge and background can contribute to the objective of enriching the education system and teaching at different levels.

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Exploring New Ways of Knowing as Ex-Administrators

Re(k)newing Our Selves as Teacher Educators

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Teacher Education | Critical Friendship | Self-Study | Critical Reflection | Transition from Administration

Three mid-career teacher educators, each of whom involuntarily served as mid-level administrators are now in a similar position of having left those roles. Each has a different story to tell and come from very different institutions, yet find themselves experiencing many of the same issues and frustrations. This collaborative self-study was an intentional study of and reflection on how their administrative roles impacted or changed their perspectives on teacher education in general and how it changed them each personally. The weight of the role had lasting implications for their personal and professional selves. Their reflective journals, weekly online meetings, and responses to each other's experiences resulted in findings that can inform the work of others in similar positions or circumstances. Those findings, while both similar and distinct, reveal enough commonality that we, as teacher educators often placed in positions of leadership, need to consider the implications for our practice, our students, our scholarship community, and our selves.

Context

We are three mid-career teacher educators each recently separated from departmental administrative positions at different US institutions. Being mid-level administrators was not something we had sought, but instead resulted from unique circumstances in our institutions, where we were each asked to step into roles for which we felt wholly unprepared and in which we received little to no mentoring or support. Coincidentally, we all now find ourselves having recently relinquished our administrative roles and have returned to full-time faculty roles. In retrospect, we recognize that being administrators served to inform and alter who we are as teacher educators (Clift, 2015).

Each of us left our leadership roles differently. Valerie, who served as department chair for six years at a small private institution, came naturally to the end of her term and it was a comparatively smooth exit. Laurie, on the other hand, was asked by her department chair, after almost seven years, to step down from her program director role in order to "focus on her teaching." She is at a moderately large state institution. Laura resigned her position as program coordinator after three years (along with another coordinator in her department) when she found the work untenable and support nonexistent. She works at a large state university. As we describe below, how we left our administrative positions had an impact on our transitions back to full-time faculty. While we each had distinct circumstances in leaving our leadership positions, we have found that we share some emotional and philosophical frustrations. Many who have been in leadership or administrative roles may find some of our experiences resonate with their own.

Objectives

This self-study documents our journey back to "just" being teacher educators, reflecting collaboratively on the changes we see in ourselves, our practices, and our values. In many ways, we expected to see we have changed, and yet we hope we have also remained true to what we believe is at the core of effective teacher education. This study highlights where we are now, how we arrived at this crossroad, and what we learned from our experiences.

Framework

The two major tenets of self-study that guided this research are collaboration and critical reflection. As Kitchen, Berry, and Russell (2019) argue, "conversation and collaboration with peers can have a powerful impact" (p. 93). Our collaborative efforts as we each left leadership roles and returned to our full-time faculty positions, offered the support and safe space necessary for the transition. We hoped this study would be helpful to others in similar positions, as there is a lack of literature about both ending leadership and about teacher educator collaboration (Kitchen, et al., 2019).

One of the most notable forms of collaboration in self-study research is critical friendship. Shuck and Russell (2005) maintained that "a critical friend acts as a sounding board, asks challenging questions, supports reframing of events, and joins in the professional experience" (p. 107). That critical friendship was paramount as we embarked on this journey together, after years of being leaders (involuntarily at first) and gaining the knowledge and skills necessary to successfully navigate those responsibilities. Walking away was not an easy task and there were situations in which we found ourselves in need of a sounding board to process the change, typically in times of crisis or perceived ineffective leadership.

As we are all at very different institutions across the US, we were able to collaborate as critical friends both as long time colleagues with similar interests and goals, but also as "external" critical friends. O'Dwyer, Bowles, and Ní Chróinín (2019) summarize the guidelines of their external critical friendship, which was helpful to our study's focus. They utilized the following three pedagogical practices: problematizing practice, deepening deliberations, and recognizing learning. As we journaled and reflected on our experiences leaving leadership and returning to faculty positions, we were able to assist each other in each of these areas. For example, in responding to each other's journals, we were able to problematize and highlight areas of possible conflict. For Laurie and Laura, in particular, there were areas of continued conflict as others took over the leadership roles they once held. They each felt compelled to resolve those conflicts, despite them no longer being their responsibility. Further, we were all able to delve more deeply, through collaboration, to "increase criticality" and probe the potential inconsistencies in our respective reflections, which were largely due to the emotionally charged nature of our experiences (O'Dwyer, et al., 2019, p. 151).

Critical reflection is always at the heart of what we do as self-study teacher education scholars. Aligning with Brookfield's (1995, 2009) conceptualization, we assert that reflection is critical when it is motivated by the desire to be just, fair, and compassionate and when it questions the criteria, power dynamics, and socio-political structures that frame our practice.

Further, critical reflection includes dilemma identification, or problem framing, from multiple perspectives, examining practice, and working toward change. This process occurs by questioning and analyzing taken-for-granted assumptions, routines, rationalizations, and unexamined explanations (Loughran, 2002; Rodgers, 2002). As we have transitioned from leadership back to "just" faculty, we have engaged in a "partnered practice of critical reflection," (Berry & Crowe, 2009, p. 86), a process of collaboratively (de)constructing knowledge about leadership and encouraging one another to critically reflect on our assumptions, rationalizations, explanations, etc., providing us with the potential to reframe our work and reassess what we value, not just in our teaching but also more broadly in our personal and professional lives.

Methods

Self-study allows teacher educators to examine beliefs, practices, and interconnections between the two (i.e., Berry, 2008; Samaras, 2011). As self-study teacher researchers, we have always committed to aligning our research and teaching, making the two mutually informative and embracing study of our own practice with the goal to "improve teaching and teacher education and the institutional contexts in which they take place" (LaBoskey, 2004, p. 844). Self-study allowed us to consider our practices and enactments of beliefs and values in teaching and leadership without the methodological constraints of other types of educational research (Roose, 2008; Zeichner, 2007).

Data sources included journals and email communication, an online collaborative space, and regular online meetings via Zoom. We prioritized journaling, envisioning it as asynchronous dialogue since we are in three different regions of the US. We used this platform to communicate critical incidents we encountered and wanted to reflect upon and process collaboratively as friends, colleagues, and research partners (Volckmann, 2012, 2014).

We conceptualized our virtual correspondences as critical friendship: utilizing trusted friends or colleagues to ask provocative questions, provide other perspectives, and offer critiques of ideas and work in a safe, supportive way (Russell & Schuck, 2004). This type of collaboration is essential "if self-study is to involve critiquing existing practices and rethinking and reframing practice" (Schuck & Russell, 2005, p. 213). Schuck and Russell (2005) posited critical friendship allows for provocative questions to be asked as well as provides the opportunity to more fully understand the context of the work. Because our roles and our institutions are different in scope, structure, size, and demographics, our collaboration provided broader (often divergent) lenses of understanding.

Data analysis was iterative, ongoing, and collaborative (Crowe, et al., 2018; LaBoskey, 2004). We identified emerging patterns and themes as we read journals, transcripts, and other online correspondence. As the months progressed, we generated data for this study, remaining focused on our research questions and circling back as new themes emerged or as we began to see differences in our experiences. We discussed emerging themes in our weekly online meetings, comparing our experiences, and noting where they were similar or distinct. Further codes were added, which prompted additional journals and reflections. While we have found both commonalities and differences, we continue to reflect upon our experiences, our frustrations, and the emotional repercussions of our now positions of "unleadership."

Outcomes

Through this collaborative work, we hoped to better understand the impact leaving administration had on us both personally and professionally. Our analysis has revealed three major themes: 1) contradictory emotional responses to separating from administrative roles/responsibilities in different ways, 2) the mediating influence of our distinct institutional contexts, and 3) trying to regain personal and professional balance.

Theme one: The Good, the Bad, and the Ugly

The circumstances of our separation from administrative roles were varied and so were our emotional responses to the separations. Valerie's separation was a natural and anticipated progression of events at her institution, and so stepping down was, by and large, a welcome relief free of negative emotion:

> *Stop me if I've said this before… I really am appreciating/enjoying my teaching responsibilities and being able to be fully prepared and focused in the classroom now that I'm not the chair! I don't feel like I'm taking shortcuts or I'm too scattered. I feel generally more at ease and more patient with students who need extra support or direction. I hope those feelings persist! (Valerie's journal, September 8, 2019)*

Although less frequent, both Laura and Laurie noted instances where they were able to appreciate the benefits of no longer holding administrative roles. For example, Laurie wrote:

> *If I have to look on the bright side, I have had more time to focus on things I really care about. I am trying to focus more on teaching and research, things that suffered because of the responsibility of being in an administrative position. More bright side – I have to go to very few meetings and I am never in charge of anything! (Laurie's journal, September 20, 2019)*

Laura was also able to recognize some of the benefits of a return to full-time faculty, stating:

> *Once the incessant meetings to explain ourselves and help solve the problems no one was actually really willing to address ended last fall, I started to feel better. This was around October sometime. Nothing was happening but I just focused on teaching and research and stayed away from campus a lot. It was lovely. I felt great. (Laura's journal, September 23, 2019)*

Over time, Valerie continued to feel she was able to focus on other elements of her personal and professional life. However, both Laura and Laurie found themselves frustrated with what they perceived to be real problems in both new and old leadership. In response to a decision made by administrators but not communicated to faculty, Laurie wrote, "To me, that is terrible leadership. No input, no transparency, and no communication. Even if they are just going to make decisions without us, as much as I disagree with that, they should at least give us a heads up" (Laurie's journal, October 26, 2019). Laura echoed Laurie's sentiments in her own journal, saying, "I've been avoiding going into this topic because I am so frustrated by things. I don't even know where to begin. Some of my issues are very similar to Laurie's—no communication, too many adjuncts, weird decision making that impacts students and my classes in negative ways" (Laura's journal, October 29, 2019). Both Laura and Laurie found their tenures as program leaders critiqued in public and private ways. Witnessing poor decision making, communication, and a lack of transparency in leadership after their departures seemed to add insult to injury. Which is related to our second finding--the influence of our institutions on our transitions.

Theme Two: Institutional Influences

Our institutional contexts, particularly upper administration, had a great deal of influence on how smoothly the transition out of leadership went for each of us. As previously mentioned, Valerie stepped down from her role as department chair at the end of an agreed-upon amount of time. Her replacement was chosen ahead of time and was able to consult with Valerie regarding questions about the work. Conversely, both Laurie and Laura found themselves continuing to do tasks that had been expected of them as program coordinators/directors because they were not being addressed by current leadership.

> *"So, last night (Friday at about 9:00), I emailed the chair, the assistant chair, and the admin assistant to let them know we need to up that number so students can register without issues. WHY AM I STILL DOING THIS???? This is no longer my job and I could/should just sit back and let the shit hit the fan, but I am still invested. Clearly, my successor is not that invested. Until I texted him yesterday, he had no idea how many students we had starting our program and he didn't seem too concerned about it. He never initiated a conversation about it. When I contacted him about that and other issues, he said, 'We will meet on Nov. 12, so we will talk about it all then.' Students started registering Nov. 1. We needed to have these issues resolved!!! Again, this begs the questions, why am I doing all this??? NMJ! (Not My Job!)" (Laurie's journal, November 2, 2019)*

Similarly, Laura wrote about attending a meeting and feeling frustrated by what she saw as disorganization.

> *At one point I asked, 'Where are we on the agenda right now?' It was just so chaotic. So, as I tend to do, I started to try and nudge things in a direction. I started writing a list of challenges we face on one whiteboard so that we would have them together. One of the agenda items was once again, who is going to be program coordinator of secondary education? I said, 'Until we have a real conversation about the support the position needs, no one from secondary education is going to do it.' That then led to a conversation about what support coordinators need. It was then I just decided we needed to be more organized so I suggested we break into two groups—one group to work on a plan for coordination and*

> *another to begin working on the revisions to the program we have been discussing for a while. (Laura's journal, December 19, 2019)*

Part of the problem faced at Laura's institution is that after her resignation, no one from secondary education stepped up to be program coordinator. There was no one in leadership at any level who understood secondary education and how it operates differently from other licensure programs. This lack of understanding caused countless challenges and frustrations.

Despite the fact that each of our institutions varies in terms of size, demographics, and location, one similarity we experienced is a lack of continuity between leaders. At times, this lack of institutional memory seemed intentional. For example, after Laura resigned, no one took over as program coordinator for four months. At that point, a faculty member from elementary education volunteered to coordinate both elementary and secondary until a longer-term solution could be found. After a meeting of elementary and secondary faculty led by the new coordinator, Laura wrote, "I started to hear the new PC complaining about EXACTLY the same things we had been trying to get changed. And she would say it like it was new information to her" (Laura's journal, September 23, 2019). Similarly, Laurie found herself time and time again covering for the new program director because work did not seem to be getting done. "We really have NO IDEA how many students we will have in our cohort that begins in the spring until we do advising. So, I've been trying to check in periodically to assess our program needs. I realize this is not my job, but he's not doing it!" (Laurie's journal, November 2, 2019)

Even though the circumstances were better, Valerie also found herself struggling with how to support the new chair without second-guessing his work:

> *At some level, despite the smooth transition and having reasonable confidence in the new chair's capacities and integrity, I feel anxious anticipating what needs to be done that I no longer have control over. (Valerie's journal, January 17, 2020).*

This theme resonated with each of us, despite our different circumstances. We each felt compelled to maintain some level of control, knowing it was no longer our role or responsibility. Through serving in leadership roles, we each learned quite a bit about our programs, administrative requirements, timelines, and expectations. While that knowledge can be useful; once out of leadership, this information caused all three of us quite a bit of frustration when we saw tasks not being done--either at all or in ways we would not have done them, i.e., with little transparency, no program faculty input, etc. Again, if our institutions had systemic or structural methods in place for building on our knowledge, that frustration could have been mitigated in some ways.

Theme Three: Walking a Balance Beam

The third theme relates to the professed loss of more balanced personal and professional lives during our time as administrators. Many self-study scholars have noted the self we bring to teaching is difficult to separate from the self we are elsewhere. Bullough and Pinnegar (2001), summarizing Pinar (1980, 1981), asserted "one always teaches the self," (p. 13). We three are active individuals who appreciate our respective hobbies and enjoy being outdoors, spending time with family, friends, and our dogs. Previously, those priorities were frequently lost to the demands of administrative responsibilities. Illustratively, Laurie journaled her excitement in reclaiming a "time when farmers' markets, camping, hiking, really *anything*, was a possibility on a Saturday morning!" Previously, she often represented the program at open houses, orientations, college preview days, etc. Similarly, Laura described an encounter with colleagues:

> *"On the way out, we saw the woman who took over the coordinator position along with another faculty member who my husband and I are friends with. This friend kept saying how good I look, how I've lost weight, how nice it was to see me enjoying myself. And I said more than once it's all because I am no longer program coordinator." (Laura's journal, September 23, 2019)*

While ultimately we are each relieved to have more time to devote to teaching, writing, our families, and our hobbies, we have also come to recognize that leaving our positions resulted in a grieving process with which we are not entirely

finished. When we stepped down, we each "disappeared" from day to day activities within our programs and department. For Valerie, this was because

> *"I don't want to step on toes or give the impression I want the job back, so I spend a lot of effort biting my tongue and silently hoping things go the way I would like them to (i.e., the scheduling of senior level methods courses, my compensation for an overload, the development of the new special education cert.)" (Valerie's journal, January 17, 2020).*

Laura intentionally stayed away from campus, not even attending meetings because she felt so demoralized and burned out from the experience of coordination and the way she was treated when she resigned. Laurie, because she was replaced so abruptly after years of service, had to disengage from what she felt was an unsafe and somewhat toxic environment.

For each of us, taking literal and figurative steps back from our programs and departments served to help us heal and recover from the challenges of leadership, but it also isolated us at our institutions and potentially caused a lack of continuity in the work. However, in looking at the cycles of the grieving process, our reactions seem natural. In the early stage of denial, we each practiced "avoidance" by disengaging from the work. While we did not stay in this stage long, Laura and Laurie in particular have cycled between "anger" and "depression" as they seek to return to more balanced lives as teacher educators. Working together on this self- study has shown us a path to the "dialogue and bargaining" stage because we feel ready to share our stories with others. As Laurie noted,

> *"I'm still at the frustration stage, but our collaboration on this particular study was proof that we have moved on to the dialogue and bargaining stage. Wanting to tell our stories and have others affirm them. I don't know that I'm yet fully at the acceptance stage" (Laurie's journal, January 20, 2020). To which Laura replied, "Oh, I am not at the acceptance stage. I want to be, but I'm not" (Laura's journal, January 20, 2020).*

For us, this finding is not surprising, but it does raise questions about the cost of serving in leadership roles at any level within teacher education. Should this work have the kind of health and wellness consequences that we each experienced? How can those of us within teacher education better advocate for support for all engaged in the work--faculty (tenure track and not), staff, and administrators? How can we create contexts that allow people to remain true to and care for their various selves, rather than allowing one "self" to consume all we do, personally and professionally? These are questions that require further study and reflection from all in our teacher education community.

Significance

Self-study allows us to name, examine, and understand the influences on our selves and our practices, whether those are internal or external (Crowe, et al., 2018).

Reconnecting to and rediscovering our teacher identities and moving away from our roles in administration prompted this study and will hopefully encourage others in teacher education, especially those in transition, to examine their selves and their practices to improve teacher education overall. We now have a unique opportunity to intentionally realign our beliefs and practices and find our new selves, and we invite other self-study scholars to join us in investigating how our identities shift, over time, and based on circumstances out of our control.

We look forward to seeing how others in the S-STEP community have found ways to take back control of their own work, providing a pathway for others to avoid some of the pitfalls and consequences we encountered.

Our findings also point to the importance of support for those leaving leadership roles. Just as there needs to be intentional support and mentoring for people new to leadership roles, there needs to be attention and thought given to transitions and exits. This support and attention can help provide the type of continuity that Valerie's institution experienced through the changing of department chairs. It also ensures that faculty do not feel marginalized and further alienated in their own programs and departments in the way that Laurie and Laura did. We found support in one another

through the transitions, but we are also at different institutions spread across the U.S. Attention to transitions could also enable programs and departments to ensure work is progressive and that initiatives and procedures started under one leader are built upon, rather than each new administrator needing to reinvent the wheel. These realizations came to light in our online conversations and journals. We began to see the lack of meaningful, intentional transitions and the pattern across institutions was that conversations only happened in times of crisis. These processes and procedures are not only ineffective but likely create unsustainable leadership over time. Having served in the roles we did, we were acutely aware of the tasks that needed to be accomplished which suffered from the starts and stops of inadequate transitional thought, often affecting us as well as our students.

Finally, we found this study to be a healthy way to process and move on from our experiences as leaders in our institutions. This has been similar to the grieving process, in that we had to move through various stages in order to come to reconstruct our professional identities as "just" teacher educators. We each find ourselves at different stages, from frustration and anger to bargaining and even acceptance. Working together has allowed us to experience these stages safe from judgment, hopefully enabling each of us to "heal" more authentically. However, questions remain for us about the need to physically and mentally recover from our work. How can teacher education institutions and teacher educators create environments less toxic to the human beings within them?

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A Self-Study of Aligning Pedagogy with Technology in Online Course Design

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Design Pedagogy Teacher Professional Development Technology Online Design

Effective teacher professional development (TPD) is critical in improving the quality of education and assisting students in acquiring complex 21st-century skills. TPD can enhance teachers' motivation and confidence and improve their knowledge and practice. The research has identified a set of TPD characteristics: content focus, sustained duration, incorporation of active learning, collaboration, modeling practices with coaching, feedback, and reflection (Darling-Hammond et al., 2017; Desimone, 2009; Penuel et al., 2007). Through these practices situated, transformative, and theory-based TPD models challenge traditional transmissive models (Borko et al. 2010; Guskey, 2002).

In response to pressures for providing more flexible and cost-effective TPD, teacher educators have turned to innovative technology-mediated, online, and blended approaches that allow teachers to engage actively at their pace. Collaborative online technologies allow teachers to engage in participatory, not content-driven experiences, with pedagogically intriguing electronic apprenticeship where meanings and insights can be co-constructed (Dede et al., 2009; Harasim, 2017; Hrastinski, 2009). However, as the COVID-19 pandemic revealed, quality teaching mediated through technology is not easily orchestrated. Quality online and technology-mediated teaching requires skillsets related to technology-mediated instruction, including development of materials, activities, and assessments, with skillful coordination of activities.

Technology integration is not "an isolated goal to be achieved separately from pedagogical goals" (Ertmer & Ottenbreit-Leftwich, 2013, p. 176). Instructional models based on how people learn with technology and attend to pedagogical principles are emerging (e.g., Anderson, 2008; Garrison & Vaughan, 2008; Harasim, 2017; Van Merriënboer & Kirschner, 2017; Picciano, 2017). However, the lack of attention to pedagogy during the design process may be a reason for many online designs not reaching their full potential (Graham et al., 2014). The linear orientation of identifying learning outcomes, connecting them with performance assessments, and developing learning activities using available technology tools, is not sufficient. It underestimates the need for strategic orchestration of instructional methods and technology, oriented toward a deeper understanding of the content and learning transfer. Such orchestration is defined here as a set of theoretical principles and related practices guiding teacher/instructional designer actions, judgments, and strategies to orchestrate the elements of learning activities that result in positive student learning.

Although pedagogy and principles of effective TPD are relevant, it is unclear how these translate into online technology-mediated settings. Our understanding of effective online TPD (oTPD), as well as our experiences with oTPD design, development, implementation, and evaluation, are minimal and sporadic. Research should focus not only on *what* works in oTPD but *why* it works (Borko et al., 2010; Dede et al., 2009). This self-study of practice closely examines the process of designing and developing a fully-online instructor-facilitated TPD course grounded in sociocultural practices. We

explored our process of creating a course template and examined our decision-making patterns in designing the course. We sought to identify the design principles of practice that emerged in our work.

Methodology

The study was conducted during the design phase of a larger research project. Our project attended to principles of design-based research (McKenney & Reeves, 2018). Because of our orientation to developing assertions for action and understanding, we selected the S-STTEP (self-study of teaching and teacher education practices) methodology (LaBoskey, 2004; Pinnegar and Hamilton, 2009). Our self-initiated disciplined inquiry into our situated practice to improve practice allowed us to examine decision-making during template design. We attended to particulars of the design, considered the context of decisions, and retrospectively reviewed design processes identifying patterns. Our study was rooted in an ontological orientation grounded in our relationship to others, traced our rigorous and consistent dialogue and collaborative conversations with critical friends (Hamilton & Pinnegar, 2017).

Participants and Data Sources

Our team included a researcher/instructional designer, an instructional designer, and a teacher educator. The researcher/instructional designer, Bohdana, has a background in applied linguistics, experience in design, teaching, and research related to socio-culturally grounded TPD. The collaborating instructional designer brought experience in instructional design coupled with a K-12 teaching background. The teacher educator (Stefinee), an S-STTEP researcher, brought experience in designing curriculum and pedagogies representing sociocultural theory.

Data included nineteen recordings of collaborative conversations recordings, each lasting approximately one hour, including artifacts related to the developing template and course materials developed during the discussions. Bohdana analyzed the recorded collaborative meetings and related artifacts with Stefinee acting as a critical friend.

Procedures and Data Analysis

The analytic steps and processes, outlined sequentially, took place iteratively as data was continuously collected, analyzed, and interpreted and was part of the decision-making process. The analysis utilized two levels of continuous comparative techniques: (1) immediately after each meeting and (2) at the end of data collection. These recursive processes used from the onset of the study were practical and "enliven the research process and push toward the evolution of ideas to uncover possible insights and oversights… generat(ing) questions and point(ing) to new directions" (Pinnegar & Hamilton, 2009, p. 149), benefiting the process.

We met regularly for twelve months, collaboratively reviewing progressing course design. At the end of meetings, we explored solutions bringing them to the next conversation. Pivotal points were revisited during subsequent meetings. Collaborative conversations were recorded and transcribed shortly after meetings. Transcription accuracy was verified, and transcripts adjusted as needed. Raw data was organized into initial codes and conceptual categories through open coding (Corbin & Strauss, 2008). In reviewing the codes and categories, we recognized that initial coding was informed by both the data and our theoretical orientation, understanding, and values (Ryan & Bernard, 2003). We then decided to pursue two separate strands of inquiry: (1) understanding the elements and steps of the online TPD design process and (2) engage in S-STTEP to understand and improve practices revealed in the design process. Results of the first project are reported elsewhere (Allman & Leary, 2020). A discussion of the S-STTEP project is presented below.

Looking beyond initial codes and categories (Corbin & Strauss, 2008), the core phenomenon of aligning physical and pedagogical layers was identified, and additional themes, interrelationships, and patterns were explored. We employed critical reflection cycles focused on uncovering and making accessible our embodied knowledge, enabling articulation of patterns. We explored similarity and contiguity-based relationships, which improved the quality of our data analysis (Maxwell & Miller, 2012).

Trustworthiness

Multiple investigators, member checks, and reflexivity supported our trustworthiness and increased credibility, dependability, and confirmability (Lincoln & Guba, 1985). We used audit trail, exemplar-based validation, and negative case analysis (LaBoskey, 2004). Attending to contiguity as well as similarity allowed us to guard against overgeneralizing and supported credibility of the findings (Maxwell & Miller, 2012).

Assertions for Understanding

The core phenomenon of aligning pedagogy and technology emerged from our analysis of the design process. We organized our ideas as interconnected tensions (Berry, 2007). We wove a fabric of understanding from strands of contradictions, turning the strain and pull into something strong and valuable. Because of the varied perspectives and different design roles, unique patterns became evident. These provided necessary *taut* while our intense collaboration and mutual respect kept a proper *balance*. Upon carefully exploring the tensions, we recognized emerging solutions to our problems, allowing us to identify useful processes and guiding principles.

Assertions for understanding from our self-study of design practice are presented as three strands of tensions: (1) delivery vs. pedagogy, (2) content-driven vs. participatory, and (3) theory vs. practice. The following excerpt from collaborative conversation 4 is an excellent example of all three tensions present, proposing a potential approach:

> *Stefinee: What I think you do is you articulate your understanding, like based in the research, on Vygotsky's notion of sociocultural teaching. Then you look at the constraints and affordances that are offered by online instruction... And then you talk about your design as the way in which you meet those affordances and the ways in which you enhance it…. You take those constraints, and you say, 'So these are constraints, and they're not tenable. What do we do to overcome those constraints in ways that mirror sociocultural theory rather than traditional direct instruction practice?' Although direct instruction can be a part of it…*
>
> *Tonya: Something like here's a traditional discussion board or a traditional prompt (that) is used all the time... Post once, reply twice… But look at what's happening in that and then say, 'Is it applying to sociocultural theory? Or, is there a way that we can use the discussion boards and use those tools better in our online courses?'*
>
> *Bohdana: Like, you're not creating deeper thinking and meaningful experiences…*
>
> *Tonya: Yeah. And these are the things that we're missing. Is there a way we could still use this technology but enrich it?*

Each tension present in this illustration is discussed in detail below.

Tension #1: Presentation vs. Pedagogy

Throughout our collaboration, we noticed the constant interaction between focusing on technology use or pedagogy. The focus between attention to technology or pedagogy shifted within an individual's comments, depending on the role assumed from moment to moment. For example, Tonya's comment about using the discussion board better is an example of the linking of technology and pedagogy. Instructional design roles required our attention to the presentation and delivery of instruction through technology using technology tools and driven by issues of cost and access (Graham et al., 2014). On the other hand, the teacher educator roles required our attention to the underlying pedagogical structures and related methods and strategies as effective TPD entails modeling, experiencing, and practicing effective pedagogy (e.g., Darling-Hammond et al., 2017; Wiggins & McTighe, 2005).

Alignment of Pedagogy with Technology

In examining the tension between presentation and pedagogy, we recognized these seemingly disparate areas of focus exemplified two layers of design that need to be aligned. The physical layer with surface features of presentation and instructional delivery is related to access and cost issues – a priority for instructional designers. The underlying pedagogical layer, represented by structures and strategies and focused on supporting learning and reaching outcomes, is critical for teacher educators. To optimize instruction, the pedagogical layer, including careful attention to learners' needs, must be aligned with affordances of the technological layer (Antonenko et al., 2017; Bower, 2008; Graham et al., 2014).

Tension #2: Content-Focused vs. Participatory

The tension of favoring either content-focused or participatory models enabled our recognition of the issues we faced in moving toward reconciling these conflicts. Instructional design and teacher education reside within educational psychology, but each takes a different orientation to learning which then influences the choice of instructional theories and differences in approaches to instructional design. In the discussion of our online TPD design, we indicated that instructional design experts tend to choose content-focused independent study online models with controlled interactions. Their model choices are likely to be aligned with a social learning theory framework (Bandura & Walters, 1977), acknowledging that learning is social and occurs in cycles of action, focusing on individual learning and the use of rewards, repetition, and modeling as the fundamental ways to promote learning. Some models are centered in social constructivism and recognize valuable principles of communities of practice (e.g., Anderson, 2008; Garrison & Vaughan, 2008; Harasim, 2017). However, instructional designers typically develop course activities that conceptualize the learner as working in isolation, moving toward pre-determined and discrete learning outcomes, and activities are set in place generally without space for adjustment. The learner produces, and the teacher evaluates.

Teacher educators ground their instruction within participatory frameworks, where knowledge emerges through collaborative interaction in learning activities supported by modeling and scaffolding and coaching from more experienced others. Learning activities begin by capitalizing on background knowledge and experiences before new content is brought in.

Learners make deep connections through interaction and extend learning through collaboration in producing artifacts that represent their learning, requiring frequent adjustment. In this case, there is an orchestration of content and activities, with a certain level of flexibility in order for the instructor to adjust and guide learners toward intended outcomes (Dalton & Tharp, 2002; Darling-Hammond et al., 2017; Vygotsky, 1978).

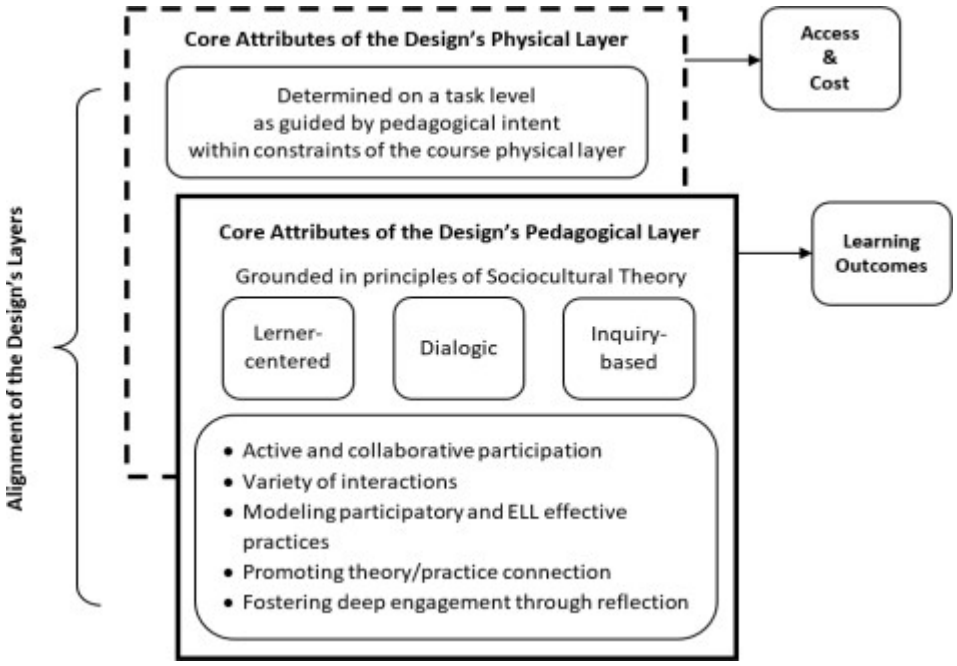
While multiple theories might be used to bring about creative and conceptually sound solutions sensitive to learning contexts, designers must choose theories congruent with design specifications and requirements, carefully examine underlying theoretical assumptions and possible implications, and apply them in flexible yet coherent ways (Yanchar & Gabbitas, 2011). We identified two ways that helped us bring together the two theoretically contrasting models of instruction: identifying core attributes and specifying fixed and flexible element within the design.

Identifying Core Attributes

An essential step for aligning pedagogy and technology is identifying a set of core attributes in the pedagogical layer that would lead to desired outcomes (Graham et al., 2014). In our design, the choice of core attributes was guided by best TPD practices. Figure 1 shows the proposed alignment of the physical and pedagogical layers with their associated core attributes revealed in our conversations.

Figure 1

Identified Core Attributes of the Course Design Layers and their Proposed Alignment



In order to reach our overall TPD aims of changing teachers' beliefs, attitudes, knowledge, and classroom practices, the courses need to be grounded in sociocultural theory with learner-centered, dialogic, and inquiry-based instruction and design encouraging active collaborative participation, supports a variety of quality interactions with content, peers, and instructor, models effective practices, promotes theory-to-practice connection, and fosters deep engagement through reflection. Notice, in Figure 1, the physical layer focused on presentation and delivery is without preset attributes, being determined on a task level during the alignment process explained below.

Fixed and Fluid Design Elements

Another way we were able to bring together the content-driven and participatory instructional models was to keep some elements of learning experiences fixed (design-based) and allow other elements to become fluid (instruction-based). Teachers cannot be continually present to each student. Therefore in the moment of interaction with a student, they must be completely present (Rodgers & Raider-Roth, 2006). Intentionally identifying fixed and fluid design elements ensures such presence. Providing fluid elements in strategic places enables facilitators to adjust instruction as necessary to attend to the needs of individual learners as well as group learning needs, adjust the trajectory of the interactions, push through to overcome barriers, move the negotiation of understanding to next levels, and ultimately enhance the learning experience.

Emergence of this understanding is evidenced in the following exchange from collaborative conversation 16:

> *Stefinee: A liminal space is like a boundary and it's like you're not really one thing, and you're not another… and you've created this liminal space so you've done quite this straightforward school independent work, and then you've brought them and you've had them co-construct something, still very safe, and then right here you have this liminal space where you have opportunity for the more capable other to interject themselves… and so even though this is a small space, it's a large space, because what if I, as the facilitator, come in and this group has got it completely wrong… I'm gonna be really disruptive in that space, but if I come in and oh, these guys are really on track… in that space, we also want to teach our facilitators how to compliment the things that are right. Because how many times have you written a paper and it comes back red and you fix it and then you just get more red because the teacher didn't say to you, "I love this part, it's working exactly the way it should, and I'm having you redo this part."*
>
> *Bohdana: …rather than just corrections.*

Stefinee: And there also has to be this "this is what you're doing right" in that liminal space, so you're continuing to push them to do what you want, but you're disrupting if they're going off track. So, that's one of the things, and you represented it, that it was there, but I think we just need to be…

Bohdana: …be more open about it.

Stefinee: Yes, because it could be a really big space, right, but it's not.

Tonya: But the nice thing is that the teacher can really prepare for that if she's following along on their individual and group work. She shouldn't be in shock. She shouldn't get in there and be like, "Wow, they're way off, now I'm going to redirect them!" She would know, "I'm probably going to redirect in these areas, and I really already like these things they've talked about." And she can know and play off of…

Bohdana: But it really has two functions, or possibly three. One is to gather information about the students, about their background knowledge and possibly connect it throughout the instruction; second, whether they're on track or not; and third, assessment purposes and push them.

Stefinee: Yes, also to push so their products are better. Right, so that space, you know, this is one of the unique things we're doing and it's not that people aren't doing it all the time online, they're just not talking about it in that way. Right, they're not talking about that as an instructional space, as a pedagogical space.

Tension #3: Theory vs. Practice

The ongoing tension between theory and practice surfaced in our discussions. It brought together all threads, helped us recognize commonalities in incommensurable views, and directed us toward particular solutions. An excerpt from collaborative conversation 21 illustrates this:

Stefinee: This conception… that there's nothing more practical than a good theory, and there's nothing more theoretical than a good practice. But what happens is in the middle – the way in which these bump against each other, just like you said, is in an experience… So, the tension between theory and practice shows up…

Bohdana: … in experience.

Stefinee: In experience and creates a space, do you see what I mean?... So, as you're working to create this online course, then there's the theory of adult learning and the theory of online design.

Bohdana: All these theories that you need to inspect… in different ways. But it's the experience that defines what the elements are going to be.

Stefinee: It's the experience that makes that tension show up.

When tension between theory and practice emerges in experience, it creates a space for negotiating contextualized solutions. This understanding led us to bring theory and practice together in an iterative process, moving from theory to practice and back, focusing on specific learning tasks with the purposeful alignment of technology and pedagogy.

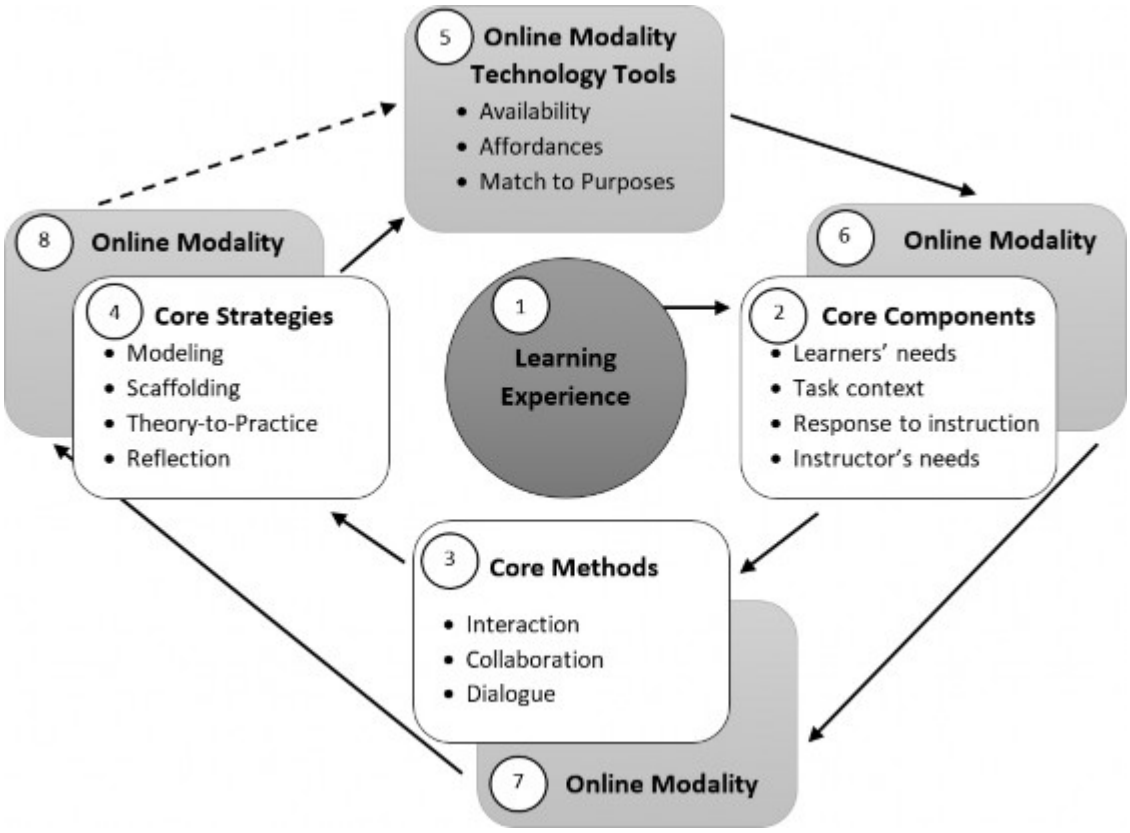
Pedagogical Intent

Through our analysis, we uncovered a conceptual pattern fundamental to our work and a driving concept guiding the alignment of pedagogy and technology. We call it *pedagogical intent* and defined it as careful consideration of how intended learning experiences emerge in a specific learning task through making strategic choices to facilitate learning, which in turn guides an intentional selection of content, activities, and tools. In our work, we continually asked as we aligned pedagogy with available technology: (A) What is the pedagogical intent for the learning experience/event and

associated tasks? (B) How could related pedagogical needs and technological resources be optimized? This process is made visible in Figure 2.

Figure 2

A Visual Representation of the Process of Alignment of Pedagogy with Technology



Steps 1 through 4 represent attending to pedagogical intent (question A), always centered around a learning experience/event (1). Initially, the core components of the task are examined: learner's needs, the context, anticipated response, and the needs of the teacher (2). Next, the core methods are considered, which, in our context, included a variety of interactions, active collaboration, and promotion of dialogue (3). Then the core strategies and ways they support learning are scrutinized (4). Notice the connection of the core methods and strategies with core attributes of the pedagogical layer identified earlier. Steps 5 through 8 represent the attention to optimizing technological resources as guided by pedagogical needs (question B). Technology tools utilized in instruction should enhance the pedagogical purposes of the event and should be intentionally selected based on availability, affordances, and pedagogical purposes (5). The process examines how tasks using the selected tool emerge as a learning experience for a learner in online modality through a reexamination of learners' and instructor's needs, context, and anticipated response (6). Then we reexamine whether the tool successfully supports the use of selected core methods (7) and core strategies (8), which can be adjusted to meet the desired pedagogical purposes identified earlier. Additional cycles of steps 5 through 8 can occur until a satisfactory alignment of the technology with pedagogical intent is reached. In designing a series of learning activities or a specific one, strategic choices of content, activities, and tools can be made through careful attention to the pedagogical intent in the immediate task as well as consideration of the overall goals of the course.

Conclusion

Several assertions for understanding emerged from this self-study, allowing us to make sense of tensions present in our collaborative efforts, identify patterns in our practice, and propose principles and processes to improve our practice.

First, recognizing the tension between a focus on presentation and a focus on pedagogy helped us conceptualize the design process as an alignment of key layers. According to Graham and colleagues (2014), attending to specific issues of presentation as well pedagogy is critical when we design and develop technology-mediated instruction. Our analysis suggests that the process of alignment of pedagogical and technological layers is possible, feasible, and possibly beneficial in increasing the quality and effectiveness of the online course instructional design. Indeed, it seems the attention to the underlying pedagogical principles and careful application of content and context-dependent practices (methods and strategies), not merely the use of innovative technological tools, make effective instruction and learning online possible. When used for and matched to clear pedagogical goals, various technology tools can be effectively employed to improve instruction in face-to-face, blended, or online modality.

Our analysis also implied that successful alignment of pedagogy and technology could be supported by identifying core attributes within the pedagogical design layer and by purposefully identifying certain instructional elements as fixed or fluid. Identifying core attributes helps designers examine underlying theoretical principles that bring about particular learning experiences leading to desired learning outcomes, potentially resulting in original, contextually- sensitive, and conceptually sound designs. By purposefully recognizing certain instructional elements as fixed (design-based) and other elements as fluid (instruction-based), designers can take advantage of unique affordances provided by technology, strategically plan for instances where facilitators can attend to learners, adjust instruction as necessary, and enhance the overall learning experience.

Finally, our analysis led us to identify pedagogical intent as a potentially valuable guiding principle enabling instructional designers to align elements of the physical and pedagogical layers while attending to pedagogical purposes during design and development of online learning experiences. This increased attention to underlying pedagogy and alignment of pedagogy with affordances of available technological tools has the potential to increase the instructional quality and effectiveness of online course designs (Graham et al., 2014). It is also possible that designers who attend to the underlying pedagogy will engage in a more purposeful design of meaningful online collaborative and participatory learning experiences (Harasim, 2017; Hrastinski, 2009), which may be essential for development of effective online TPD. The notion of pedagogical intent, as well as the process of alignment of pedagogy with technology, contributes to our understanding of *why* specific oTPD designs may be more effective than others (Borko et al., 2010; Dede et al., 2009).

Using S-STEP methodology offered a powerful means of collaborative inquiry into our situated practice with the aim to improve that practice. The methodology of self-study allowed us

to not only engage as critical friends in a dialogue generating the data but also in a dialogue about the data, the analysis, and the interpretation attending systematically to the context of knowledge construction and the effect our knowledge and embodied practices have on the research process itself. This study is limited in scope as the context of each course design is highly specific. Processes that are applicable in one context may not apply or transfer to another course design context. Future work may seek to analyze the process of aligning design layers during the design of other online courses and explore the efficacy of pedagogical intent in guiding the design process in other contexts.

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Bohdana Allman

Bohdana Allman is an educator, researcher, and learning experience designer. Her work focuses on designing and implementing online collaborative teacher professional development grounded in sociocultural principles and communities of practice. Her research interests include actively engaging learners from diverse backgrounds, facilitating close collaboration and dialogue within professional communities, integrating learning with practice, and fostering reflection.

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Self-Study and the Apparatus

Weaving Student Feedback into a Useful Fabric

Debra Talbot

Teacher Education | Inquiry Pedagogy | Material-discursive | Science Education | Diffractive-ethnography

Teaching through inquiry has long been promoted in science education as an authentic pedagogy for the discipline; it's the way scientists work. Learning how to scaffold inquiry learning for students, however, presents challenges for preservice and inservice teachers alike. Often, these relate to teachers' difficulties with moving beyond the 'standard classroom' and associated tensions between creativity and control (Hayes, 2011). More specifically in science, challenges arise due to teachers' lack of an embodied experience of inquiry learning as part of their own development as a learner (Cowie & Hipkins, 2009; Goodrum, et al., 2000; Windschitl, 2002). For preservice teachers, learning to teach through inquiry presents additional challenges previously described in terms of 'apprenticeship of observation' (Lortie, 1975), the school dilution effect (Ball & Cohen, 1999), simplistic views of the 'scientific method' (Windshitl & Thompson, 2006), and beliefs that inquiry needs to be 'esoteric, exotic, and expensive' (Lustick, 2012).

Preservice teachers' perceptions that there is a disconnect between what they learn at university and what they observe happening and learn to do in schools while on professional placement/practicum compounds the problem. Frequently, teaching in a university classroom employs a transmission model rather than the pedagogical procedures that preservice teachers are supposed to be learning to include in their own teaching practice. Russell, McPherson & Martin (2001) focus our attention on the importance of university-based teacher education programs moving beyond a transmission model and aiming for greater 'coherence and collaboration' in a program that endeavours to bridge the gap between preparation and practice. In order to bridge the gap between preparation and practice, Russell et al. propose that the positioning of theory in relation to practice must be re-considered (p. 45). The authors draw on earlier work of Korthagen & Kessels (1999) to provide a nuanced discussion of the 'dissonance between an epistemology of knowledge and an epistemology of practice', representative of the gap that exists between what is taught at university and how it is taught (p. 51). An epistemology of practice, it may be argued, is the key consideration of effective teacher education programs (Russell, 2018; Russell & Martin, 2017). In April 2019, I experienced the privilege of professional learning time with Tom Russell during his last week of teaching at Queens University. I observed his students, in Physics education classes, on the cusp of becoming practicing teachers, joined in discussion groups, spoke one to one with several students, and listened to their feedback sessions with Tom. I also enjoyed the pleasure of rich debrief conversations with Tom and with Andrea Martin about the 'epistemology' problematic.

The issues outlined above inform a longitudinal self-study of my practice as a teacher educator supporting learning about inquiry pedagogies for preservice science teachers. The study is ongoing and situated in an Australian metropolitan university. Study participants are students enrolled in either a 5-year combined education and science undergraduate degree or a 2-year postgraduate teaching degree. I teach these students one or both of the two units of

study, taken in sequential years, related to science teaching pedagogy with a focus on physics concepts. The Year 3 unit focuses on common physics misconceptions in the junior high school syllabus and the Year 4 unit is for those preservice teachers specialising in physics teaching for senior high school.

Working initially from university student evaluation surveys, I was struck, and quite hard, first by how few students bothered to complete the surveys. Second, and more significantly, by a general trend of satisfaction with the teaching and learning in each unit contradicted by usually one long qualitative response from a student reporting, what for them, had been a miserable experience. Taking this feedback to heart, I redesigned learning experiences in each of these units in response to the limited evidence at hand. More importantly, I included pedagogical moments in the redesigned units that would allow me to collect student feedback data in a range of different forms. Simultaneous with teaching the newly designed units, I continued the cycle of self-study in the spirit of an ongoing challenge (Bullough & Pinnegar, 2001) in order to deepen my understanding of how my students experience my teaching about teaching (Berry & Russell, 2018; Garbett & Ovens, 2016).

According to student feedback, I have made progress with my teaching balancing a genuine, embodied experience of well-scaffolded inquiry learning against the direct instruction favoured by my students. What is of most interest to me however, is the textile that has resulted from the weaving together of each of the reflective moments that form the data set for this study. The material-discursive intra-actions made possible by the apparatus (Barad, 2007; Gullion, 2018) employed for obtaining student feedback has had varying effects on the quality and nature of student reflections. Remaining open to research as an 'assemblage' allows for consideration of the affective interactions between participants, the setting, social formations, data collection events, and the researcher, that come to produce 'something' (Fox & Alldred, 2017, p. 155). When stitched together, not for the purposes of triangulation but to acknowledge the contribution that each piece makes to the finished textile, new understandings become possible of the ways in which preservice teachers perceive the tensions around learning to teach through inquiry.

Aim/Objectives

The problem that this study engages with is the seemingly diametrically opposed views expressed by some students in one-off forms of feedback, such as the Unit of Study Survey (USS), regarding their learning about teaching with inquiry pedagogies. Further, the feedback obtained via USS often conflicts with feedback obtained progressively throughout the unit of study; the USS expressing negative views that had not previously been evident.

The inquiry question that drives this self-study is: How can I form a better understanding of my students' experiences of learning through and about inquiry pedagogies?

Method(s)

Participants

In 2019, 24 Year 3 students (12 undergraduate and 12 postgraduate) and 20 Year 4 students (13 undergraduate and 7 postgraduate) participated in the focus units. The study is ongoing in 2020 across the same Year 3 and Year 4 units with new cohorts of students. There will be a small overlap of participants between the 2019 Year 3 class and the 2020 Year 4 class. The Year 4 unit is taught as 2x2 hour seminars per week in Semester 1 Weeks 1-8 and is followed immediately by a 5-week practicum. The Year 3 unit is taught as 2x2 hour seminars per week in Weeks 1-4. Undergraduate students then complete a 4-week practicum (postgraduate students' practicum occurs later in the year). All students return for 2x 3hour seminars per week in Weeks 10-12.

Data Sources

Data for the initial reflection on practice was collected from the University's online Unit of Study Survey (USS) system completed by preservice teacher education students in and 2018. Across both units of study for the two-year period n= 25, a response rate of 32%.

In 2019, data continues to be collected in a range of different ways.

1. Exit slips: during the course of each unit exit slips with key questions were individually completed at critical points. Students also completed an individual final reflective exit slip. The pedagogical purpose of the exit slips was explained to students in terms of their own reflection on learning and a mechanism to inform my planning of subsequent learning experiences. In the 4th year class, these were anonymous while in the 3rd year class students were asked to identify their exit slips with their name, a pseudonym, or a symbol so that they could be collated and returned to them for their consideration prior to completion of the final reflective exercise.

2. Video: 4th-year class working groups of 3-4 students were asked to prepare a group response to the question: What do you think Deb has been doing in this unit? Students were given the option of presenting their discussion for video recording or handing in some bullet point notes.

3. USS: students completed the university online surveys (USS). The results of this survey are only released once all grades are uploaded.

4. Focus Groups: 4th-year students were invited to participate in a focus group interview following practicum that explored the relationship between their learning in the unit and learning to implement inquiry pedagogies on practicum.

5. 3rd-year undergraduate students were interviewed in small groups by postgraduate students using a provided, semi-structured interview schedule that asked about their experiences of implementing inquiry pedagogies while on practicum. Notes recorded on the interview schedule were analysed for emerging themes.

Data Analysis & Trustworthiness

2017 -2019 USS surveys were analysed for overall satisfaction ratings. Qualitative comments were dialogically analysed guided by the questions: 'What is being spoken about here?' and 'How can sense be made of it in relation to the transcript as a whole?' (Talbot, 2016). Exit slips were analysed for patterns and emerging themes across each class cohort. In the Year 3 class, each student's progressive exit slips were collated with their final exit slip and analysed as a whole for emerging patterns of reflection on learning. Year 4 video or bullet point notes were analysed for evidence of learning aligned with the unit learning outcomes, course content, and learning intentions for each seminar. Year 4 focus group interviews were audio recorded, transcribed, and dialogically analysed.

Emerging themes across all data sets were compared to each other and to the analysis of the 2019 USS quantitative and qualitative data. Weaving together the analysis across all data sets creates a more detailed and textured fabric of student learning. This process of 'reading insights through one another' (Barad, 2007, p. 71) allows the researcher to respond to differences in the data and how they come to matter, at the same time as it enhances the trustworthiness of the knowledge creation process.

Outcomes

In 2018 I did not teach the Year 4 unit having been seconded to another project, however, students were provided with the same unit outline and assessment tasks as I had designed in 2017. The combined return rate for the USS in 2018 was only 40% with an overall mean satisfaction rating of 3.90/6.00. Qualitative comments were rare and brief with one student indicating the belief that inquiry required 'exotic' equipment (Lustick, 2012) not necessarily available in schools.

This informed my planning for equipment selection in 2019 and I also took great care, I thought, to provide better explanations of the assessment tasks, in response to the other two students comments.

At the end of the first week of 4 hours of seminar time, students were asked to complete an exit slip. In response to the reflective prompt 'What are my personal challenges as I prepare to teach Stage 6 Physics?' 13/21 students commented that they did not feel confident with the physics content that they would be required to teach. Circular motion was specifically mentioned. Other common responses expressed concerns about teaching physics in a way that was engaging and relatable for students while still managing to cover the mandated syllabus content. For the first assessment task, students were required to prepare a short demonstration that would challenge misconceptions of a selected physics concept included in the syllabus. One student chose circular motion and presented a demonstration accompanied by an explanation that revealed many incorrect conceptions. During this student's explanation, I scanned the faces of other students in the room. Except for two notable exceptions, facial expressions did not reveal any signs that what was being said was incorrect. In the following week, I provided a different circular motion demonstration and challenged students to explain, using diagrams, what they had observed. To my dismay, many students held misconceptions in relation to the forces involved in producing motion in a circle. We spent some time exploring further and I asked students to continue their own inquiry and come back to me with any further questions that arose for them, personally. None did!

The video reflective pieces were recorded at the end of Week 8, the last week of teaching following 32 hours of seminar time. At least two people from each of the five collaborative working groups within the class offered to be recorded. The most significant comment repeated across groups related to their new understanding of what it meant to engage metacognitively (they actually used that word!) with their own learning in order to better understand how to prepare learning experiences for their future students. I was conscious of the effect of the 'apparatus' in producing positive responses to my teaching when I was on the other side of the video recording device. Nevertheless, I enjoyed the sense that they genuinely seemed to get what I 'was doing in this unit'. The shock of the USS results did not arrive for several more weeks.

The 2019 USS had a combined response rate of 85% but the overall satisfaction rate decreased from 3.90 in 2018 to 3.69. This decrease may not be significant, statistically, but it is low, nevertheless. On first reading of the qualitative comments from students, I was devasted. As many teachers tell me they do, I skipped over the positive comments and became emotionally mired in a smattering of slightly negative comments and the one long, negative response from a student who specifically mentioned the discomfort they had experienced as a result of the circular motion lessons. Dialogic analysis of this long response and a dialogic positioning of the response in relation to the other forms of feedback obtained throughout the unit has allowed me to not only get some perspective and emotional relief in relation to such negativity but also to better understand the severity of the emotional impact some students experience when they are confronted with the realisation that their understanding of the material they will soon be teaching is incomplete and they don't know how to learn it let alone teach it. What was interesting in this students' response was the attribution of that confrontation to me, personally, as if I were deliberately trying to humiliate them by showing them that they hold a misconception. Yes, I had selected the concept, based on their demonstrated lack of understanding and published prior research of common physics misconceptions but it was the inquiry pedagogical procedure of predict-observe-explain that actually revealed to them that they held misconceptions.

In the final phase of Year 4 data collection, the focus group interviews, one student responded with the following:

> *I think during the unit, even after the unit - I haven't reflected on this much, it's good I'm here actually. During the unit and after the unit my gut feeling was, I didn't like it really. But now that you mentioned that [teaching/learning physics differently] and now that I've mentioned what I'm talking about now, is that that may have been the reason and I just wanted the same and it wasn't the same but that was a good thing and we just didn't know it yet. You know what I mean? [Mm hmm] What it did make me realise certainly every single week it was like, as you said, even though I've learnt this, multiple times I can't explain the difference between centripetal and this centrifugal force that doesn't exist. For example, that… [It's quite*

nasty of me isn't it. I exposed you.] Well, yeah and I sit there like, why am I here. Like I should have already known this and I don't. And do other people know this, maybe they do, maybe I'm - you know...

I wondered if this student was also the author of the long and negative USS response. If so, it is interesting to note the comment that they hadn't really 'reflected on this much' at the time of filling in the USS. Thus, it would just have been a very raw, emotional response provided on the USS. This sudden realisation of how important immersion in inquiry learning had actually been to this student's learning about teaching through inquiry is consistent with earlier research findings (Windschitl, 2002) claiming preservice teachers cannot teach through inquiry if they have never learned in that way. Already, an appreciation of the different diffractive patterns produced by each apparatus employed for collecting student feedback was contributing to my more nuanced understanding of the challenges these preservice teachers were facing in learning to teach through and with inquiry pedagogies.

I reflected on this new understanding as I prepared for my Year 3 unit before the start of Semester 2. I thought long and hard about how I could improve my practice to create an even safer space in which all, not just the majority, of my students could become aware that they hold misconceptions. I needed to make this introductory course about inquiry pedagogies gentle, in the sense that it was carefully scaffolded, while at the same time keeping them on the edge of their comfort zone to enable their learning through and about inquiry. Along with regular exit slips I collected 'worksheets' completed as we explored a concept. I asked them to write & draw their individual explanations, to discuss their explanation with other class members, check against a standard textbook, and be honest about editing their original response in a different coloured pen. I used my analysis of all of these pieces of evidence to inform my teaching and monitor their comfort levels both before and after they went out for professional experience mid-way through the unit. At the end of the unit, I handed back a collated set of their feedback for them to use in their final reflection.

My hope was that this would help to focus their attention on the teaching and learning they had experienced rather than just their grades on assignments. On the final reflection student comments were very positive about how they had learned to design each of the stages in a 5E scaffold for inquiry to reveal and address misconceptions. Many students commented that the most powerful learning for them related to effective modelling, by me and their peers, of pedagogical procedures that support inquiry learning. There was no opportunity on any of the data collection strategies I used to give a numerical rating, only qualitative comments as responses to open ended prompts.

In the 2019 USS for this unit, where a quantitative response is required before the optional qualitative comment, there was a 67% response with an overall satisfaction rating of 4.53/6. While this is an improvement of 1.30 on the previous year it still doesn't seem to reflect the level of satisfaction students expressed through the regular feedback opportunities and enthusiasm in class. Again, I questioned the effect of the apparatus. The qualitative comments on the USS, however, represented the breakthrough. While there was a bit of grumbling about the assessment task timing or instructions, most of the comments were very positive and affirmed that students appreciated being asked to learn differently even when they found it challenging. There wasn't even one long, negative diatribe! Just a slightly crazy one which essentially asked me to flag when I was about to say something brilliant so they would know to write it down.

Conclusion

This ongoing self-study continues to provide important insights into preservice teachers' experiences of learning *about* inquiry *through* inquiry and the implications for their pedagogical practice as they try to embed learning through inquiry approaches for secondary school students during professional placements. The introduction of a mandatory 'depth study' in new syllabi for Science subjects studied in the last two years of high school (NESA, 2018) and the reported lack of effective modeling currently occurring in schools when these preservice teachers are on placement makes it even more critical that they experience inquiry learning. What preservice teachers have said, however, reflects the continuing dissonance occurring for them between understanding that 'traditional' teaching has not served them well and the discomfort experienced as they simultaneously learn about inquiry through inquiry.

According to my students, my teaching about and through inquiry is becoming more effective even while they struggle with the challenges of implementing inquiry pedagogies in their own classrooms. Having a clearer picture of where my students face their most significant challenges has given me the guidance I was seeking to improve and supplement my pedagogical procedures in support of their learning. It has been enormously important to *my* sense of self-efficacy as a teacher educator to have this clearer picture of students' experiences than was previously available through Unit of Study Surveys alone, an endpoint survey highly dependent on students' personal satisfaction with their grade in the subject.

The study has broader implications for learning as the University in which the study is based moves to support the extension of student learning through the inclusion of mandatory interdisciplinary inquiry units across undergraduate degree programs, including teacher education.

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Super Model...You Better Work

Tensions in Modeling My Teacher Education Practices

Mary F. Rice

Tensions | Teacher Preparation | Modeling | Modeling in Teacher Education | Teaching Writing | Teacher Reflection | Theories of Modeling | Types of Modeling | Tensions in Teacher Education

I am a digital literacies scholar who teaches courses about reading and writing traditional and digital texts at both the graduate and undergraduate levels. Many of my students are or will be teachers in K-12 schools. My institution—located in the Southwestern United States—has a primary research mission. Even so, my college of education has a strong interest in providing effective teacher education. Our state consistently ranks low in K-12 student assessment scores (Barnum, 2019). We, along with public schools other teacher preparation entities in our state, bear criticism for this. There has been a recent legal case where the state public education department was found to be derelict in providing access to appropriate education for special population students including English learners, students with disabilities, and indigenous students in rural and urban settings (Yazzie/Martinez v. State of New Mexico, 2018). The public education department's response to the ruling that they were derelict was to begin assigning letter grades (A-F) to schools of education in the state in addition to the letter grades they were already assigning to schools (Perea, 2018). Thus, there is a strong feeling of standing in a public spotlight as a teacher educator in my state.

The pressure to enact a strong teacher education practice led me investigate strategies that would support teachers in doing their work with children and adolescents. One strategy that has garnered strong endorsement is instructor modeling. The practice of instructor modeling is presumed to be effective for developing myriad pedagogical skills in teachers (e.g., Aleccia, 2011; Korthagen, Loughran, & Russell, 2006; Loughran & Berry, 2005; Putnam & Borko, 2000). For example, Aleccia (2011) argued that to maximize effectiveness, "teacher educators must intentionally design their courses as models for their students" (p. 89). The name of Aleccia's publication is Walk your talk, evoking the metaphor of the supermodel on the runway—a confident, enviable paragon in public view, demonstrating superior, optimally effective, teacher education practice. I was interested in learning about modeling in teacher education practice because of the strong endorsement it has enjoyed for being effective against my professional desire to do the best I can for the prospective and practicing teachers in my beleaguered state where teacher education practice is under such public scrutiny. I had also studied recommendations for modeling teacher education practice around technology integration and I wanted to understand modeling better as a concept in my field (Rice, 2016).

During this self-study of teacher education practices research, I studied modeling—its limitations and affordances—and then captured instances when I tried to be a super model of effective teaching practice. I paid attention to various learning theories and research perspectives as I modeled as well, considering which of these theories might provide

superior opportunities to teach my subject matter while teaching about teaching. My research question for this work was: What are the major tensions in modeling as part of my teacher education practice?

Research Perspectives

No single definition of instructor modeling in teacher education appears in the literature to date, but many studies rely on Bandura's (1986) definition (Moore & Bell, 2019). Even so, modeling in educational practice can be viewed from various theoretical lenses, all of which depict super modeling differently. Table 1 captures the range of these theories.

Table 1

Models of Instructional Modeling

Theory of Modeling	Modeling Definition
Behaviorist Skinner (1954)	Instructors link previously completed successful behaviors to highly similar new behaviors. The previous behavior serves as the model for the new behavior and a stimulus provides the impetus for shifting the old behavior to a slightly different (more advanced) one.
Constructivist Bandura (1986)	Instructors do a task while learners watch. Learners then replicate the modeled task exactly as the instructor had done. Instructors may also provide demonstrations, where students can use the same materials as the instructor to produce something akin and commensurate to, but not a replica of, the original product.
Cognitivist Piaget (1967)	As learners encounter realities (objects) they build models for accommodating the object. Increased exposure with feedback from error causes incremental adaptations over time. Models are comfortable spaces. Teachers must disrupt models to bring about learning.
Sociocultural Vygotsky (1981)	Dynamic interactions with people and objects produce relationships to responsibilities in different communities. Increased opportunities for competence emerge over time as a result of scaffolded engagement in familiar contexts. Learners take on increasingly complex roles based on community needs and the support they receive from individuals and groups.
Reflective Dewey (1944)	Learners derive more benefit from models when they have opportunities to reflect on them. Reflection is how one processes experience.

These various theoretical perspectives suggest different ways to think about modeling because they have different views of what constitutes learning. For the behaviorist, measurable and observable behaviors are the goal of learning so

modeling would exemplify that view. The constructivist perspective is not far removed from behaviorism, but with the added interest in thinking and showing thinking rather than merely exhibiting behavior. Neither of those models honors error as a positive thing. The last three perspectives do honor error, but that does not mean they are interchangeable. Cognitivism still assumes that an individual experiences the world as an individual, even where social interactions are present. By contrast, the sociocultural view assumes that even when individuals interact with objects, those objects were made by people and therefore, all interaction is social. Finally, bringing reflection into learning is required in the Deweyan philosophical perspective (1944/1916), but there are numerous limitations. For example, prospective teachers often have limited experiences teaching children and so they are not always positioned for optimal benefits from reflecting (Rogers, 2002). Because these models are different in important ways, they also suggest different views of what it means to model something superbly.

In an attempt to classify various types of modeling in teacher education research, Lunenberg, Korthagen, and Swennen (2007) offered four descriptions. These are described in Table 2.

Table 2

Model Types and Descriptions. Lunenberg, Korthagen, and Swennen (2007)

Model Type	Name	Description
1	Implicit modeling	Modeling alone
2	Explicit modeling	Modeling + instruction about the modeling
3	Explicit modeling and facilitating the translation into the student teachers' practice	Modeling + instruction about the modeling + reflection
4	Connecting exemplary behavior to theory	Modeling + instruction about the modeling + reflection + connection to theory

According to the authors, modeling practice (implicitly or explicitly) does not itself ensure that students can apply such practice in their teaching, and thus explicit discussion and guidance in such an application is necessary (i.e., Type 3). The explicit instruction and the way it is described is most in line with social cognitivist view (Bandura, 1986). Also, Lunenberg, Korthagen, and Swennen argued that most studies of instructor modeling could be classified according to their proposed four types, including Russell's (2005) study where he referred to modeling as a procedure of demonstration, reflection, and projection to future application (i.e., Type 3). Reflection as a part of modeling aligns with Dewey's work (1916/1944).

Importantly, there are counter-arguments to the idea that modeling in teacher education is a worthwhile effort. Some scholars have written about modeling as a kind of folk wisdom within the academy—a practice that seems sound and is often prescribed, but that lacks a strong research base. For example, Moore and Bell (2019) argued:

> *[M]any researchers take for granted that because modeling, in general, has been established as an effective teaching practice, that modeling in the context of teacher education is likewise established, even though it is not. This appears to be the case in several instances in the literature when instructor modeling is casually referred to as an effective practice without the provision of citations… (p. 327)*

Looking back at research literature, I too, found mostly position papers about the importance of modeling in teacher education rather than empirical studies of it in any methodology. Moore and Bell (2019) found a small number of studies existed about modeling in teacher education (fewer than 30) and most were Type 2 from Table 2. Further, none of these directly connected modeling to successful future practice in teachers although all of the studies were positively perceived by teacher educators and their students. I felt some relief to realize that modeling was not yet established in teacher education because it made me feel better about not knowing how to be a super model yet. However, I also desired learn more about how I used modeling practices. I determined that self-study of teacher education practice could help me (Berry, 2007).

Methodology

The setting, data collection, and data analysis methods are described in this section.

Setting

I collected data collected for this study during two consecutive fall semesters (2017/2018). I focused on a cross-listed course in teaching writing. The cross-listed designation meant that undergraduates took this course to learn initial competencies and graduate students took it to learn advanced theory and practice. Most of the graduate students who enrolled were practicing teachers earning their master's degrees in literacy; some were pursuing master's degrees in teacher education in various content fields or they were doctoral students in literacy or bilingual education. In the course, we focused on learning theories and how those theories were manifest in different types of writing instruction, developing writerly identities through reflection and art, and helping students identify their purposes for writing to audiences of their choosing. Thus, there were rich opportunities to think about modeling to students with varying amounts of teaching experience. Some activities focused on my research interest in digital and online literacies while others supported writing practices offline. The students at my university are generally kind in person and in anonymous evaluations. The course evaluations for this class are higher than average in the department and college.

Data Collection

I drew on multiple documents of practice (LaBoskey, 2004). I wrote short reflections of about 300 words after each class, concentrating on what of my work might have been a model. After the semester was over, I annotated these reflections with wonderings I had based on Tables 1 and 2. Then, I did a second round of annotation where I linked information from the reflections to course syllabi, mandatory peer teaching observation notes and letters, and student evaluation comments.

Data Analysis

I also engaged with a critical friend about the critical incidents. My critical friend and I unpacked those critical instances in terms of the tensions they presented in light of previous research and conceptual thinking about modeling (Vanassche & Kelchtermans, 2015). My friend asked me questions like "Why did you label that modeling at all?" "If you are teacher educator, isn't everything you do in the presence of your students a model of something…?" "What do you think the students felt you valued when you did that?," and "Why do you think that example of modeling fits that particular learning theory and not some other one?" Such questions increased my responsibility in gathering and recording information and also provided additional opportunities to reflect on the research of my teaching (Fletcher, et al., 2016; Schuck & Russell, 2005). From my annotated and linked reflections and my notes from conversations with my critical friend, I developed a set of critical incidents around modeling (Table 3).

To move from critical incidents to tensions, considered Berry's (2007) definition of tension:

> *Feelings of internal turmoil experienced by teacher educators as they found themselves pulled in different directions by competing pedagogical demands in their work and the difficulties they experienced as they*

learnt to recognize and manage these demands (p. 119).

Working from this definition I considered which parts of which incidents elicited strong feelings of turmoil and then I worked to identify the source. Again, Berry's work was helpful with the classification of tensions as (a) telling and truth, (b) confidence and uncertainty (c) action and intent (d) safety and challenge (e) valuing and reconstructing experience (f) planning and being responsive. As I worked to understand the turmoil I felt in certain instances identify what characteristics the tension had, I developed findings in relationship to my research question.

Findings

Two tensions were evident from the data. The first tension emerged as I worked to reconcile modeling across theories of learning. The second tension emerged as I considered the contextual constraints of trying to model sociocultural practice focused on building communities when I am not a teacher and when I do not agree with some practices teacher communities often endorse.

Tension #1: Recognizing modeling within and across theories of learning

The incidents of modeling did not fit neatly into one theory or another (Table 1) or even one type of modeling (Table 2). This brought tension because I felt pressure to try to use modeling in all theories and all types. But also, it made me feel like everything was modeling some days and nothing was modeling other days. Below is the first example from the first day of class the second fall semester I was gathering data for this study.

> *I wanted to use the digital projector but could not find the button to turn it on. I wanted to implicitly model troubleshooting for my students, so I continued to fumble about for the button. Because I want students to feel comfortable calling for help to use technology rather than abandon it, eventually called tech support. The technical support expert had no advice to offer me. I was growing more frustrated and trying not to show it. One of the students spoke up and informed me that the button I needed was affixed to the pillar in front of where I was standing. They could all see it, but I could not. I told them how I thought I was doing great modeling because of my tenacity in searching my space and how I called tech support for help when people are reluctant to do that. We all laughed. Several students offered to help me set up the projector whenever I needed in whatever class I taught.*

In the incident where I could not find the button to turn on the projector, I started out in a Type 1 where I was inexplicitly showing students to keep tinkering with technology. I did not want to offer formal instruction because class had not yet begun; it seemed strange to instruct them as they filed in and readied for class. This would have worked fine except that my actions did not yield positive results and eventually class began. Because I had failed, I tried to move Type 2 where I explained myself. During this time, I also moved from a behaviorally-driven practice to a constructivist one when I told them I was modeling. Since I was unsuccessful, my discussion of error moved me closer to cognitivism. My students solved the problem as an expression of sociocultural interaction. They could see what I could not see. Moreover, they did not blame me for not knowing and the moment was pleasant overall.

My other critical incidents show similar patterns of moving back and forth between learning theories and types of modeling. Below is another critical incident from the beginning of the first semester I collected data.

> *The first activity of the class is a writing survey. I offer several types questions (yes/no; open ended, scale ratings) and the students fill out the survey about themselves as writers. We talk about their responses and I share research about general trends. They compare what I say to themselves as individuals and groups. Then, we return to the survey and they work in small groups to choose items or modify them for the populations they intend to teach (pre-K, elementary, secondary, university). They present their surveys*

and explain why they think those items are appropriate for their intended grades given their existing understandings about children/adolescent/adult development (generally and in writing). The activity assess their current understandings about teaching writing and teaching writers. For both semesters, students portfolio reflections revealed they appreciated the activity so they could learn about themselves —not so that they could have a way to learn about future students.

I worked from what I thought was initial dual frame where I wanted students to reveal their learning (cognitive) and share more about their identities (sociocultural). However, they were more comfortable with sociocultural pieces. Also, although I asked students to reflect on how they might use the practice in the future (Type 3), they needed more time to process—perhaps because it was so rare for them to be asked about who they were as writers in the context of learning to write and learning to teach writing.

Tension #2: Challenging Sociocultural Practices that Others Are Modeling

There were limits to my ability to help practicing and prospective teachers enter the community of practice of teachers because I am not a practicing teacher in a K-12 context anymore. At some point, teachers must learn from each other and they design and enact their community norms according to sociocultural theories. However, as a teacher educator who carries experiences with children and adolescents in her heart, alongside many years of coaching and supporting teachers, there are norm I want to shift in the K-12 teacher community. In these cases, I am not necessarily speaking as a community insider and so my responses to what K-12 teachers tell me about teaching need to be measured.

The graduate students in my class have the opportunity to take over for part of one evening and present to students. I tell them to talk about their research if they are doctoral students and present some practical applications about writing based on their research findings. For master's students, I ask them to share an activity and run it exactly as they would for the grade level they teach. One master's level student presenter was running her activity and at one point (jokingly) threatened the students with additional writing work if they did not finish quickly enough. When the student finished, I got up and said "I know you were joking and don't really do this with your children you teach, but let's talk a few minutes about using writing as punishment. It is a very common practice. Given our course's strong emphasis in helping children feel good about themselves and their writing, what are your thoughts?" The practicing teacher shared her thinking first. Then, other students told stories of when they had been punished with extra writing. They said things about punishment being a way to make kids less cooperative and experience writing time as a low time in the day. I thanked them for their contributions and reminded them that there would likely be days when they would want to do this, and I urged them to remember our conversation and reconsider. Then, class proceeded with the next activity.

In this critical incident, I objected to using writing punishment and worked to turn it into a reflective moment. To me, assigning writing as punishment is a behavioral tool that trains students to have negative feelings about writing. However, I also think it is unproductive socioculturally because it threatens the development of a positive writing identity and strains relationships with peers and the teacher.

Even so, I did not want my negative opinion about that practice to damage my relationship with the practicing teacher who made comment or the other students who I want to join the K-12 teaching community. In observational learning theory, Bandura (1986) argued that when one student is scolded, all the students feel scolded. For this reason, I felt like the best thing to do was say, "I know you don't do this, but many teachers are tempted, so let's talk about this." Students took up my invitation to reflect by offering personal experiences and working to use the theories from the class. In so doing, I implicitly modeled (Level 1) how to turn class comments into productive moments. Also, in asking the teacher to model her cognition for the class, I was providing (Level 1).

Discussion

This study offers insight into the tensions I experienced while striving to adhere to advice to model practice for students (Aleccia, 2011; Lunenberg, et al., 2007; Russell, 2005). In some theories of modeling, this explicit teaching is necessary, but in other forms, it is not. Recall also that modeling in teacher education has not been empirically established as a universally effective strategy (Moore & Bell, 2019). Before this study, I always assumed that doing as much explicit modeling as possible and trying to involve students in my thinking would make me a super model. Instead, modeling in teacher education carries assumptions about best practices and how students learn. Perhaps being a super model is about developing the agility to move back and forth between theories and modeling types while not looking awkward or losing one's balance.

Although my students are cooperative, they are not always able and willing to move with me between theories or learning and/or types of modeling and so I must adjust—I must Walk multiple simultaneous talks. In several of my critical incidents I asked teachers to move to thinking about future practice and they wanted to remain focused on their prior learning and experiences. I did not view this as problematic. I wondered if this was a pattern where modeling could elicit personal knowledge of teaching that might lead personal practical knowledge over time as teachers spend more time in schools (Clandinin, 1985). Even so, I feel pressed to continually invite teachers—prospective and practicing—to consider how children and youth experience school and what practices would serve the learners best.

Before the study, I also did not understand reflection's theoretical role in modeling. Previously, I had not had the opportunity to interrogate reflection as a pedagogical move to make teachers feel supported while I disrupted their notions of practice. Just as a beautiful fashion model might see flaws in her reflection that others might not notice, a supermodel teacher educator has to be a tough critic on themselves while telling teachers that they are beautiful in their potential. For me, some tension in teacher educating came in moments where I realized I wanted to show and tell (Berry, 2007). However, the showing and telling tension I was experiencing came just as much from a desire to show and tell about modeling as it did about showing and telling about content and other aspects of practice.

For my future research and practice, I have several additional questions.

- How can I help teachers understand modeling as a nuanced, even messy process in their learning to teach and in their teaching?
- Who should be able to decide what super modeling practices are when there are so many theories of learning that have important pieces to contribute to teacher education?
- How can the tension of the pressure to model balance against its lack of research base in teacher education?
- How can teacher educators and teacher resolve tensions about modeling the practices of modeling in different theories?

These issues are bigger than just what theoretical orientation to learning to base the modeling. Instead, questions emerge about the dilemmas involved in super modeling in various contexts. In keeping with the theme, this project demonstrates complexities through delicate attempts to make private knowing public. I look forward to hearing stories and continuing conversations with fellow teacher educators. What I know is this. We all Better Work!

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Navigating Stranger Things

Creating Bricolage in the Upside Down

Rebecca Buchanan, Tammy Mills, & Evan Mooney

Collaboration Neoliberalism Bricolage https://equitypress.org/ https://equitypress.org/ Resistance

> *"People don't spend their lives trying to get a look at what's behind the curtain. They like the curtain. It provides them stability, comfort, definition." — Murray Bauman, Stranger Things*

We are three hybrid teacher educators at a mid-sized Northeastern university in the United States. We teach and research at a land grant university whose larger mission is research and workforce development. Like many traditional universities, the culture in which we work is shaped by neoliberal forces (e.g. Ball, 2012; Connell, 2013; Jenlink, 2016). We teach courses that could be seen as risky, those that promote social justice and equity and encourage students to think and question critically. In contrast, the culture of teacher education in our college promotes teacher training as a system of techno-rational practices. This system imposes itself on our practice as teacher educators and researchers. However, we share a commitment to non-linear perspectives, to social justice oriented teacher education, and to resisting the dominant thinking within this neoliberal space.

We sought to understand the tensions between our embodied personal and professional theoretical orientations and our reciprocal relationship with neoliberal forces. That is, how we are continuously shaped by and in turn shape our neoliberal context and resist and reproduce those forces in our practice. We offer an account of our conversations and activity and how these experiences resisted and reproduced neoliberal paradigms. We employ bricolage self-study to inquire into our examination, discussion, and questioning of our roles within our context, and how those roles inform our understandings of how we live and work against the grain and comply with the system. In sum, we use self-study to understand how we negotiate the tensions between our roles as teacher educators and researchers and the neoliberal context in which we live and work.

Positionality and Background

We share courses and students in a traditional teacher education program and often find ourselves at odds with the conservative nature of how our school, college, and university maintains status quo systems and structures. We each have felt variously marginalized by the traditionalist and neoliberal forces that shape the broader contexts where we work. These experiences of marginalization are unique to each of us, based on our own identities and positionalities within the institution. Rebecca is a pre-tenure, tenure-track faculty member in teacher education. Her commitments to equity and interests in critical critique of institutions have resulted in attempts to guide the undergraduate curriculum in that direction as well as shift her own courses so that they are grounded in critical theory. However, she feels like she has met resistance at every level and has begun to worry about the possible material effects on her longevity at the

institution. Evan was a non tenure-track lecturer in teacher education who taught elementary social studies methods courses, graduate courses in Action Research, and coordinated the Master's program in education. The intersection of three factors (neoliberal pressures, the tenuousness of his position, and being a critical social studies educator), led to his position being eliminated as we undertook this study. It was clear to our collaborative that neoliberal forces had rendered his work dispensable as the budget for the college was revised. Tammy is also a pre-tenure, tenure-track spousal hire, meaning her spouse was working at the university and she was hired as part of a consensus agreement on part of the dean and faculty. The nature of this hiring process complicates her position within the college and at the university. She has both benefited from and is critical of advantages offered her within a neoliberal context, rendering her simultaneously complicit and resistant and problematizing her stance on issues of power, equity, and justice.

Through conversation, personal and professional, we discovered a shared interest in a non-academic, non-professional television show, the Netflix series *Stranger Things.* In *Stranger Things,* a group of young, unlikely heroes finds themselves battling secretive government forces and monsters from a parallel universe that they term the "Upside Down," a dangerous and dark reflection of the world they live in, which seems intent on invading their plane of existence. It centers a young girl who is made both vulnerable and powerful, a dichotomy that resonated with our own positionings. *Stranger Things* provided us a way to re-interpret our teaching and research process as something different, outside the dominant neoliberal narrative. We decided to use the show's concepts as part of a self-study of our engagement with neoliberal paradigms with the hope that ideas and elements from *Stranger Things* would allow us to create a free(er) space. For example, we named the system within which we work the Upside Down. Further, we sought a safe place within our Upside Down to process the disciplining forces we experienced. Thus, we termed our collaborative community Castle Byers, the name that the team of young protagonists called their private fort in the forest. For the purpose of this self-study, Castle Byers met off campus, in our homes, and other spaces far from the university, and we began each collaborative session informally. This was our safe space as we continued to work in a neoliberal universe. We used these concepts, which allowed us to examine and engage with our experiences in the Upside Down differently, as part of a bricolage that illuminated the ways we navigate individualism, negotiate market ideals, and create spaces to engage in education as a public good rather than as commodification of knowledge. Using bricolage, we laced together images and conceits to demonstrate unstable relations that produce unpredictable knowledge and practice.

Methodology

In conjunction with bricolage, we employed a self-study methodology that required connectedness, a critical orientation toward power, and understandings of self as co-constituted, continuous, and becoming more to simultaneously understand and resist the forces of neoliberalism (Strom, 2015). This combination allowed us to delve into our experiences and to better understand how those experiences shaped and were shaped by the relationship between our teacher educator/researcher practice and the systems and structures of a neoliberal university. We included five characteristics of self-study identified by LaBoskey (2004) in that it is self- initiated and focused, aimed at improvement, interactive, includes multiple data sources, uses mainly qualitative methods, and employs trustworthiness as a measure of validation. In accordance with self-study methods, we systematically collected data regarding our experiences; acted as each other's critical friend in interpreting that data; and employed an innovative method analyzing that data. Because we wished to examine our experiences in terms of interconnectedness, non-linear thinking, and creativity, we consciously chose data collection and analysis frameworks outside of the dominant structures and systems. To that end, our biographical vignettes served as one form of data collection (Ambler, 2012). Data included three initial vignettes of our experiences working within a neoliberal system, digital recordings of eight Castle Byers meetings (held weekly and biweekly), meeting notes, Google docs of shared reflection journals, and material artifacts we created. Data were used to inform the creation of bricolage. The process of bricolage, as well as the product, also became data sources. Because our collaboration emerges from different perspectives of our practice, we not only step outside ourselves (Loughran & Brubaker, 2015; Loughran & Northfield, 1998), to understand the context and conditions of our work (Schuck & Russell, 2005), but we also acknowledge that we are both researchers and researched (Pinnegar &

Hamilton, 2015) and as such, we must ensure trustworthiness of analyses (Schuck & Russell, 2005; LaBoskey, 2004). To that end, we acted as each other's critical friend throughout the collaborative process (Schuck & Russell, 2005).

Additionally, we employed LaBoskey's (2004) notion of trustworthiness by making visible our data, describing our methods for data analysis, and sharing the linkages between data, findings, and interpretations.

Bricolage

We employed bricolage as a both/and process of data analysis (Levi-Strauss, 1962). Bricolage was introduced by Levi-Strauss (1962) as a way to conceptualize localized theorizing and problem-solving. Bricoleurs, or tinkerers, use the tools around them to address the problems they face. The concept of bricolage has been applied to teacher work and teacher knowledge because of the piecemeal and haphazard way that teachers solve problems and acquire knowledge for teaching (Hatton 1988, 1989; Huberman, 1993). Additionally, bricolage allows researchers to resist linear, positivist notions of research rooted in neoliberal ideals. Kincheloe (2001) suggested methodological bricolage is the use of "any methods necessary to gain new perspectives on the objects of inquiry" noting that when "researchers draw together divergent forms of research, they gain unique insight of multiple perspectives" (p. 687). Rogers (2012) argued that bricoleurs have aptness for creativity, that they know how to artistically combine theories, techniques, and methods. Furthermore, they can create their own methodological tools when needed. In self-study, bricolage has been used to examine creative, transdisciplinary partnerships, illustrating the revelatory power of methodological inventiveness (Pithouse- Morgan & Samaras, 2019).

Bricolage allowed us to describe and analyze our experiences within a traditional neoliberal context. As bricoleurs, we analyzed the data and navigated the neoliberal structures of our university and program, which we felt disciplined by in both overt and covert ways (Foucault, 1977). We engaged with bricolage as an arts-based methodology and sense-making process by utilizing multimodal materials. Components of our bricolage included vignettes of illustrative moments, concepts such as the Upside Down, and other materials that were at hand, which we used to make sense of our experiences. We discovered that the both/and process of bricolage allowed us to lace together our story of navigation and negotiation from an exploration of intertwined material, discursive, and conceptual elements.

Findings and Discussion

We created the bricolage by individually employing a unique perspective to our experiences prior to collectively combining lenses and concepts into a cohesive framework. Based on our individual academic backgrounds, we came to the collaboration with different orientations for understanding system change. For example, drawing from transformational resistance, Evan understood our experiences and work as "internal resistance." He suggested that we were trying to "appear to conform" enough to meet the demands of the system that we were trying to change (Solorzano & Delgado Bernal, 2001; Ohrn, 1993). Tammy implemented critical post-human and new materialist thinking to further develop theoretical understandings of the self within complex systems (e.g. Barad, 2007; Braidotti, 2013; Deleuze & Guattari, 1987; Haraway, 2016). Rather than framing the self as a static identity, she put to work critical posthumanism and new materialist approaches that consider the self as a dynamic and always becoming force in relationship with other multiple, interacting forces amidst a constellation of elements (Strom, 2015). Rebecca drew from institutional theory and structuration, which posits that institutions are stable because individuals engage in sanctioned practices that recreate the structures through their actions (Giddens, 1984; Scott, 2008). She understood systemic change as requiring small shifts in actions that over time and with continued practice can shift the system.

As part of our process of thinking and doing differently, we created material objects representing our experiences within a disciplining system. We utilized poetry, visual art, video, and sketches to explore our processes for navigating and negotiating the Upside Down. These artifacts and our reflections on creating them became additional data sources for investigation into how we related to our contextual realities. In particular, we noted moments of disequilibrium and discomfort that occurred to us as bricoleurs. This process, which pushed on our previously established boundaries as

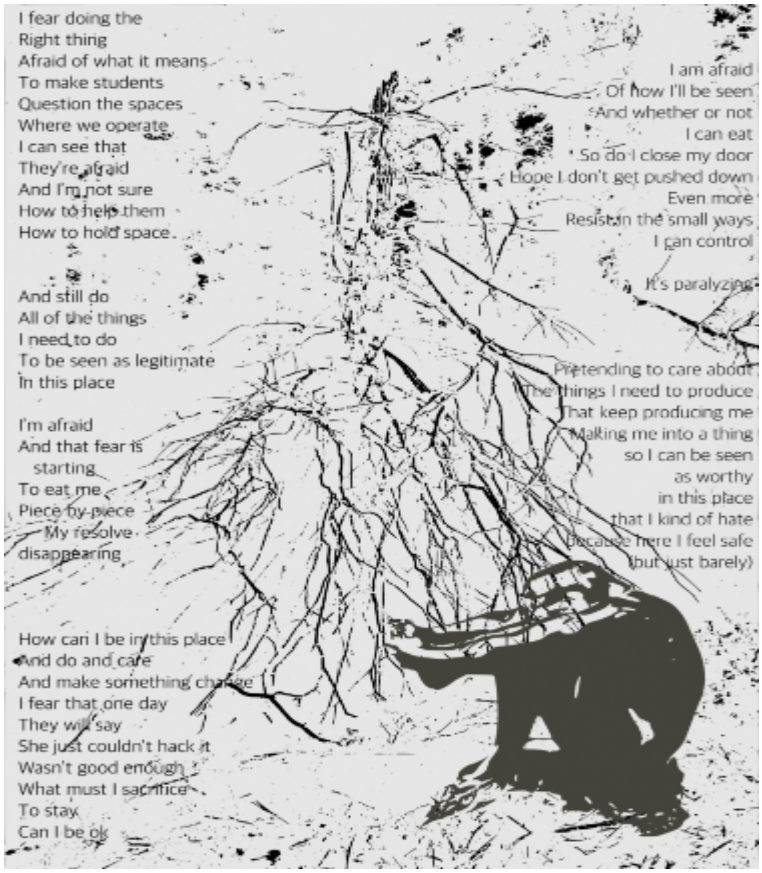
colleagues and researchers, created moments of dissonance as we questioned our own capacities to engage in this way and interrogated the borders of traditional research methodologies. Each artifact, while created separately, was then introduced to the group for collective sensemaking and collaborative analysis. Sharing the artifacts required a level of vulnerability that is not always a part of research partnerships. This willingness to take risks strengthened our relationships and served to stabilize Castle Byers as a place of refuge within the Upside Down. Themes that arose from this analysis include how this process allowed us to privilege emotional experiences, see ourselves as unified in resistance but divided by power dynamics, and how we are produced by neoliberal conceptions of success. Throughout this process, we elucidated how we differently collaborate, are differently role(d), and differently practice as ways of negotiating and navigating the larger system.

Privileging Emotional Experiences

Rebecca had recently begun writing poetry in order to process some of the emotional entanglements of working in the Upside Down. At first this poetry was private and felt subversive. She purposefully kept it disconnected from her professional self, because it was raw and exposed vulnerabilities. However, as we developed a community in Castle Byers and decided to explore the ways we felt marginalized by the professional system in which we operated, she decided to share her experience of poetic creation with her colleagues and use this non-professional form of writing as an opportunity to collaboratively resist. The combination of visual effect, non-linear language, and privileging of emotional experience allowed her to express and explore her positioning, her actions, and the system's effects on her in ways that she could not otherwise access.

Image 1

Poem. *Hiding*



She suggested to the other members of Castle Byers that they also engage with some form of material bricolage, which they found initially challenging because representing experience and knowledge in non-linear, visual ways was outside

of the forms they typically used in relation to their academic work. They both felt that they had to have an idealized creation in mind, to begin with – a representation that they would then complete, rather than letting the act of creating guide the outcome. Their material artifacts are included below as representative of other thematic findings.

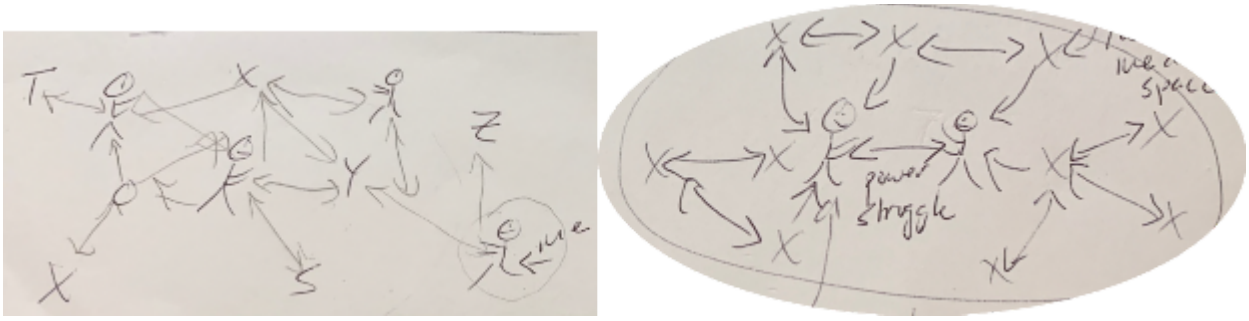
Unified in Resistance, Divided by Dynamics

While we are unified in our resistance to neoliberalism, through time, our discourse began to reveal how we are situated differently theoretically. As we continued to collaborate in Castle Byers, discussing how power operates and change occurs, distinctions and contentions arose. We interpreted this dynamic as a result of the depth and breadth of our conversations. Our theoretical orientations were rooted in our personal academic training and were powerful forces in our identities as scholars and educators. These orientations, and how we negotiated them, became one of the avenues where the institutional forces reinserted themselves within Castle Byers, prompting us to perform academic versions of ourselves and privilege professionalism, often backgrounding the emotional impacts of these intense conversations. In order to process

this experience, Evan drew models of himself and how he was making sense of a framework that decentered the individual (including himself).

Image 2

Sketching Theory



The physical models allowed him to engage with the conversations in a new way – providing a material to put in relief the similarities and differences of our perspectives and creating new possibilities for participation within Castle Byers. Bringing these artifacts to our conversations allowed for a different kind of collaboration. It revealed to the rest of us the kinds of risks and discomfort that he was engaging with as part of this collaboration. We each began working together believing we fully understood each other, but as we engaged in contentious work, we discovered misconceptions that could have easily created a rift in the partnership. The material artifacts that he shared with the group provided an external object to talk around and about. This objectification of emotional and conceptual experience opened new space because they rendered the theoretical orientations less personal. Once made material, the personal entanglements were distanced in a way that allowed for deeper analysis and collaboration.

Success as One Dimensional

Tammy started to create something material by video recording herself making a boundless puzzle, one with irregularly shaped pieces, a repeating pattern, and no edges. She felt this puzzle represented rhizomatic assemblages and wanted to record her process of exploring these in a material manner.

Image 3

Non-linear Puzzle

However, once she began trying to put the puzzle together, she became frustrated because she couldn't find any pieces that actually fit together. Her traditional expectations about what would constitute success in putting together a puzzle AND as a bricoleur creating a video that she would share with others created discomfort. So, she deleted the video, because she felt like it offered nothing of value since she had not been successful. Her experience demonstrated how the notion of productivity and successful performance reinserts itself in our processes even when we are trying to engage differently. Rather than keeping the recording of her frustrated engagement, which served as a valuable representation of working in the Upside Down by illuminating the difficulty of trying to make a change in a world that defines success narrowly and reveals the complexity of using non-traditional than tools, she removed the record of what could (by traditional definitions) be considered a failure.

Differently Collaborating

Because one of the central assumptions of neoliberalism is that human beings are inherently self-interested individuals, we understand our production within a neoliberal institution as human beings who make decisions to fulfill our own desires. To counteract these shaping forces and to guard against isolation and individualism, we collaborated in support of one another in relationships in Castle Byers. Castle Byers provided us with an opportunity to nurture our appreciative, reflective, creative, participatory engagement within the castle walls (Greene, 1980). Castle Byers was produced within each other's homes, through shared food, laughter, and conversation; produced digitally via personal text messages; and produced within a local gastropub through shared expenses, meals, and drinks. However, Castle Byers was not able to protect us from the neoliberal forces shaping the Upside Down. Neoliberalism's tentacles reached in and stole Evan through a round of budget cuts. Participating as bricoleurs helped us understand the protections afforded to Tammy and Rebecca that Evan was not able to employ due to his role.

Differently Role(d)

In *Stranger Things*, the young protagonists bring the parallel, already existing world, into fruition by interacting with a role-playing game and with a young interloper named Eleven. The notion of role playing as producing a different, already existing world, afforded Rebecca and Tammy an understanding of how our roles are produced in relationship with each other, with neoliberal forces, and with traditional institutional values that potentially withstand those forces. For example, Rebecca and Tammy viewed their roles as tenure track faculty as protections against the reaching tentacles of neoliberalism. Their tenure track roles allowed them to research and teach against the status quo and to promote social justice and equity. However, neoliberalism's tentacles penetrated and shaped Rebecca and Tammy's protections, usurping their power and producing them as having little value to the institution in terms of their teaching and research. Consequently, they continuously navigated their low-status positions within a low-status college. In contrast, Evan did not enjoy the same protections as a lecturer. Market forces produced budget cuts that, combined with rhetoric and historical, political, and social forces, materially and discursively positioned Evan's job as low value and it was cut from the program. Conversely, Rebecca and Tammy continued to collaborate with Evan to leverage their use of digital spaces,

their position within a graduate program and their perceived area of expertise to create a new program area, allowing them to commodify their knowledge and further their success.

Differently Practicing

We conceive of our teacher educator/research practice as a way to help our students differently perceive their production within the Upside Down, how they (and we) reproduce the Upside Down, and our process of navigating and negotiating the structures of the Upside Down. Through the process of bricolage, we discovered that we mobilized Castle Byers by foregrounding relationships with our students, seeking connections, providing support, and practicing vulnerability. Rather than participate in the structures and systems that promote isolation, individualism, and competition, we invited students to re-produce their conceptions of practice and think differently about schooling. Our creative approach to research meant our students became bricoleurs as they wrote poetry, read novels, and engaged with art as multiple and combined lenses.

For Rebecca, one of the outcomes of this project is a recognition that pre-service and practicing teachers need to develop skills as bricoleurs themselves. They need conceptual tools to make sense of the traditional structures and neoliberal forces. Thus, she has shifted her coursework to provide more attention to historical factors and philosophical debates that have shaped education. Her courses also provide opportunities for students to utilize creative problem-solving to make a difference in their school or personal communities through advocacy and teacher leadership. This work enabled Evan to continue deconstructing his beliefs about working with pre-service teachers to develop their skills to negotiate the tensions between their teacher education and the neoliberal educational environments where they seek employment. In the semesters following the elimination of his position, he increased his efforts to engage students in complex conversations about how they will negotiate those systems while preserving the critical educator within themselves. These conversations included spaces for students to begin thinking about how and where they could resist the forces that shape education. While already radical in his understanding of change and resistance, this study forced him to personally confront the power of neoliberal institutions. With her preservice teachers, Tammy explores teaching and learning outside formal structures of neoliberal educational institutions and then uses the differently produced knowledge and practice to view schooling as otherwise. In a class aimed at learning to unpack standards, create lesson plans, and embed valid and reliable assessments, they watch and analyze learning experiences portrayed in the Netflix docuseries Chef's Table, consider notions of agency and assemblage using the tradition of terroir in wine making, dive deeply into the colonizer paradigms on which schools are conceptually and physically constructed, and examine the fetishizing of data and measurement. Engaging with these seemingly unrelated ideas, seeking common threads among them, and comparing those commonalities to current conceptions of schooling provides tools to critique the "common sense" assumptions underlying oppressive educational systems.

Conclusion and Implications

Bricolage provided new opportunities for exploring our relationships to the Upside Down and allowed us to view the implications of resistance and reproduction of current systems and structures that would have been otherwise inaccessible. In this way our engagement with materiality (which includes the conceptual use of *Stranger Things* as a sensemaking mechanism of our own environment), mirrors how the show itself connects the material and the conceptual to create something that is at once old and new. We found that engaging materially with concepts from *Stranger Things* allowed us to explore linkages between the aesthetic, emotional, and professional in ways that are not typically encouraged within traditional scholar models. In the process of creating bricolage as data and using bricolage as a way to analyze data, we found that we were able to enhance our connectedness to concepts both material and discursive, which provided insight into how we are produced by the neoliberal context, reproduce neoliberalism, and navigate and negotiate the neoliberal system.

As teacher educators/researchers who value social justice principles and forward an equity-oriented agenda, we suggest the need to acknowledge what power does within systems and the difficulties of disruption. As bricoleurs, we may be able to better understand the reification of status quo systems and structures. We believe we need to make

transparent this process of system disruption as well as our efforts at disruption in our work. It could be that we must think beyond the traditional toolbox notions and theory/practice divide that dominate the discourse of teacher education and research. Instead, we could provide students of teaching with complex conceptual frameworks to analyze the reification of the system and creative ways to disrupt its reproduction. Our next steps are to explore how we prepare teachers to become intentional bricoleurs, both in the ways they design instruction for their students, and as they intentionally navigate and disrupt the neoliberal power structures within school systems.

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Visibility in Virtual Space

Racial Identity in an Online Diversity Course

Elsa Richter

Online Learning | Social Justice | Case Study | Transformative Learning

Along with the increased diversification of the U.S. public education system as well as the United States as a whole (NCES, 2018) comes an increase in the number of institutions of higher education that are implementing mandatory diversity courses in their teacher education curricula (Bowman, 2010; Parker et al., 2016). Diversity courses, which may include courses teaching concepts such as equity literacy, cultural competence, culturally responsive pedagogy, or culturally relevant pedagogy, are generally defined as those that introduce students to diverse social groups and issues relating to race and ethnicity, and often also gender, ability, and socioeconomic status. The benefits of introducing concepts of diversity explicitly through required coursework are multiple and may include better preparation for a diverse workforce, better educational outcomes, increased civic engagement, and improved moral reasoning, empathy, communication, and collaboration skills (Bowman, 2010; Castellanos & Cole, 2015; Gurin et al, 2002; Parker et al, 2016). It has been suggested that such courses are especially beneficial for future educators, as a vehicle for instilling "cultural critical consciousness" or "intercultural fluency" that allows teachers to provide a culturally appropriate curriculum to their students (Gay & Kirkland, 2003; Williams, 2019).

Why is integrating diversity into the curriculum necessary when students are increasingly surrounded by diversity among their peers? While naturally occurring intergroup exposure as a result of diversification of the student body is beneficial, it has not been shown to be as effective in developing the above outcomes as diversity curricula which include a focus on identity–in other words, it is necessary but not sufficient. Hurtado, Alvarado, and Guillermo-Wann's (2014) study of approximately 5,000 undergraduate students across institutions found that over half of white students surveyed never or seldom think about their race, and only about 20% think of it "often"; the reverse was true for Arab American, Asian American, Black, and Latinx students.

This reveals disproportionate intergroup levels of what Hurtado et al. label *identity salience*, "the frequency with which individuals think about their group membership" (p. 128). This is a gap which diversity courses that explore identity may help to narrow. It may be due to white students' generally low identity salience that teacher educators' expectations of their knowledge and skill when it comes to issues of racial diversity can be low (Laughter, 2011)–an assumed deficit that, if more students received diversity education, may be better contested and changed.

One vehicle for introducing diversity courses that are more available and accessible to the most students is making them available through an online format. Online courses are increasing in prevalence alongside diversity curricula, including at brick-and-mortar colleges and universities that have traditionally delivered courses exclusively face-to-face. However, questions remain about the "effectiveness" of online diversity courses. Smith and Ayers (2006) investigated

students' relation to cultural "insiders" and "outsiders," among other knowledge, in distance-learning community college courses, and conclude that the online format "may not solve problems of equity and inclusion. In fact, it may even exacerbate such problems" (p. 413)–certainly an undesirable quality in any course, but especially ironic for one concerning diversity with the goal of teaching inclusively. More recently, however, Stauss, Koh, and Collie (2018) assessed social work students' awareness of cultural diversity and oppression in online and face-to-face diversity courses. They reported significant improvements in both contexts, with no significant differences between groups, suggesting the potential for successful execution of an existing diversity course curriculum in an online format. This contradiction in the existing literature suggests the need for further exploration of the perceptions of online diversity courses for those involved in them.

As a white female instructor of an online teacher education course on diversity, I engaged in this self-study to examine my practices not only as an online instructor but as a white instructor of diversity material. Self-study is necessary for those of us in this position, as Gloria Ladson-Billings (1999) has observed, "Teacher educators are reluctant to address their own culpability in reproducing teachers who cannot (and will not) effectively teach diverse learners" (p. 98).

The appropriateness of a white person teaching courses on race could be, and has been, called into question on legitimate bases. On the other hand, some scholars argue that allies, including those who identify as white, need to take up their fair share of the work of social justice and not place the burden solely on the shoulders of people of color:

> *It is necessary to explode the widely-disseminated myth that the minority scholar, for example, not only is a purveyor of difference but also represents its most competent spokesperson. Such a purview fails to account for the fact that not all minority scholars are interested in investigating 'minority issues.' ... This strategic segregation directly impinges on the minority scholar's right to academic freedom. (Aching, 1996, pp. 288-289)*

When beginning to teach this course, I struggled with how to address my own identity as a white scholar. I perceived my race to be a weakness in my qualifications – or, more accurately, I believed my race to be a potential weakness in the eyes of my students. Once the course began, however, I also noted that most of my students shared similar racial and socioeconomic backgrounds to my own, and I decided that, despite my discomfort, I could support my students' professional teacher identity development by urging them to consider the influence of their privilege and whiteness, when relevant, in their role as teacher. I decided to be open in acknowledging this influence, modeling reflexivity in the spirit of Mezirow (1991), who argues that transformative learning occurs in the presence of challenging one's core identities, a process often met with feelings of discomfort and vulnerability, and often – when one holds dominant identities – avoidance, which I recognized as exactly what I had been tempted to do. In order to foster transformative learning in my students, I need them to be open, so I decided that I needed to model this openness myself. Julian Kitchen (2019) came to a similar conclusion in a recent study, suggesting that "relational approaches, in which teacher educators are humble, vulnerable and receptive, can create safe spaces for teacher candidates to examine their resistance in order to become more inclusive as teachers."

Context of the Study

Self-study serves us as a tool to maintain and develop our professional identity. As Lunenberg, Zwart, and Korthagen (2010) explain, "[i]dentity is socially constructed by how others perceive and define us, by our relationships with others, and by the setting ... to be a teacher educator at this time, in this culture, is complex, culturally determined, and dialogical" (p. 1281). This is especially the case when teaching courses that deal with issues of social justice and diversity. In these cases, the teacher educator's identity is brought to the forefront by class discussions and debates around social identity and its meaning and power in student-teacher interaction.

This self-study was conducted in the context of a case study I conducted of a diversity class I taught, which I am developing into my dissertation. The dual nature of my positionality as instructor and researcher prompted me to do a self-study alongside my educational case study. I felt that dedicating this space to reflexivity was necessary to provide a

balance to the analytic nature of the rest of the project, which Feldman (2003) points out, “while satisfying criteria for validity, do not allow for the subtleties required to present one’s way of being to others” (p. 27).

I utilize Korthagen and Verkuyl's (2002) theory of professional identity to investigate the role of my disclosures about my own identity, and my students’ perceptions of identity, in the effectiveness of my teaching of a diversity class on race and racism. Korthagen and Verkuyl explain that, in their own self-study, “we could not undertake this enterprise without questioning our own professional identities and missions as teacher educators A major role must be reserved for reflection on one’s own professional identity and one’s social-pedagogical goals and responsibility” (pp. 43-44). Therefore, in a course that grapples with race and identity, my own race and identity must be addressed both internally via reflection and externally, via acknowledgment to my students.

Another important element to the context of this study is that the class is held entirely online. In the past few years, more self-studies are beginning to focus on the growing area of online teacher education (Cutri & Whiting, 2018). This provides an opportunity for expansion of S-STEP methodology (Hamilton & Pinnegar, 2017; Dacey et al, 2017). It is, in fact, an ideal environment in which to conduct a self-study as defined by LaBoskey’s (2004) criteria, as the “construction, testing, sharing, and re-testing of exemplars” are retained as written record via the course materials themselves; the Blackboard LMS serves as a validation tool, as it has preserved every word of my interactions with my students in their original context.

Objectives of the Study

The areas of exploration in this study are twofold. First, I considered my own racial identity and how explicit acknowledgment of it, and its influence on my professional identity as a teacher educator, affects students’ own racial identity development. Smith, Kashubeck-West, Payton, and Adams (2017) point out that “underlying White professors’ impostor syndrome is the fear that we are not as far along in our understanding of our Whiteness and racism as we think we are or should be, and that this deficit will be exposed if we dare to speak about race in the company of others” (p. 657).

The second area of focus in this study is the confounding factor of the course being online. The experience of a white person teaching ethnic and racial diversity has previously been explored in self-studies (Bass, 2002), and I will apply a similar lens to an online context, exploring my legitimacy as a white woman teaching a diversity class. My racial identity was made visible to students through my modeling of course assignments and engagement of identity-related course content with students on the discussion board. Students were also able to make judgments about my racial identity based on my physical presentation in video lectures, avatar, and photos I posted. In this exploration, I seek to investigate the role of these disclosures about my own identity, and my students’ perceptions of online race and identity-centered class discussions, in the effectiveness of my teaching of a diversity class on race and racism. While such discussions are often faced with resistance from students, the online element may change the nature of students’ engagement with each other and the material, in part because thoughts committed to written text are rendered immortal, a permanent record that prompts more hesitation and reluctance from its authors than if the words were spoken face to face (Ham & Davey, 2002).

In addition to these objectives specific to this study’s context, I also subscribe to the broader, collective objective of all quality self-study research, to find commonalities in experience–“to see if the case for me is also the case for you” (Ham & Kane, 2004, p. 117).

Methods

The participants of this study are the 35 students in my course and me. The research plan was reviewed by institutional IRB and, perhaps unsurprisingly as is sometimes the case with self-study research work, the project was deemed “not research” (Ham & Kane, 2004). Three data sources were utilized for this study: first, students wrote reflections on the course content, which I coded and analyzed for reflectivity on their own identity. In their reflections, students were

encouraged to respond to the following prompts: “What was the most challenging part of this class?” “Which diversity competencies1 did you achieve from this class?” “What suggestions would you provide future students and/or instructors of this class?” Secondly, I used reflective journaling as a primary data source throughout the course, which was analyzed and mined for meaningful excerpts. In order to determine what constituted meaningful excerpts, I utilized in vivo coding as described below, and cross-referenced my own codes with those reflected in students’ writing, to identify patterns in experiences that students and I shared, as well as incidents that we may have both written about but interpreted differently. Finally, I used students’ evaluations from the course as an anonymous source of relevant insights they may have had into my teaching. Frederick Lighthall recommends examining one’s own teaching by “study[ing] students’ responses to one’s efforts” (2004, p. 208), which implicitly suggests that student evaluations and course reflections would constitute a legitimate data source for such a self-study.

While I conducted this self-study as an independent researcher (e.g. in the absence of “critical friends”), I have strived to meet and exceed standards for trustworthiness and validity while analyzing these three data streams. In accordance with LaBoskey’s (2004) criteria, it is self-initiated, improvement-aimed, and utilizes qualitative research methods. It is also interactive in that I engaged in discussions of teacher identity with students throughout the semester as well as provided responses to their reflections, and in my analysis of these discussions, I engaged in multiple cycles of interpretation. In alignment with my research question, coding was open and a priori; I did not want to impose any assumptions I may have made about the student experience onto their own words. I applied both *in vivo* and *emotion* coding following Saldaña’s (2016) recommendations of both coding methods for “attuning yourself to participant perspectives” (p. 73). I also applied *emotion* coding (Saldaña, 2016; Prus, 1996) in order to properly attend to the participants’ feelings and personal experiences.

While maintaining standards of integrity and trustworthiness in alignment with accepted guidelines and recommendations for the field of self-study, I fall back on the reminder that “it is the reader of a report who ultimately judges the validity of the study by considering whether it is informative, relevant or useful in his/her own setting” (Vanassche & Kelchtermans, 2015, p. 518).

Outcomes

“Diversity competencies” are 14 institutionally-defined outcomes of diversity courses, described in general as “the awareness, knowledge, and skills necessary to function productively in a complex global society, by fostering an understanding of and respect for differences among individuals and groups of people.”

Student Feedback

Reflections. Analysis of students’ reflections on their own professional identity development uncovered three themes that appeared across five or more reflections: recognition of whiteness, reflection on online discussion, and implications for teaching practice.

Recognition of Whiteness. Acknowledgment of racial privilege and the impact of one’s whiteness on their perception of the world often emerged in response to the “challenges” prompt, as students recognized the discomfort of these realizations. This pattern is evident in statements such as

> *Frankly, the most challenging part of this class was the very first reading I did. [It] forced me to spend some time contemplating what my privilege means for the career path I intend to follow. Thinking hard about myself was the most challenging part, as self-reflection has not always come easy.” “This [class] made you think intellectually about how and why we present ourselves the way we do. I really enjoyed this because not only did it make you think, but we realized we don’t typically walk around saying ‘Hi my name’s Jamie and I’m white’ just because it’s typically assumed.*

Reflection on Online Discussion. For many students, this was the first online course they had taken. References to the online aspect of the course typically voiced trepidation towards the format or appreciation of the interactive nature of the discussion boards, which were an important and required part of the course. Positive reactions to the discussions included comments such as "I loved... the ability to look at other students' work. I grew through the sharing of my own opinions and the comments of others on my own work. I don't think that this class would have been as impactful for me if it weren't for the online structure filled with discussion boards and peer responses." "I really enjoyed the discussion board for this reason; it held each of us accountable for having positions and opinions." Negative reactions included "At times I did struggle with discussion board responses. I found that it was a very open space and I felt very vulnerable. This is something that I typically would not feel in a classroom setting if it was in-person feedback, but something about the 'behind the screen' users made me feel unsure and hesitant in my responses." "I think it's really easy to disregard viewpoints in the discussion board... that differ from yours I think I wish I had sought out opinions that were different than my own when I was reading through and commenting on others' reflections." And "The only thing I'd like to suggest that the class would do in the future is to make the discussion posts anonymous It is imperative to have open and honest 'conversations' through these posts, and I felt like students, including me, shied away from sharing some details and thoughts knowing that their name would be associated with whatever they say."

Implications for teaching practice. The final theme that emerged across reflections was the potential applications of course material to their professional praxis.

> *My hope is that I can continue this work and have a really solid foundation of what my role as a privileged white female is, and then work these ideas into my classroom in a creative way in an attempt to make some change.*
>
> *I believe that being cognizant of my privilege puts me at an advantage when dealing with people from all backgrounds because although I may not fully grasp where they are coming from I am self-aware in a way that makes me more understanding.*

Course Evaluations. Course evaluations did not provide a useful source of triangulation, as the content was not very substantive. The relative ineffectiveness of student evaluations of instructors as an assessment tool in isolation has been noted and seems to be at play in the present study as well (Boring et al., 2017; Zabaleta, 2007). Likert responses concerning organization and course assignments did not align with research questions and were disregarded in this analysis; only qualitative responses were considered. Qualitative responses were optional, and therefore many chose not to provide them. Students who did provide qualitative feedback responded to three prompts, all listed below.

Prompt	Response
What to you were the most beneficial aspects of this course?	• I have expanded my knowledge on how to be inclusive to students with different backgrounds in many varieties of ways. • I learned many different things about [E]nglish language learners. I learned about different policies and racisms effects people. • the beneficial aspect of this course was being able to communicate with other students that were taking this class even though it was online.
What changes would you make to this course and why?	• the mini-projects I felt were more informative than all the reading. Less reading and more activities • It would've been helpful to have that list you gave us for the midterm maybe at the beginning of the semester. There was a lot of readings and it would've been nice to see what information we should be focusing on.

Would you recommend this instructor to other students? Why or why not?	N/A; notably, none of the responses here were identity-related. Of the 10 qualitative responses, 9 were affirmative, and one was left blank.

Personal Findings

One theme is that of tensions inherent in me, as an educator, presenting and discussing aspects of my identity, and the corresponding potential for imposter syndrome, as a pedagogical tool. A teacher of diversity courses who wishes to be authentic must walk a fine line between "exposing one's vulnerability as a teacher educator and maintaining student teachers' confidence in the teacher educator as a leader" (Berry & Loughran, 2005, p. 171). Berry and Loughran describe this as

> *the tension between a constructive learning experience and an uncomfortable learning experience. We argue that good teaching about teaching should lay bare one's practice to the scrutiny of others through honest discussion about the impact of teaching on the development of others' learning. (p. 175)*

Ultimately, after reviewing students' feedback and my own journals from the semester, as well as memos from the research process, I feel that this exposure, laying bare, and explicit acknowledgment of the corresponding tensions is well worth the risks and have strengthened my own teaching practice as well as my confidence in my own qualifications.

Discussion

Although some students did tackle the tension of their own racial identity and their social justice orientation in their reflections, the relative lack of reflection on racial identity proportionate to more "safe" content-based review of course materials reflects the avoidance referred to previously. Korthagen and Verkuyl (2002) describe similar avoidance and the role of the educator's disclosure:

> *the workshop almost forced us to show our own genuine inner selves to student teachers, especially in those moments were these students were confronted with parts of themselves they had long tried to avoid being aware of. In trying to stay close to these students in such moments, we as teacher educators were confronted with the question "do we meet our students or ourselves?" (p. 46)*

Other self-study researchers have highlighted the importance of vulnerability (Cutri & Whiting, 2015; Stolle et al, 2018), and modeling more of this vulnerability for our students may help encourage them to be more reflective practitioners themselves. Encouraging this reflective vulnerability and risk-taking among students could reduce avoidant behavior, increasing student engagement as well.

Another theme that became apparent from multiple data streams was that development of one's professional identity involved growing pains for both the instructor and students. While I was concerned with students' impressions regarding my expertise and knowledge, students revealed discomfort in realizations about their ignorance in statements such as: "The most challenging part of this class ... realizing how uneducated I am about most of the topics we talked about," and "I had trouble because I was raised to believe that someone can do anything they want to if they set their mind to it I have learned to recognize my affluent background in helping me achieve what I want easier than someone who may not have the same immediate opportunities." These excerpts depict not only personal growth but also acknowledgment of the difficulty inherent in recognizing one's privilege.

Implications for Teaching

Personally, the "challenge" of self-reflection emerged as a theme in my own experience as well as students'. Self-reflection and social justice are both processes that are never fully achieved or "done," never to be checked off and

moved on from. Therefore, this self-study has reaffirmed the value of continuing to reflect on my teaching practices and explore areas of vulnerability and discomfort to allow for further growth.

Students' reflections on the impact of the online format on their peer discussions also hold implications for educators hoping to discuss race and privilege in online teacher education courses. Ham and Davey's 2002 aforementioned observation appears to hold true, at least in this case, as students reported feeling vulnerable posting their opinions on the discussion board with their names and avatars attached. However, most students who reported these feelings also acknowledged it as a valuable aspect of the course. While one student indicated that they would have preferred anonymity, this raises the question of whether the comfort provided by anonymity would be beneficial for this type of discussion; after all, one never has the opportunity to stand in front of a class and teach anonymously. Therefore, teacher educators utilizing online discussions may support students by acknowledging the vulnerability inherent in engaging in such a platform and explicitly discuss the connection between this vulnerability and professional identity development.

Implications for Research

In response to the proliferation of online courses in recent years, S-STEP researchers have also begun to focus more on online teacher education (Garbett & Ovens, 2017; Murphy & Pinnegar, 2018). But it still represents a small sliver of self-studies when compared to those conducted in the context of more traditional classrooms. Continued self-studies conducted by online teacher educators would serve to further understanding from an emic perspective of how online classes contribute to teacher educators' development similarly to, or differently from, face-to-face contexts. They would also support the qualitative exploration of students' experiences of online teacher education courses, a question that has been addressed disproportionately by quantitative comparative studies of online versus face-to-face classes.

Educational researchers, in general, have recently devoted quite a bit of scholarship to computer-supported collaborative learning, but not much of this research overlaps with the scholarship devoted to diversity and social justice education. As the need for social justice-oriented curriculum becomes more clear and urgent, further research on social and ethical implications of engaging in such personal and identity-driven discussion on a virtual platform would be valuable for any teachers, teacher educators, and administrators who are involved in online teacher education.

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Reflecting on Supporting the Development of Reflexivity in Pre-Service Teachers

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Lynn Thomas & Enrique Correa Molina

Self-Study | Reflection | Learning to reflect

This self-study emerged during a period of close examination of our teacher education programs for indicators that we are providing our student teachers with opportunities to learn how to reflect on what are they are doing in the classroom while on practicum, and why are they doing it, as a means to helping them to become reflective practitioners (Beauchamp, 2012). We are two colleagues who work in teacher education at a university in Quebec, Canada and we are deeply interested in reflective professional practice (Schön, 1983; 1987; Brookfield,1995). We decided to do a self-study to better understand our own beliefs about reflective practice and our roles in supporting the development of our students. The fact that we were simultaneously researching how reflective practice is supported in our teacher education programs made the self-study richer and more meaningful as connections were made between the findings of our self-study and those of our other research projects with students and colleagues. For example, in 2013 we coordinated a symposium with several other well-known researchers on the topic of reflection in teacher education (Correa Molina & Thomas, 2013) and in 2016 we examined the documentation in our respective teacher education programs to determine exactly what we ask of students that we believe will lead them to integrate reflection into their regular practice as novice teachers (Correa Molina & Thomas, 2016). We have also interviewed practicum supervisors to learn more about how they see their role in supporting the development of reflective practice in student teachers (Thomas & Correa Molina, 2018). In all these studies, we began with certain presumptions about the nature of reflection and its place in teacher preparation that we did not think to examine more closely until we embarked on this research.

This self-study took place in a large, research-based university in Canada, where teacher education is offered primarily as a four-year undergraduate degree. Student teachers take part in a teaching practicum during each of the four years, and various assignments are given to promote the development of a reflective stance during the practicum, such as journal writing and portfolios. Despite the unanimous acceptance of the importance of reflection for responsive and effective teaching (Collin, et al., 2013; Cornish & Jenkins, 2012; Gelfuso & Dennis, 2014), we have, in our programs, long sensed a general level of dissatisfaction around our requirements for reflection on the part of both students who have to produce reflective texts and practicum supervisors who have to evaluate those texts. This impression is supported by research we have undertaken. For example, in a study led by Correa Molina and Gervais (2012) student participants indicated that they were tired of writing reflections in the different courses of their program. They admitted that sometimes they made up situations that they then described as being real experiences. That study highlighted the fact that reflections that are evaluated are always requested in written form. Students from the same study revealed that they would prefer to reflect orally rather than always having to submit written assignments. These findings led us to

question what we really mean by reflection in program requirements and what we are really evaluating in our teacher education programs: reflective responses to practice or the capacity to write about them? Findings from a recent study (Thomas and Correa Molina 2018) indicate that practicum supervisors would like more guidance on how to encourage reflection among student teachers while they are on practicum, and on how to evaluate this capacity. The participating university-based practicum supervisors unanimously indicated that the terms used in teacher education, such as 'reflection', 'reflexivity' and 'reflective practice' were ambiguous, and they mentioned that they were often unsure of how to give helpful feedback on reflective writing and how to evaluate the students' texts. With all of these questions and uncertainties in mind, we initially decided to take a closer look at what we ourselves understand by the above-mentioned terms and secondly to examine how the concepts were being taught and nurtured in our classes. The intention of this collaborative self-study is to more fully understand through dialogue, journaling, and discussion what we as teacher educators know and believe about reflection and reflective practice and how we can bring our students to a deeper understanding of these terms in order to be able to benefit from adopting a reflective stance in their teaching.

Contextual and Conceptual Framework

We work in a context where, since 2001, the Ministry of Education in Quebec has implemented a requirement of 12 competencies, which must be developed throughout the four years of university teacher education. One competency indicates that the future teacher must "engage in an individual and collective approach to professional development" and "conduct a rigorous reflexive analysis process on aspects of his or her teaching" (MEQ, 2001 p. 157). The practicum has become the privileged place for developing a reflective stance on one's teaching because the students are actively engaged in the act of teaching during that time.

The development of the capacity to reflect on one's practice and to demonstrate an understanding of the importance of reflection on learning to teach are therefore arguably universal in teacher education programmes (Beauchamp, 2012; Boud, 2010; Loughran, 2006). Much of the research on the development of reflection in teacher education began with Dewey (1933), in which he advocates for "…the formation of wide-awake, careful, thorough habits of thinking" (p. 78). Schön (1983; 1987) has also been highly influential in promoting the notion of reflection in order to improve professional practice. However, despite this unanimous acceptance of the importance of reflexivity for responsive and effective teaching (Cornish & Jenkins, 2012; Leitch & Day, 2000; Liston & Zeichner, 1991), there is considerable research that questions whether student teachers do develop as reflective practitioners as the result of their teacher education programmes (Collin, et al., 2013; Gelfuso & Dennis, 2014). In fact, it has been proposed that they may even be turned off by the endless requirements to reflect and write about their reflections (Russell, 2013). Following the work of Correa Molina and Chaubet (2019), we wonder if the internship experiences, which are at the heart of our teacher education, allow future teachers to achieve the level of reflective analysis that the ministry recommends and that will be helpful in their future practice. Other teacher educators have posed similar questions and self-study researchers such as Freese (2006) and Brandenburg (2008) enquire into how to support their student teachers' learning to adopt a reflective stance while on practicum. Our self-study fits into this tradition of questioning our assumptions and beliefs about our practices and is intended to provide a framework for our learning that we will eventually be able to use to improve our programs. As Vanassche and Kelchtermans (2015) have stated, self-study researchers are "teacher educators aimed at making explicit and questioning their tacit knowledge of practice through systematic investigation of their practices" (pp. 508-509).

The Concept of Reflection: Some Landmarks

Although widely used in initial teacher education, due to its polysemy, the concept of reflection is not so easy to define. Indeed, several studies (Beauchamp, 2006; Beauchamp and Thomas 2010, Saussez and Allal, 2007) have shown that reflection can be understood in many ways. Also, it is important to point out that although Schön's work has put in the foreground the concepts of reflection in and on action which value the knowledge constructed in practice, they do not equip teachers to make a systematic analysis of his or her practice (Altet, 1996).

Following the work of Dewey and Schön and other authors who have carried out work on the concept of reflective practice (Chaubet, 2010; Collin, 2009; Correa Molina and Gervais, 2012; Tardif, 2012), we share the vision of a reflexive practitioner as someone capable of reflecting on his or her actions, on his or her experiences and of drawing conclusions capable of bringing him or her either to confirm the merits of this action or to modify it; that is, someone capable of stepping back, allowing the individual to analyze the situation, examine it critically from a variety of angles, and to learn from it, both at the cognitive and emotional level.

Objectives

The study is centered around discussions of our own understandings of reflection and our beliefs about why it is an important ability to cultivate as a teacher. Using LaBoskey (2004) and Samaras (2011) as guides, we structured our study to be both exploratory and improvement-aimed (LaBoskey, 2004, p. 844). We decided to delve deeper into our personal relationships with the concept of reflection in order to become stronger and more transparent about what we wanted our students to learn in order to be able to reflect on their practice. We turned to self-study to examine our beliefs and understandings because it allowed us to deconstruct taken-for-granted meanings and restructure our definitions in theoretical ways that could be applied to the practical (Bullough & Pinnegar, 2001). Our research questions became:

1. What do we really understand by “reflection” in terms of our own professional experiences and how we choose to carry out our practice?
2. How do our personal beliefs and understandings of reflection affect how we promote this approach in our teacher education programs and what we ask our students to do in order to try to develop the ability to reflect?
3. In what way can a deeper and more profound personal understanding of reflection in ourselves help us improve the way we support the development of reflection practice in our student teachers?

Methodology

Data collection methods for this collaborative self-study include taped transcripts of discussions as well as personal journal entries by each participant. In these journals, we recorded thoughts and experiences related to our study, but also gave ourselves the task of defining and redefining our personal understanding of the key-word “reflection” and “reflective practice”, often returning to the analysis and findings of our previous studies to check for consistencies and clarity. We regularly exchanged our journals, and our comments on each other’s definitions and examples provided the starting place for the next round of discussions, which took place at irregular intervals. Sometimes the conversation would turn to this topic when we were meeting about other aspects of our work as teacher educators, so not all the conversations were taped. In those cases, we tried to note down the main ideas of our exchanges afterward. Connecting our definitions to specific professional (and sometimes personal) examples was helpful in providing concrete focal points for clarification and exploration of ideas when discussing such an abstract term as “reflection.”

The language of our discussions was an important element of the study because we both work in our second language, and neither of us is fluent in each other’s first language. Discussing somewhat nebulous abstract terms in a second language is both challenging but also enlightening because there are terms and expressions from our first languages that we could bring into the conversations to show a different point of view or another way of looking at an abstract concept. In this sense and by way of illustration, during one of our conversations, we invited each other to share what the word "reflection", in our mother tongue, evoked in our mind. Examples of these exchanges can be found in the findings section of this paper.

Data Analysis

We used an iterative approach to data analysis (Strauss & Corbin, 1998), reading and rereading our transcripts and journal entries and challenging each other's definitions by demanding clarity and more detailed examples. The data rapidly became layered and complex as we incorporated findings from our parallel research projects where we were examining the requirements for learning to reflect in our teacher education programs from multiple perspectives, including those of our students and colleagues.

Trustworthiness

Hamilton and Pinnegar (2015) remind us that "researchers make themselves publicly vulnerable to questions about the viability of the practice, the evidentiary and interpretative basis of the assertions for action, and the understandings revealed in the study of the selected practice" (p. 182). Mena and Russell (2017) examined papers submitted to the 2014 Castle conference for evidence of trustworthiness, as well as collaboration and multiple methods, and determine that the most common means for establishing trustworthiness include triangulation of data collection methods and working with critical friends. We employed triangulation with the data from this study as we examined the transcripts of our exchanges, journal entries, and the interview data from the previous study mentioned above. Our collaborative approach allowed us to integrate a critical friend stance as we examined each other's written perspectives and the transcripts of our discussions on reflection and reflective practice.

Findings

Three questions were at the heart of our self-study and in the following section, we will discuss the responses to these questions. The first question elicited a great deal of discussion: What do we really understand by the term "reflection" in terms of our own professional experiences and how we choose to carry out our practice?

We had several exchanges about the word "reflection" and what it means in our own practices as teacher educators as well as in our own first languages. Here are some examples of our exchanges on this subject taken from taped transcripts:

> *Lynn: What does the word reflection mean to you when you think about it in your language, in Spanish?*
>
> *Enrique: Hmmm, you see, with my training as a biologist, depending on the context, this word leads me either to a process of a physical nature, or to one of a psychological nature. I tell you that, and at the same time I think the two are linked. From the point of view of the physical phenomenon, when a ray of light crosses a prism, it decomposes and comes out transformed, revealing itself in a set of multicolored rays. I tell myself that in the sameway, from a psychological point of view, when you think of an action taken, a past situation or lived experience (the equivalent of the ray of light) and that you reflect on all that, the process that takes place in your interior is like the prism which would allow to observe, to analyze, to decompose the action, the situation or the experience so that it reveals what, before the process of reflection, was hidden.*

Also, the word reflection (reflexión in Spanish) is associated with the word "reflejo" that in Spanish can, depending on the context, be used to speak of the reflection (reflejo) of a mountain in the waters of the lake which is at foot of the same, and also of the reflex (reflejo) which consists in the involuntary or unconscious motor response which is triggered for any stimulation. Sometimes we will even use the word "reflejo" to speak of a habit like, for example, when we say, at the end of each day I have the reflex to reflect on what happened in my class.

> *Lynn: that's really interesting because in English, these are two different words. The verb "to reflect" is what we say of a mirror or when we see a reflection of a landscape in the water. Our reflexes are the sensori-motor responses to stimulation, and to me that is quite a different thing. I really do think that our*

underlying assumptions about the meanings of words, which are often based on the definitions these words have in our first language, have an impact on the way we use the words. We also assume that others will make the same connections that we do, whereas in this case, I would not connect the word "reflex" to "reflection" in the way you just have. I see this as yet another example of how teacher education is full of assumptions that we must clarify and address. Brookfield (1995) writes that we need to "hunt down" our assumptions in teacher education and make them explicit as otherwise these assumptions can obscure our intentions. The assumptions we have about the meanings of the words we use in education programs are hugely important because we can see how easy it is to misunderstand or partially understand each other. It's really quite amazing that we have not stopped to do this kind of close examination of the language we use before, particularly with a complex notion such as reflection.

Enrique: and for you, Lynn, what does the word reflection mean to you when you think about it in your language, in English?

Lynn: well, as I mentioned above, a reflection is an image of something that is projected back from a surface like a mirror or calm water. We see the image, but not the real thing when we look at a reflection, which is "flipped around" and may also be distorted. When we reflect, we are searching to reproduce an image of a person, a thing or an event in our minds so that we can see it again, perhaps from a different angle or flipped around. We somehow have this idea that being able to reproduce images of past events related to teaching in our minds, and then writing about them, will automatically help new teachers improve their practice.

Enrique: Yes, that's right and it doesn't necessarily work like that with our students. Of course, sometimes they will reflect on a situation they experienced during their internships, but that does not mean that it will lead them to question their actions and try to change their actions in the future. They will reflect in the sense of "reflejar", thinking about an action without, however, being able to modify what it is founded on (beliefs, vision, lived experience, etc.). Will this type of "reflection" give them tools to help them improve their professional practice as claimed in our guidelines? Quite a question, isn't it?

Through conversations such as theses, our study has shown us how even fluent speakers can introduce ambiguity and a lack of clear intentions in our work as teacher educators through the assumptions we have about the meanings behind the words that we use.

Our second question asks: How do our personal beliefs and understandings of reflection and reflective practice affect how we promote this approach in our own classes and what we ask our students to do in order to try to develop the ability to reflect?

In an article entitled 'Has reflective practice done more harm than good in teacher education?' Tom Russell (2013) asks, "What evidence do we have that frequent references to reflection are improving the quality of the teachers we prepare for certification and careers in teaching?" (p. 80). Through our journaling and discussions, we realized that we have automatically assumed that learning to reflect is a crucial step in learning to become a good teacher and that completing a lot of assignments that include the word "reflection" is a good way to support that learning in student teachers. As Lynn wrote,

> *When I look at my approach to teaching reflective thinking about practice, I see that I use "the more the better" approach. If students struggle with expressing themselves "reflectively", I just assume that they need more practice at it and make them do more of it. (Personal journal entry, 2018-03-17)*

Russell (2013) goes on to remind us of the importance of making the term reflection clear to students, and to link reflection clearly and directly to professional learning as well as to empirical evidence of what works in teaching (p. 87).

Through this self-study, we have now determined that our previous beliefs that the meaning of reflection was self-evident have not served our students well. We are now considering how we can provide our students with a clearer

sense of what we mean by asking them to reflect on their practice, and also how this action will help them improve their teaching.

The third question in our study was designed to help us conceive of ways to reinvest our learning from this study in order to move forward and improve our teaching: In what way can a deeper and more profound personal understanding of reflection in ourselves help us improve the way we support the development of a reflective stance in our student teachers?

Having a clearer sense of the different possible ways to interpret reflection has been very helpful in beginning to critically review the requirements of our programs. Through our journaling and exchanges on the subject, we have concluded that our programs rely on preconceived models of reflection that, even if they have the advantage of orienting this process and giving it a certain structure, they do not always correspond to the personal nature of the reflection. We have come to realize that we need to offer a variety of ways for students to show that they are thoughtful and can learn from past experiences. For example, Lynn now allows her students to submit recorded oral reflections instead of insisting on written compositions. We have also understood the importance of helping practicum supervisors understand that reflection can be discussed in broader and more creative ways than simply following a formula. Yes, it is simpler to evaluate texts that are somewhat uniform, but the cost comes when students feel they need to invent incidents in order to have something to write about.

Our findings in this self-study are both deeply personal and strongly connected to the improvement of our practices as teacher educators. On a personal note, we have each come to a much clearer sense of what it means to reflect and to live one's life as a reflective person. We both agree that our definitions of reflection for ourselves and our own ways of being in the world are much more transparent than when we began the study, and we each have a more complex perspective on what motivates us to live and act in certain ways, both personally and professionally. Some of our discussions led to exchanges on how constantly focussing on reflection is not always a positive thing, and that there are definite pitfalls to adopting this stance. For example, it is possible to reflect in unconstructive ways, that is ways that will not lead to positive changes or even reinforce negative ways of thinking and doing. Students who agonise endlessly over mistakes that they have made will not necessarily benefit from reflecting on a day when everything went wrong. It is also possible that the act of reflection has very little impact on practice. We may think about what we might do to improve but there are too many barriers and restrictions that keep us from making these changes. We tend to fall into the trap of insisting that others, namely our students, reflect and share their reflections in very specific and restrictive ways, meaning that they may fail to see the benefits of this practice. We confirmed that conversation is crucial to learning to reflect, and that simply writing down one's reflections, without the next steps of discussing, explaining and defending them to a trusted colleague is only the beginning of a truly satisfying reflective process. The notion of security is also important, as the work of Correa Molina and Gervais (2012) has shown because students need to feel free to express themselves without being judged or receiving possible recriminations. They need to believe that the person who will read or listen to their reflections truly cares about what they have to say and is interested in supporting their learning.

These findings have clear applications to ways that we can improve how we support and nurture the development of reflexivity in our students, particularly in terms of what we truly mean when we ask them to reflect on their learning in order to improve on their practice.

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Weaving the Tapestry of my Academic Identity in Three Panels

Personal History as Chronotopes, Reflection as Practice, and Praxis as Innovator

Margaret Mnayer & Pamela Schmidt

Teacher Education | Self-Study | Bahktin | Academic Identity | Chronotope | https://equitypress.org/ | Self-dialogical Theory

"Knowing yourself is the beginning of all wisdom" -Aristotle.

As a first-generation college graduate student in the curriculum and teaching department of an R-1 midwestern college, I am acutely aware that I am actively engaging in renegotiating my academic and professional identity on a daily, sometimes hourly, basis (Bullock & Ritter, 2011; Chang et al., 2016). As a Nationally Board Certified secondary ELA teacher, I was predisposed to appreciate the power of self-study research as a form of personalized professional development and as an introspective examination of my teaching practice with the explicit goal of improving my practice (Schon, 1987; McNiff & Whitehead, 2006; Zeichner, 2007; LaBoskey, 2008). Critically evaluating one's teaching craft demands ongoing engagement in intentional reflective practice-based study (Vanassche & Kelchtermans, 2015). Much like the process of how a skillful weaver guides the loom until the warp and weft threads form into an aesthetically pleasing tapestry that reveals a coherent story; my personal history, my practice, and my praxis have all coalesced into a fluidly evolving academic self-identity that is apprenticing under master educators (Abrams et al., 2014).

Theoretical Background

In weaving a tapestry, the original design or cartoon is drawn on the fabric on the backside of the loom, forcing the weaver to work from the back. One way a weaver can view their progress while weaving is to look at the reflection through a mirror (Missaggia, 2013). Likewise, Bronkhorst (2013) uses the phrase 'mirror data' for student and observational feedback as it mirrors back to the practitioner what others see, but they cannot. Weavers use different colors, threads, fabrics, and tensions on the loom to obtain the desired result. Much like how weavers use tools of their trade to create a vibrantly colored, multidimensional picture out of a once-flat and colorless canvas, teacher educators use the tools of their trade (their experiences, pedagogy, and practice) to bring to life their vision of teaching, researching and knowing.

Currently, I situate myself along the Critical Theory paradigm, recognizing that ontologically my perception of reality is shaped by my values, society, media, and my social contexts (Villanueva & O'Sullivan, 2019). My learner and professional identity constructions are socially situated and dependent upon my communities of practice (Lave & Wenger, 1991; Raggatt, 2014). Epistemologically, truth is intertwined with my current understanding of self and others against the backdrop of social justice, democracy, and Western ideology. My praxis pushes my pedagogy and curriculum beyond the classroom walls and into other contexts and; hopefully, motivates my students to view education as the means to a more socially just world (Giroux, 2016).

My teaching is informed by socio-cultural theory (Vygotsky, 1978), recognizing that we are all shaped, or colored, by our social interactions with others. Therefore, my self-study is grounded in socio-cultural theory, and as such, I believe all our interactions are socially constructed and capable of being shaped and reshaped by our perceptions and practices (Gergen, 2011; Scott & Palincsar, 2013). Samaras (2011), states self-study research is both personal and interpersonal, much like how the weft and warp threads are both present and necessary, but only one is visible from each side. Abrams et al., (2014), describe themselves as being "invited into apprentice as self-study practitioners and to move deeper into the center of practice by engaging in it". Literary theorist Bakhtin (1981) has shaped my understanding of dialogism; especially utterances and multivoicedness in both my internal and external dialogical relationships and how they interact with both centripetal and centrifugal forces to constitute my personal chronotopes and my academic identity formation (Bahktin, 1981;1984; Raggart, 2014).

As I ruminate over my transition from a first-generation high school graduate into a doctoral candidate, I recognize key critical incidents (Brandenburg & McDonough, 2017) and trajectory altering nodal moments (Tidwell et al., 2006) and explore how they have impacted my academic identity and practice (Henry, 2016; Beauchamp & Thomas, 2009). I find Bakhtin's (1981) concepts of chronotope and personal life history, and by extension, Hermans' (2001) dialogical self-theory, appropriate lenses to examine those decentralizing moments in my identity formation (Hermans & Hermans-Konopka, 2010), as I slowly transition from peripheral to full participation in this new community of practice (Lave &Wenger, 1991). The development of teacher identity is an ongoing process and problematic as teachers must often reassign meaning to different perspectives and constructs, particularly those defining what it means to be a teacher educator in different contexts (Williams, 2013).

Just as our teaching is constantly in a state of flux and we are continually adapting our approaches to meet the shifting demands of our students, the post-modern, non-linear, and often disruptive nature of self-study is simultaneously liberating and terrifying. The freedom that self-study research grants me to tailor my methods, my narratives, my data analysis, and my theoretical approaches to fully capture my story, in a manner that is meaningful to me and; therefore, able to be shared with others is empowering (Vanassche & Kelchtermans, 2015; Foot et al., 2014). However, the three cords of self-study, as identified by Samaras, Hicks, and Berger (2004) provide me with parameters to constructively focus my attention: self-knowing and the reforming of professional identity by looking back, modeling and testing effective reflection by looking at my present, and pushing the boundaries of my teaching by looking forward.

The First Cord: Self-Knowing and Reforming of Professional Identity by Looking Back

Just as Catherine de' Medici's six-paneled *Valois Tapestries* (1576) was commissioned to capture her family at that moment in time, my self-study is also meant to capture my teaching practice and academic identity growth at this moment in time. This study sought to explore and elucidate how the three panels of my own tapestry have come together to create a new narrative; one that I hope will accurately represent the academic family trees of both my academic progenitors and my academic progeny (Liénard, 2018). My advisors have carefully interwoven their pedagogy into mine. They both drew the outline of my doctoral journey onto my blank canvas and then handed the threads, the loom, and shuttle over to me to weave my own panels.

In alignment with the first cord of this self-study, self-knowing and reforming of identity (Samaras, et al., 2004), the overarching goal of this self-study was to discern if I have integrated the same empowering language and pedagogy of

care into my practice as my mentors did; thereby providing my students access to possibilities that I was granted. In looking back and revisiting my nodal moments and articulating how they defined my academic identity; I hope to capture how those interactions transformed my thinking and lead to my current state of knowing. As I become more aware of other ways of knowing and what that may look like in both my students' lives and mine, I may have to re-examine my theoretical positions and adjust my practice accordingly (Hamilton & Pinnegar, 2014).

My History as Personal Chronotope

Just as many other first-generation college students before me, I experienced imposter syndrome (Perlus, 2019) until the third year of my undergraduate degree. That was when I encountered my first critical incident or nodal moment (Samaras, 2014). I was in the student union and overheard the freshmen sitting behind me discussing their first day of classes and feeling disoriented. Suddenly, I realized that as an upper-classman, I had mastered the social discourse of post-secondary education; I was not an outsider (internal I-Position as capable). I sensed I belonged in academia.

As a non-traditional student returning to college to earn a reading endorsement, I experienced my second critical incident and encountered the decentralizing conception of self and dialogical activity (Hermans & Hermans-Konopka, 2010). My advisor suggested that I switch paths and earn a master's degree in literacy education instead of an endorsement. I explained it was intimidating enough just being a graduate student (external I-position as possible). Neither parent graduated high school, so it was inconceivable to me that I could get a graduate degree (internal I-position as unqualified). She persisted, and eventually, trusting in her words more than my own self-beliefs, I did. Her words, her utterances, enacted

Bakhtin's (1984) notion of "the living utterance, having taken meaning and shape at a particular historical moment in a socially specific environment, cannot fail to brush up against thousands of living dialogic threads" (p. 276). In insisting I earn a graduate degree (external I-position as intelligent), she was making those words, her vision of me, come alive and bringing me along with them (internal I-position as possibility). In this way, both my internal and external dialogues converged centripetally, and I was able to adjust my identity and accept her words (Hermans, 2013).

Towards the end of my program, I encountered my third, centrifugally disorienting, critical incident. My advisor and a colleague greeted me in her doorway and began to discuss how I was destined to get a PhD because I was an academic; I just did not know it yet (external I-Position as scholarly). I distinctly remember being unable to shift my eyes from the ethnography cartoon thumb-tacked to her doorway (Internal I-Position as fraud). The idea that I could earn a Ph.D. was unfathomable. I shared how my family was embarrassed that I was a college graduate as it was (internal I-Position as working class). At that point, she gave me the vision that I needed to embrace it for myself (External I-Position as scholar/researcher). She explained that once I was in a doctoral program, I would be surrounded by like-minded peers. My internal I-position allowed for the innovative and synthesizing work of the Promoter-Position to unify the discordant I-Positions and multiplicity of voices (Bahktin, 1984: Hermans, 2013). I would find my tribe; I would not always feel this isolated and misunderstood (Internal I-Position as belonging).

As I continued to adjunct, she insisted I apply to graduate schools. It was then that I experienced my fourth critical incident. I had contacted several schools requesting information about their programs and usually a secretary responded. However, the professor from my current school (my future advisor) called to talk to me personally. She was warm, encouraging, and patient. She answered all my questions and offered her guidance. She said I was wise to begin my search early, I should ask as many questions as I needed, and I should apply wherever my strengths would be honored. I confessed that I had no idea what I was doing but felt compelled to at least start the process (Internal I-Position as outsider). She graciously reviewed most general application procedures and offered to answer any other questions I might have, even if they were not about her school or her program. Sometime during that phone call, I stopped being intimidated (internal I-position as hopeful). I knew, at some visceral level, that if there were kind and supportive advisors like her in other colleges, my first advisor was correct: I would find my tribe (External I-Position as confident academic).

Research consistently reports that a strong graduate student and faculty advisor relationship increases student retention and boosts the likelihood of graduating. Curtin, Malley and Stewart (2016) add "Doctoral training is characterized by a strong emphasis on the apprentice relationship of the emerging scholar with her or his more senior faculty advisor" (p.716). My current advisor reminds me of the weaver's loom comb. The loom comb presses the threads firmly down into the previous row of thread so that the tapestry weave is tight and the panel is strong.

She shares her insights and experiences freely, she checks in on my health and well-being, and she keeps me focused on my program and goals (I-Position as a valued/supported). Similar to my first advisor, she speaks words of hope and potential. She frequently states that she knows, without a doubt, that I am going to write books, publish articles, and change lives (External I-Position as agent of change). She does not say if; she says when (Internal I-Position as participant in community of practice).

In every exchange I have with her; I leave feeling cared for, respected, and strengthened. My internal and external I-Positions move closer to agreement with each interaction and my identity as a teacher educator becomes more defined (Williams, 2013). I am reminded, once again, of Bakhtin and his concept of how "the fabric of language supports efforts to understand the ways in which utterances—even those that support conflicting beliefs—are crucial elements in meaning making. An utterance "cannot fail to become an active participant in social dialogue" (p. 276). Again, her words, her utterances, and our ongoing dialogue about my possibilities continue to more clearly craft my identity and potential self.

The Second Cord: Modeling and Testing Effective Reflection by Looking at my Present

As I make my teaching transparent in the hope that my pedagogy, practice and praxis are aligned, I question my assumptions. Are my students seeing congruity between my theory and practice? Am I meeting the expectation of the second cord of this self-study and modeling effective practices and self-reflection? Am I taking any risks and testing any new approaches? How can I truly know myself as a practitioner unless I allow those I teach a voice (LaBoskey, 2008)? As a novice teacher educator at a flagship university, I am expected to mentor and to model effective teaching practices and pedagogy for my students. This self- study provides me with evidence to corroborate or refute my perception of my practice (Loughran & Berry, 2004). Equally important is the belief that I am speaking the same words of hope and empowerment into the lives of my students as was spoken into mine. As weavers share their craftsmanship by publicly displaying their tapestries for others to view and critique, I can share my craft by displaying my practice to others for viewing and critiquing, (Elliot-Johns & Tidwell, 2013; Mena & Russell, 2017).

Methods

My study is a combination of personal history self-study (Samaras, Hicks, and Berger, 2004) and a self-study of practice. I am exploring the key moments throughout my academic journey that informed my professional identity and influenced my pedagogy development (Hamilton & Pinnegar, 2009; Mena & Russell, 2017). Pitthouse et al. (2009) state "the self-reflexive process of writing these [stories] can serve as a catalyst for action." (p. 51). Delong (2019) addressed the vulnerability of self-study when she created a culture of inquiry; "a safe, supportive space wherein practitioner-researchers are enabled to share their vulnerabilities, to make explicit their values, and to hold themselves accountable for those values" (p. 65). My critical friend is sensitive to the vulnerability inherent in accessing another practitioner's intimate thoughts and narratives; therefore, we too have established our own culture of inquiry. Her insights and expertise as a former teacher, life-long mentor, and teacher educator allow her to evaluate my teaching practice and data set as an expert and grants her license to challenge my interpretation of the data without creating tension (Schuck & Russel, 2005). I trust her judgment completely.

LaBoskey's (2004) five elements of conducting self-study guided my decisions for this section: initiating the study, identifying my practice in order to improve my pedagogy, examining my conceptions about my teaching, using multiple

qualitative methods, and making my findings available to other educators and researchers. My critical friend functioned as an external examiner and was integral to the study by assuring the findings were accurate and trustworthy (Mishler, 1990; Mena & Russell, 2014). She was a National Board Certified Teacher, a curriculum developer and supervised student teachers at a teaching college. She reviewed the data gathered objectively and was able to identify different themes and patterns as they emerged, which ensured our findings were authentic and valid.

Data Collection and Analysis

The data set analyzed included: qualitative and quantitative student course evaluations, advisor's written classroom observations and evaluations, emails, texts, informal student feedback, notes, cards, letters, instant messages, and personal reflections collected from January of 2014 (my decision to pursue a Ph.D.) until December of 2019. The print artifacts had been collected and stored in a file cabinet for personal reflection and as evidence, I honored student feedback and suggestions for course improvements. The digital artifacts were collected retrospectively via email searches and printed. There were almost 300 hundred artifacts gathered. The qualitative analysis procedures iteratively applied were thematic content analysis, grounded theory, and constant comparison method (Boeije, 2002; Kolb, 2012; Charmaz & Belgrave, 2012; Vaismoradi, 2016). We decided the data should be separated into two sets: those relating to my advisors and me and those relating to my students and me. I completed my initial open coding, concept clustering, and identification of themes first, then gave the artifacts to my critical friend to analyze. To me, allowing the patterns to emerge and letting the data do the communicating is what makes self-study revelatory. I did not know what the data would expose, but I trusted that it would benefit my practice and improve student learning

My critical friend and I had similar techniques during open coding but had vastly different approaches to concepts clustering and labeling final themes. Originally, I identified twelve concepts for how I was mentored and eleven for how I mentor students, eventually narrowing them down to five themes each. She identified twenty-eight concepts for how I was mentored and thirty-one concepts for how I mentor students and she narrowed hers down to four themes each. We both began by reading communications and using stickie notes to list words or ideas as they became obvious. After I analyzed my data and determined concept clusters, I put it away for a week, and then revisited it to assure myself my interpretations were as accurate as possible. Next, I looked at what the concepts indicated and determined my final ten themes. She, on the other hand, put all her word lists and concepts into a spreadsheet, tallied them, and added clarifying notes. She eliminated redundancies and sought more vivid, inclusive vocabulary that better captured the essence of what she saw in the data. Finally, she collapsed her concepts into eight themes.

We met in person to discuss our approaches, held phone conferences to share our individual conclusions, defined our themes, emailed our findings, and then mutually agreed on the final list. The themes for my mentors were: cultivating relationships, possessing and acting on perceptions/insights, empowering, and knowledgeable/competent. The themes for how I mentored were: authentic/transparent. clarity of instruction, empowering, and supportive. Both of our findings were consistent except for enculturation. I had it as a final theme, but she had it nested under cultivating relationships. After reflecting on it and understanding her thinking, I agreed that it was appropriate.

Giving My Students a Voice

When Berry (2007) discusses the tensions that are inherent in being a reflective teacher educator, she was more accurate than I wanted to admit. However, the findings indicate that my current teaching practice and praxis are consistent with how I was taught and mentored. Our student course evaluations are anonymous, allowing for honest feedback.

Surprisingly, the only negative comments or suggestions for change have been that I provide excessive resources and strategies, making it difficult to locate the essential content, that my speaking pace is too fast and I should slow it down, and that there are too many assigned readings. As a result, I have created separate folders for class materials and extra resources, I have asked one student each semester to prompt me to slow down if I get too animated, and I explained

that scholarly reading is expected of pre-service teaching majors. Positive feedback has included comments about my passion for teaching, my transparency and vulnerability, how supportive I am, how confident they feel in their understanding of literacy strategies, and how safe they felt in my classroom. My students are not indicating that I am a perfect teacher educator or that there is no room for growth. However, they do affirm my hope that the study would reveal that my praxis and my pedagogy of care and concern are evident to them.

The Third Cord: Pushing the Boundaries of My Teaching by Looking Forward.

Now, I turn to the third cord of the model—pushing the boundaries of my teaching in innovative ways. This self-study has reassured me that my praxis and growth as a teacher educator are maturing; therefore, I am feeling empowered to experiment with more innovative teaching approaches. I am a third-year doctoral student teaching two sections of content and disciplinary literacy. When it was originally assigned to me, my advisor provided me with her syllabus and materials to use an outline. Although I was given permission to design the course however I chose; I was not yet ready for that level of autonomy. I opted to follow her syllabus outline with minor preferential changes. Now. I am redesigning my course using the practice-based teaching model as my framework; I am intrigued by possibilities for students as they enact their teaching practice as coursework (Forzani, 2014).

As a disciplinary literacy instructor, I have been frustrated that teachers are expected to use disciplinary literacy in their practice but there are no resources available for them to implement it without a significant time investment. Therefore, I am creating handbooks for each content area with mentor texts and exemplars of disciplinary literacy genres along with materials to guide students as they conduct genre studies and identify key elements. I have contacted the authors of three disciplinary literacy texts I find useful and they have given me permission to use their content in my handbooks. My students have been honest and shared that although they appreciate the value and potential of disciplinary literacy to deepen student learning, they lack the background knowledge and confidence to create their own lessons.

However, if I provide them with the resources to seamlessly implement disciplinary literacy in the appropriate units, they have assured me they will use them. I am pushing the boundaries of my teaching in ways that leave me concurrently excited and inert. I am leaving what is familiar and proven, to step out into the unfamiliar and untested. I am optimistic but cautious.

Final Thoughts

As I survey my academic journey, I find I am still holding strands of thread from many of my former teachers as they, too, have left their imprint on my practice. Each one of them, in their own way, has woven their threads of knowledge and pedagogy through the tapestry of my teaching. Now, as I look forward to my students, I am anticipating that I will positively influence their development and evolution as teachers. At this point, the data affirm that I am evidence of my praxis and pedagogy are clear in their correspondences. Their statements mirror mine when I leave my advisors: they feel validated, supported, and prepared to enter the field of teaching. Again, I return to Bakhtin. To him, “all language—indeed, all thought—appears as dialogical. This means that everything anybody ever says always exists in response to things that have been said before and in anticipation of things that will be said in response. In other words, we do not speak in a vacuum. All language— and the ideas which language contains and communicates—is dynamic, relational, and engaged in a process of endless redescriptions of the world.” (Farmer,1995).

May the words I speak to my students and knowledge I share with them enables them to create their own tapestry of knowledge, and may they, in turn, freely share their knowledge with their students. According to G, a student from last semester, I am.

G., writes, “I love how accommodating you are for your students and you fill me with joy when I think about being the same way for my *own* hard-working students. Thank you, thank you, thank you... for all you do.” (email-G. 12/16/2019)

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Exploring the Power of Metaphors to Build the Boat through Self-Study

Megumi Nishida

Metaphor Critical Friends https://equitypress.org/ Immigrant Educator Professional Identity Crisis Resources Icelandic Preschool Journaling https://equitypress.org/ Reflective Teaching Journal

Metaphors are widely used by self-study researchers to express the power of their practice, context, and professional identities (East et al., 2009; Kitchen, 2009; MacKinnon & Bullock, 2016). While reflecting on the first year of my teaching journal, I found that my professional experience was complex. I was struggling to understand myself as an educator and my experiences through metaphors.

In this paper, I explore how metaphors capture the professional challenges of my self- study as a Japanese immigrant educator in the Icelandic preschool context. I am educated and trained in two countries, and this unique background confused me in my first years of teaching in Iceland. Cultural conflicts put me in a professional identity crisis, and I needed to find a way to negotiate my confusion. This question of how the metaphor of building the boat helps me envision new ways of understanding my professional identity crisis as an immigrant educator pilots the process.

While sailing on the seas of a teaching environment, the waves can be high or calm. I am the educator and the sailor of a tiny boat. The boat represents my teaching experiences, and I use my cultural and processional resources to build my boat stronger (Gonzales et al., 2005). When the sailing is tough, I need to know how I navigate my boat so as to not give up on my voyage.

Context of the Study

I am a Japanese immigrant educator who is educated and trained in both Japan and Iceland. After working as a cram school (so-called *juku*) teacher for some years, I moved to Iceland in 2008. Japanese teaching culture in the early 2000s was teacher-centered, and I basically had to follow what the curriculum required. My sense of respect for children's autonomy was put aside and improving my teaching technique was the focus of reflection. Everyone was put under pressure to study hard to enroll in more prestigious schools. In the Japanese education system, the student-teacher ratio can range from 20:1 to 30:1 for the purpose of fostering a collective social mindset from preschool (Tobin et al., 2009). Tobin and his colleagues (2009) point out that having a high student-teacher ratio is the cultural logic of Japan to increase children's social skills and to let them feel that they are part of society. Strict discipline is expected to keep children under control.

Although I justified my migration to Iceland by being married to an Icelander, the truth was that I wanted to escape from that educational value. I did not fit this competitive culture. In my master's project in Iceland, I studied about Icelandic preschool educators' sense of professionalism. During my study, I learned that the student-teacher ratio is much lower

in Iceland than in Japan and that children's freedom in play is highly respected (Einarsdóttir, 2006; Nishida, 2013). That experience motivated me to work as a preschool educator in Iceland, where the relationship between teacher and student is more like friends. However, this was the first time I worked in an early childhood education setting. I knew that many immigrants chose to work at preschools to learn the language (Ragnarsdóttir, 2010), and I also wished to learn language through my work. I was very optimistic then.

The study takes place in an Icelandic preschool located in a fishing town outside of the capital city of Reykjavík. This preschool is semi-private and it practices a rather unique pedagogy that segregates boys and girls for equal rights (The Hjalli model, n.d.). The school ethos of inclusion and gender equality may be more valued than in other public preschools. My position then was as a substitute educator who covered the absence of other staff. For example, during my seven working hours, I had to lead a group of two-year-old girls, five-year-old boys, and finish my day by doing dishes in the kitchen. My job responsibilities were diverse, requiring a great amount of flexibility to work in different situations.

Since Iceland is surrounded by the sea, fishing is one of the most important industries and influences Icelandic culture and lifestyle (Lacy, 1998). There is a harbor with fishing boats near the school. Children in the area grow up with the sound of the whistles and scents of the sea. Fish is served for preschool lunch a few times a week. Many people are involved in fishing, and some family members of my local friends are actually fishermen. One of the fathers of a child often brought us unique fish or creatures to show the children. The child was so proud of his fisherman father. Because of these circumstances, it was natural for me to reflect on my teaching experiences around metaphors related to the sea.

Methodology

Narrative excavates the complexity of educators' experiential knowledge through metaphors (Craig, 2018). Kitchen (2009) explained that narrative self-study is "a methodology for understanding the personal dimension of teaching" (p. 9) and developing a deeper understanding of our practical knowledge (Connelly & Clandinin, 1988). Craig (2018) emphasized how narrative balances the complexity of an educator's understanding of a current challenge. Using narrative for my study is legitimate to glean insights into my experiences to understand why I was in a professional identity crisis. My narrative stories can be shared with others through how I used metaphors to verbalize my thoughts (Munby & Russell, 1990).

Lakoff and Johnson (1980/2003) explored metaphor from a cognitive perspective and established the conceptual metaphor theory. They described how metaphor is conceptual in nature and represents a person's thoughts and action; it is not only a matter of words. In our daily life, conceptual metaphor is used by anyone to express time, object, space, emotion, causation, morality, and so on. Metaphors rule our lives (Lakoff & Johnsson, 1980/2003). Since Lakoff and Johnson's study in 1980, metaphors have been researched by numbers of cognitive scientists. Kövecses (2010) pointed out that a person understands and reasons things through metaphors because metaphors inhabit our thoughts. Moreover, metaphors express the reality of society and culture and the psychological aspects of a person.

In self-study, metaphors are effective in exploring teachers' professional identity (Bullough, 1994). Bullough (1994) explained how metaphors that arose from his education-related life story captured essences of teaching, and it was his "on going quest for authenticity in teaching" that integrated his "personal and social identities" (p. 110). MacKinnon and Bullock (2016) explored their own teaching in science teacher education through the metaphor of music sessions to engage in collaborative self-study. Using the idea of teaching as a jazz session, they reflected on themselves as teacher educators and their relationships with students. Their collaborative discussion around the music metaphor helped them develop new perspectives in teaching.

Munby and Russell (1990) said that metaphors could help teachers verbalize their professional thinking and look at data differently. They suggested that "the power of metaphor might be invoked profitably by teachers and administrators as a way of reflecting on and possibly improving their own practice" (Munby & Russell, 1990, p. 120). It took me some time to see how metaphors could express the complexity of my professional development as an

immigrant educator in the Icelandic preschool context because I did not know the power of metaphors. However, MacKinnon and Bullock (2016) inspired me to connect my teaching and relationship with children through metaphors. I began to look into my experience through conceptual metaphors to articulate my professional contexts and experiences through narrative (Bullough, 1994; Lakoff & Johnson, 2003; MacKinnon & Bullock, 2016). When I began to understand what I was going through in my teaching with metaphors of myself being a sailor on a boat, I realized the power of metaphors to transform my teaching and my professional identity (Craig, 2018; Munby & Russell, 1990).

My main data comes from my reflective teaching journal that I kept from the beginning of my work as a substitute educator. I extracted my first year (August 2014 - June 2015) for this particular study. All names in the text are pseudonyms. When coding my journal and the stories I had written, I learned that coding can be used as an analytic tool to generate metaphors (Miles et al., 2014). I used the coding strategy by Saldaña (2013) to capture images of my experiences in the first cycle of coding and then re-configured codes to develop their meanings with supporting stories. As a result, codes developed into metaphors that coherently explained the development of my understanding of my professional experience. Emails and texting application communication with my critical friend Hafdís provided me with additional data and enhanced the validity and transparency of my study (Samaras, 2011).

I met Hafdís when I first enrolled in the University of Iceland in 2009. She has been encouraging me to reflect on my teaching experiences in Japan and develop my pedagogical view of teacher-centered to student-centered since then. While looking into my experiences, Hafdís takes on an important role as an observer of my position from different perspectives (Costa & Kallick, 1993). Hafdís has been reading and listening to my stories from the beginning of my learning and teaching in Iceland. When I came to the image of building a boat to understand my teaching context, she questioned where I was in this metaphoric exploration. Her critical inquiry stimulated my data analysis and revealed multiple dimensions of my professional experience by making meanings through metaphors (Samaras, 2011). Samaras (2011) suggested that triangulation is one of the methods for assessing the quality of self-study. Miles et al (2014) explained that triangulation requires at least three independent measures to support findings. These include data sources, methods and theories. My reflective teaching journal, communication, and notes with my critical friend Hafdís and my use of metaphors intertwine to corroborate the trustworthiness of the study.

Outcomes

Drawing on my teaching context by using metaphors related to the sea, I explored ways to sail on a boat that represents my experience. The sea is my teaching environment. I am the sailor of the boat that could be made of any professional or cultural resources I have. Sometimes fragile as paper, sometimes strong as metal, this is the story of how I navigate my boat which has been transforming through the self-study voyage to the new horizon of teaching.

Sailing to the New Horizon

My self-study officially began when I found myself lost in the middle of the sea of the Icelandic preschool context, not knowing where I was heading. Upon completing my teacher education in Iceland, I began working in an Icelandic preschool in August 2014. During my teacher education in Iceland, I learned about the Icelandic preschool context in theory. I felt hope that there might be a new horizon of teaching that I had never experienced when I was working as an educator in the Japanese education system. Because of my past practical experiences and educational background both in Japan and Iceland, people at my work believed that I could start teaching right away. In reality, I was a naïve sailor who did not know how to build a strong boat.

Origami Boat

I was sailing on an origami boat in the beginning of my voyage. My boat looked fancy, as though it was made with fine Japanese *washi* paper. I believed that I was prepared with my teaching credentials. But, I lost control of my boat two months after I began working with children. The boat easily sank when children played rough on the first snowy day in October 2014. My journal entry from October 21 states that:

> *I knew that the children were excited about the snow, but I tried to keep the children in the same area...I should have let them enjoy their first snow day instead of keeping them in one small play area...or I should have made the rules clear before going out. If only I had the language skills to do that...When we went back inside; there was chaos. I was in complete panic. I had no control over children!*

Some three-year-old boys wanted to play in the snow while I was panicking about not knowing the level of the children's motor skills in snow. They grow up with snow, but it was my first experience with that much snow to play in. My panic seemed to have happened all of a sudden, but reflecting on my experience through my teaching journal later, there were some signs that I was not aware of at that time.

I did not know that children could play as wild as a storm. I could not do my job as a professional. I felt that I was in a professional identity crisis. However, I knew that the *washi* paper was durable. A day after my origami boat sank, I coincidently met my critical friend Hafdís at the university. She asked me how I was doing at my new job. I honestly expressed my feelings of defeat on the snowy day. After listening, Hafdís questioned how I observed children. I was afraid of children because I did not know about them. My journal entry on October 22 shows how Hafdís opened my eyes to children and the door to self-study.

> *Hafdís mentioned that my conflict could be a part of self-study and I should keep my notes of children's behaviour. Does it matter the time of the day? Some special occasion? I thought that I would need to get rid off the Japanese cultural perspective while working...But she says that there should be a way to find some point that this Japanese perspective is necessary.*

I was desperate to find a way to sail the boat without drowning. I began questioning myself in my journal right after the incident.

> *In my understanding, teacher's role is to provide an appropreate environment for children to feel they are learning something while having fun. I am always looking at the clock, try to finish things in certain time (of course I need it), I have not really thought about their interests. What are they interested? Would I gain my confidence if I could stimulate their interests?*

Although my voyage was hard, I am the sailor of my boat. If I could rebuild the boat better, how would it be? I kept reflecting to continue my sailing.

Rowing Boat

Reflection kept me thinking about how I could sail. On April 22, 2015, when the weather outside was still rough and the teaching was tough, I was asked to sit in a circle of 25 girls aged three to five for 15 minutes. My boat was not fixed yet, but I had to do something. When I sat in front of the children, I began singing the Japanese children's song *Ito-maki*, or wind the bobbin up in English. I was simply struggling not to drown. The children's eyes were fixed on me. Soon they were copying my hand movements. Some even began singing along. The tune also exists in Icelandic, so they were familiar with it. Later that day, I reflected on this incident in my journal:

> *When I began singing in Japanese, they were just silent for a few moment. But soon began following me and actually singing together! Especially Sif, Þóra and Edda loved it and they were so good at copying me. I did not think this can be such fun for them…The movement is simple and the song is familiar to them.*

It was almost the first time that I felt some sort of positive response from the children. Until then, I did not have any confidence in my position as a substitute educator. I was struggling with how I could do my work as a professional. I tended to blame this on my lack of Icelandic proficiency. The truth was that I needed to believe in myself and use my resources, such as my knowledge, experience, and skills. This experience made me become aware of how my Japanese resources could be material for building a stronger boat.

Reflecting on my first experiment with the Japanese song made me realize that I was gaining more confidence in sailing a boat built with my Japanese resources. Until then, I was always insecure about whether or not I was doing something

wrong. Being Japanese, I was afraid of making mistakes. In my Japanese upbringing, I had been told that if you made a mistake, you would lose out. But when I tried to understand what kind of activities would interest the children, my fear of making mistakes was almost forgotten. I had to believe in myself and my resources. The priority at work changed from doing things right for me to doing them right for the children. But, what is right for the children? They should enjoy their time at school. On May 12, 2015, closer to the end of the school year, I expressed my feeling of success.

> *I was thinking about making flour dough clay with three year old boys, but when I asked them what they wanted to do, they all said 'painting!' simultaneously. I decided to respect their interest and changed my plan. When I asked them if they wanted to use their fingers to paint, they all looked very excited. It was a right decision. They asked for different colors and I gave each of them a dish with color paints. Soon they mixed colors, it was more like playing with colors, not painting. I thought it was OK to let them just play with colors.*

If my plan would have been rejected six months ago, I would have been in a serious panic. My teaching journal was full of negative thoughts for a long time, but I kept writing and thinking about how I could survive. I was struggling, but reflection let me discover my resources, build the boat with those resources, and row it with my own agency. The spontaneous coloring activity was messy, and the children were covered with all sorts of paint. I was not afraid because I knew that they were learning something through this experience. My position as a substitute educator enabled me to observe different groups and experience different activities. Moreover, we were getting to know each other better. I was finally getting some peace of mind in my teaching. Theory and my practical experience linked together how children learn through play. Things began to make better sense to me. I even concluded my journal entry of the day with:

> *I could have even let them color the bathroom mirrors. Maybe next time.*

The more I believed in my potential as a sailor, the stronger my boat became. While drifting on the rough waves of teaching, my Japanese resilience supported my sailing. Although the Japanese education system did not fit me, my foundation as an educator was fostered in the Japanese educational values of competition. My professional identity as a Japanese immigrant educator empowered me to become a resilient sailor and builder who utilizes professional resources to build a stronger boat to keep sailing. My boat was no longer a fragile origami boat. I transformed it into a strong rowing boat that I could row in the direction I wished.

I Have the Tools and the Critical Friend

While rebuilding the boat of my experience, I realized that I needed to have tools that could transform the shape of my boat into anything I wished. If I wished to put the pieces of the boat together by using my cultural and professional resources, the tools mattered. The tools could be my courage, wisdom, and theoretical knowledge. Sometimes, I needed a hammer of courage to challenge myself in a new situation. I used my wisdom to facilitate the children's collaborative play. Theoretical knowledge was a compass that indicated the direction, and I navigated the boat to the new horizon of teaching.

Besides the tools, I discovered that sailing with a critical friend made my voyage more enjoyable and challenging in a positive way. When I came to the image of building the boat and wrote it up to express my transformation, I believed that I would be the boat itself. However, my critical friend Hafdís asked me a critical question. In our communication through messenger, she asked me:

> *Who is then building the boat if you are the boat?…I feel that you are the sailor that builds the boat and sails it; the boat is your experience or your job.*

I was confused when Hafdís pointed out that I could be the sailor. Upon some reflection, I responded to her message:

> *Your point is that I can't be a boat if I have to rebuild and transform. That's why you say I am the sailor? I am sitting in the boat, and the boat changes into different shapes through experiences…*

Hafdís responded:

Yes and you also become better at sailing it.

When Hafdís said that I became better at sailing it, it made much better sense to me. Because of the idea of transformation, I was stuck with the image of changing myself visually. But I needed to be the one who took the initiative in transforming my experiences. When the boat was made with origami paper, preschool administrators and colleagues simply admired how I looked. My practical experience in the Icelandic preschool context was not rich enough to strengthen the durability of the boat. I was simply floating on the sea without any agency. When I became aware of my resources and built the rowboat, I gained more confidence to row it by myself. By being on the boat myself, my experiences would not be transformative. Through critical dialogue with my critical friend, I found my agency to keep sailing.

Conclusion

My first year of teaching in an Icelandic preschool was the most evocative period of my professional career. When my teaching journal was full of negative words, I encountered self-study and learned that negative thinking could be transformed through reflection. With the support of a critical friend, I realized that my cultural and professional resources were important parts of me as an educator. I became empowered.

Throughout my narrative self-study, I experienced the power of metaphors that let me express the subtleness and complexity of my voyage (Munby & Russell, 1990). I am the resilient sailor who navigates the boats of experience. I build the boat with my resources and my agency works as a tool. My experience is personal, and the bicultural context makes my challenges even more complex. Metaphors let me conceptualize struggles that were hard to describe in words (Lakoff & Johnson, 1980/2003). My metaphors of being a sailor and builder of my boat with resources embody my understanding of challenges but also helps others to understand with their hearts (East et al., 2009). Thinking of my teaching experience through metaphors, I could generate new ways of understanding who I am and how I work with children (MacKinnon & Bullock, 2016).

Powerful metaphors keep me sailing and my boat keeps transforming. My story might be inspiring to others who also experience a professional identity crisis. Because each experience is unique, the power of metaphors can empower any educators who do not know how to build a boat and sail it on their seas of teaching.

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S-STEP in Comparative and International Education

Comparative Ethnographic Narrative

Edward R. Howe & Georgann Cope Watson

Self-Study | Comparative and International Education | International Students | Transcultural Teaching | Narrative Inquiry

Over the past 30 years, my classroom routines and teaching strategies have evolved considerably to embrace transcultural curriculum, teaching, and learning. Nevertheless, I continue to use many pedagogies that have proven effective over the years (or so I think). Approximately half of my teaching career has been in teacher education, where I have rarely taught courses drawing from my education and experience in comparative and international education (CIE). So, I was thrilled to finally teach a course with a CIE focus. I want this graduate course to be my signature course — the one that I will be remembered for. It is an opportunity for me to hone my teaching skills while re-igniting my passion for the two areas of research that have been my main interests for more than two decades: teacher education and CIE.

After carefully crafting my syllabus, I wondered… Is this course useful to international students? How can I engage these students, mostly from India and China? From my teaching experience abroad, I came to be fascinated by CIE. Do these students feel the same way? How can I facilitate their learning? How can S- STEP and a critical friend help me to improve my teaching of CIE? These are the research questions framing this self-study.

I enlisted the help of an S-STEP critical friend, Georgann Cope Watson, who is also teaching in our graduate program. Georgann is familiar with our students and has conducted her own S-STEP research, reflecting on the challenges she experienced associated with teaching a diversity course from her privileged social position to a diverse group of students (Cope Watson, 2018). While this paper is written in the first person, her voice is embedded throughout as a sort of subconscious awakening. I am thankful for her significant contributions to this self-study. For, "[a] critical friend acts as a sounding board, asks challenging questions, supports reframing of events, and joins in the professional learning experience" (Schuck & Russell, 2005, p. 107).

Conceptual Framework: Comparative Ethnographic Narrative (CEN)

My CEN approach (Howe, 2010) to S-STEP is well-aligned with LaBoskey's (2004) criteria of self-study: "it is self-initiated and focused; it is improvement-aimed; it is interactive; it includes multiple, mainly qualitative methods; and it defines validity as a validation process based on trustworthiness" (p. 817). I am determined to go beyond story-telling (Loughran, 2010). Moreover, I embrace the notion that "self- study researchers need to move beyond individual stories in

which they have made a reflexive turn and toward an explanation of how such a turn changes their practice and contributes to research more broadly" (Bullock & Peercy, 2018, p. 21).

Dewey (1938) and Connelly and Clandinin (1988) have greatly influenced my thinking. Furthermore, Schwab's (1983) curriculum grounded in four commonplaces: teacher, learner, subject matter, and milieu, also strikes a chord with me as a practitioner. In addition, international narrative inquiry scholarship highlighting the importance of cultural context nurtures my evolving conceptual framework (Elbaz- Luwisch, 2010; Trahar, 2011). Specifically, as a teacher educator, I use narrative inquiry in both my teaching and research (Clandinin, 2007; Clandinin & Connelly, 2000; Huber, J., Caine, Huber, M., & Steeves, 2013; Pinnegar & Daynes, 2007; Xu & Connelly, 2009). Narrative research collaborations have become a seminal part of my work (Cope Watson & Howe, 2020; Howe & Arimoto, 2014; Howe & Xu, 2013).

S-STEP research complements narrative inquiry (Kitchen, 2009; Kosnik & Beck, 2010; Loughran, et al., 2004). Craig (2008) eloquently pointed out the origins of self-study in the seminal work of Joseph Schwab. Indeed, self-study has proven a natural fit for teacher educators (Loughran, 2007).

Objectives

In keeping with the Castle Conference theme of Self-Study for Envisioning New Ways of Knowing, in this paper, I critically analyze my teaching of graduate students in a new graduate course in Comparative and International Education through S-STEP with the help of a critical friend. In addition, I explore CEN as another way of knowing within the S-STEP space.

Methods

Comparative ethnographic narrative (CEN) is a blend of reflexive ethnography (Etherington, 2006) and narrative inquiry (Clandinin & Connelly, 2000). Essentially, CEN is a collaborative narrative inquiry—*comparative* (as it involves comparing one's experiences with others); *ethnographic* (in situ, long term participant- observation); and *narrative* (incorporating peer to peer extended conversations). It is a form of self-study, joint auto-ethnography, or other forms of collaborative, interpretive research (Ellis & Bochner, 2000; Loughran, 2007). This self-study builds on previous transcultural research using CEN (Howe, 2005a, 2005b; Howe & Xu, 2013). CEN unearths rich, descriptive narrative data. The CEN cyclical process of telling stories, reflecting on stories and re-telling stories with co-researchers or a critical friend, helps facilitate interpretation and deep analysis, to uncover lived experiences.

Narrative inquiry is an effective approach to recover and reconstruct personal practical knowledge through an exploration of "images, personal philosophies, rules, practical principles, rhythms, metaphors, and narrative unity" (Connelly & Clandinin, 1988, p. 59). Knowledge is a narrative construct, which references the totality of a person's personal practical knowledge gained from formal and informal educational experience (Xu & Connelly, 2009, p. 221). Naturally, teacher educators use storytelling in their personal and professional lives. Thus, it is an integral part of my curriculum, teaching and learning.

Upon ethic review board approval from our university, I collected data on my teaching in the fall of 2019. Weekly reflections and *teacher-to-teacher conversations* with my critical friend resulted in more than 50 pages of data, including several pages of text per lesson, detailed student feedback, photos, and audio files. In early January, long after I finished grading research papers, the course evaluation arrived in my email inbox, completing my set of data — prompting me to begin my data analysis in earnest. As I analyzed the text, with my multi-coloured highlighters in hand, I re-discovered themes that had emerged over the 13 weeks of classes. While I am reluctant to label these themes, and many of them cross boundaries, I found Creswell's (2018, p. 197) expected, surprising, and unusual framework helpful.

In this S-STEP, I wrote detailed weekly reflections on my teaching of a new course in an e-journal for 13 weeks. In addition, I reflected on written feedback from students, at the end of each class and at the end of the term through course evaluation. I shared my reflections with a critical friend via email and in person or by phone bi-weekly. Then,

together we made meaning from them. Interpretive data was coded into expected, surprising and unusual themes (Creswell, 2018, p. 197). Thus, the research text evolved from our *teacher-to-teacher conversations* (Howe, 2010; Yonemura, 1982). My critical friend helped me to confirm and verify that these were the most meaningful themes amongst the many interesting reflections made.

Outcomes

Expected themes included startup routines, classroom management, time management, groupwork, Moodle, information technology, and assessment/evaluation. Surprising themes pertained to the following: cultural context; international students; bi-polar nature of the classroom and subsequent focus on India and China in discussions; and most significantly my transformative teaching strategies resulting from S-STEP. Some unusual themes identified were: differences in student feedback online versus on paper; critical response questions as a means to promote both online and in-class discussion; variations on traditional *Think-Pair- Share* teaching strategies; S-STEP as micro-teaching; and Indigenous pedagogies and games as a means to stay on-task and off devices. I identified three major themes amongst the various sub-themes: 1) classroom management; 2) international students, and 3) transformative teaching strategies dealing with the changing cultural context. This self-study is the first step in my evolution as a novice S-STEP researcher.

Clearly, it is beyond the scope of one paper or one study to address all the layers of my embedded teaching practices. So, I have decided to continue this study next year and every year afterward, as long as I continue to teach this graduate course in CIE. Thus, in this paper, I wish to focus on examples that highlight how this self-study has enabled me to improve my classroom management, better understand our international students and develop transformative teaching strategies dealing with the changing cultural context. What follows are three edited reflections from Day 6, Day 10, and Day 11 to illustrate my growth, the depth of analysis, and the significance of outcomes for my teacher education practice. I include some student feedback in addition to comments from my critical friend.

Day 6 October 9, 2019

Today's lecture and reading were closely tied together as it is a presentation modified from the talk I gave at a conference in 2013 and paper published a year later. I explained to the students that just like artists who play their "greatest hits" to audiences, while I am passionate about global citizenship education, I was getting a bit tired of saying the same things over and over… I said that back in 2013, it was cutting edge to talk about plastics in the ocean and sustainability but nowadays, it was rather well-known. Also, I told students I was more interested in hearing what they had to say, so I skimmed over some of the slides in order to allow more time for discussion. I did this deliberately. Rather than actually cutting the slides, I prefer to keep them in place, as students can read them over on their own time, instead of listening to me drone on! In any case, I think I covered the most important points, leaving plenty of time for discussion. I paused at some slides and asked students to recall the details of the case studies outlined in the paper. This was effective in checking if they had read the paper or not! As some of the data is a bit dated, I asked students to check the CIA World Factbook for recent data. It was a teachable moment about how important it is to update your data. One student was quickly able to find the answers. He called them out and I wrote them on the board.

Ahead of class, I copied the paper and decided to break the class up into 7 groups for a jigsaw summary of the reading, similar to last time, with each group being asked to summarize a different section of the paper and using the whiteboards. I told students that teachers are often faced with choices like, "do I let the students choose their own groups, or do I randomly assign them to groups or do I simply go with their online discussion groups?" I decided to let them vote for either 1) Random or 2) Same as Online Groups. The students unanimously chose 2). I said, while it is sometimes good to work with new people, I would respect their wishes.1 So, they quickly got to work as I handed out materials.

It is noteworthy that students are chatting away in their own languages during this activity. So, I have no way of knowing if they are on task or not, other than I can see that they wrote their summaries on the whiteboard, which were generally

well done. Most groups filled the whiteboard space. As I was concerned about spending too much time asking each group to present their summaries, I decided to simply underline one word or phrase in each summary, and then I asked them to please form a sentence that captures the essence of that word. I chose words like “transformational teacher” or “social justice” or “equity” and so on. I really liked how this worked. With a little thought, weaker students were able to provide a sentence. I would like to use this teaching strategy again.

After the break, as is our routine, we had a student presentation. At the end of the presentation, we were asked to form a circle and to answer 2 questions. So, we went around the circle twice. While some students chose to “pass” almost everyone participated and expressed their opinions.2 My only criticism from today’s lesson is that once again our discussions tended to focus on “Chinese education problems” and “entrance exams” and so on. I need to find ways to steer the conversations away from simply complaining about China (or comparing China with India as to which is tougher on students). One of the best aspects of today’s lesson is that all students were able to participate fully and they were actively engaged. In fact, the student presentation on the UK, helped to facilitate that. Below are the 2 student feedback responses from Moodle:

> *So wonderful to watch the video. But if that possible, could you please add subtitles, sometimes just hearing can be hard for international students to understand. (S1) [Note: Today’s student presentation had a YouTube clip with English sub-titles.] Enjoying the classes more day by day, Thank you! (S2)*
>
> *1 Critical Friend Comment: I wonder if this should depend on graded assignments, where students have autonomy and choice to decide who to work with, and with non- graded learning activities you could create groups for collaborative knowledge sharing.*
>
> *2 This is the talking circle? I haven’t tried it yet. Think about the ways it might speak to your philosophy of teaching and align with the way you want to honour voice.*

Day 10 November 6, 2019

Today I decided to cut my lecture in order to make the class more student-centred. So, we devoted the first half of the class to a new jigsaw activity. We spent the first 10 minutes in an anticipatory set. I explained that each group would identify a theme from our reading, each group member would use a different coloured highlighter to select evidence from the reading to support the theme, and then each student would write a critical response to that theme. I asked for suggestions how to form groups of 3. The teacher domestic student suggested we use our birthdays as an ice-breaker and then to line up in order from January to December. So, I asked them to line up and I went “A, B, C” and so on. I instructed group A to sit at the tables at the front, B at the next group of tables, and C, D, E, and F in a clockwise manner. I asked one student from each group to come up and gather materials.

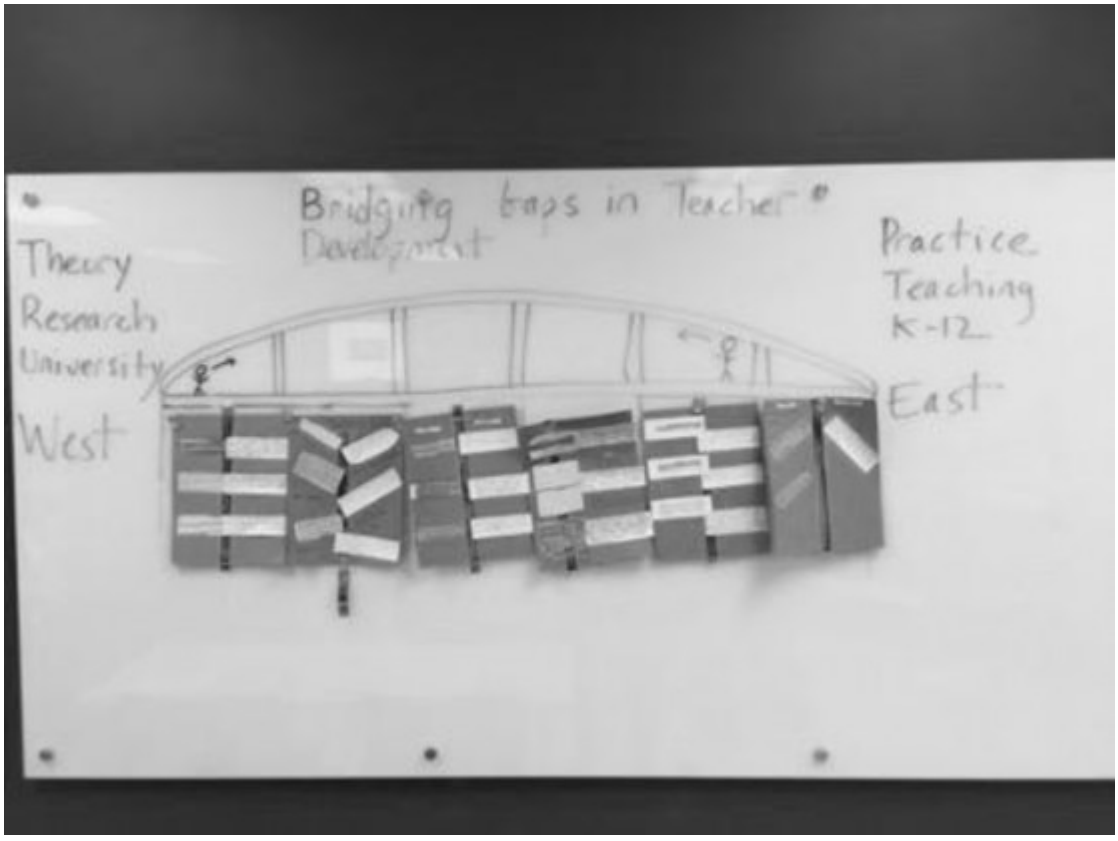
I am pleased with this new activity. While the students were busy, I thought carefully about how to present their work. I decided to tie into the “bridging gaps” metaphor. So, rather than going with the tree branches idea, I went with a bridge (see Figure 1). This is an example of how something that was originally planned one way got changed mid-lesson. I had been thinking to use the bridge as it is the first slide in my presentation, but until I got to the class, I had not thought about how the students would actually display their work in a cohesive way. On the left, I wrote *Theory, Research, University* and on the right I wrote *Practice, Teaching,* and *K-12*. I asked students to help me generate these *false dichotomies*. I then added *West* and *East* to my image and a bridge between. I wrote A, B, C, D, E, and F on the whiteboard to indicate where each group was to place their work. I gave students about 45 minutes to do this task. We spent about 10 minutes going over their themes. I then quickly went through my slides to share some of the images with them and some of my reflections. Overall, I think this lesson was effective. I might change a few things next time. I am not sure there was much meaning attached to the ribbon down the centre of the page, other than me calling it a “support” for our bridge. It did look something like the supports in the image on slide one. But the brown construction paper was perhaps not the best choice. Maybe it would make more sense to have blue for water? I did not give much thought to the colours. Well, in fact, I chose brown as it is a good contrast to the white paper for cutting and pasting and it is in keeping with an earth/tree theme. It will be interesting to see what students have to say about this jigsaw activity.

They seem to like doing different things. What students do not like cutting and pasting? It seems students appreciated the jigsaw activity as shown in their comments:

> *Honestly speaking it was a great opportunity for me to reflect on authors' transcultural experiences. It was creative n joyful method to do in class. (S1)*
>
> *I would like to appreciate the small group activity to give us an opportunity to reflect our own experiences and also by relating our experiences with the authors. (S2) Jigsaw activity is informative and thought-provoking. (S3)*
>
> *I was little nervous when it was my first class of this course in Sept. but now I love this class because of the congenial environment you have created!! And today's activity was again awesome... Thanks to you! (S4)*
>
> *I felt the lesson was effective. Always good to have an alternative means of expressing our knowledge of the readings, both to keep things fresh and to give us future educators another tool in our toolbox. (S5)*

Figure 1

Bridging Gaps in Teacher Development Jigsaw Activity



Day 11 November 13, 2019

I placed materials at each table and wrote today's agenda on the whiteboard as well as "Please sit in the same groups as last day!" I put up 2 poster examples and used the Doc Cam for my own educational chronicle example showing both life events and formal educational experiences on a timeline. I let students know that I had deliberately placed materials at the tables, to signal to them that we would be starting with a group activity. I explained that this is a teacher strategy and that I was trying to "lead by example" to show them ways to effectively manage the class. I mentioned that I wanted them to work in heterogeneous groups of 3. I also said that this might take them out of their "comfort zone" as they

might have to work with others besides their friends. Despite my efforts though, while there were some groups of 3, I saw a Chinese student all alone and when 2 Indian students arrived late, they formed their own group of 2. So, this compounded problems in terms of grouping. But I think the real issue is that many of these students are not comfortable working with others outside their own ethnic group. I see a strong resistance from both Chinese and Indian students to mix. And this is rather surprising to me as these students are nearing the end of their coursework. They have taken a number of classes together. They are like a cohort. They all know one another!

I told them that it was unacceptable to be alone or in a group of 2. So, the lone Chinese student joined another Chinese group, making a group of 4 rather than joining the 2 Indian students, seated right by her. When I questioned that, they all piped in that there were 2 other students coming. Indeed, they did arrive and with 17 students, we have to compromise with two groups of 4 (ie. 3x3 + 4x2 =17). I quickly explained what we were doing and pointed to the examples. Students were instructed to create their own educational chronicles. I told them to reflect on their critical incidents and to share some of these with their group as they worked. Next, they were instructed to create a group poster with the river metaphor, with each of them represented as a stream, flowing into Thompson Rivers University (TRU). I told them that when done, they were to place their posters up on the whiteboard and to look at each others' during the break.

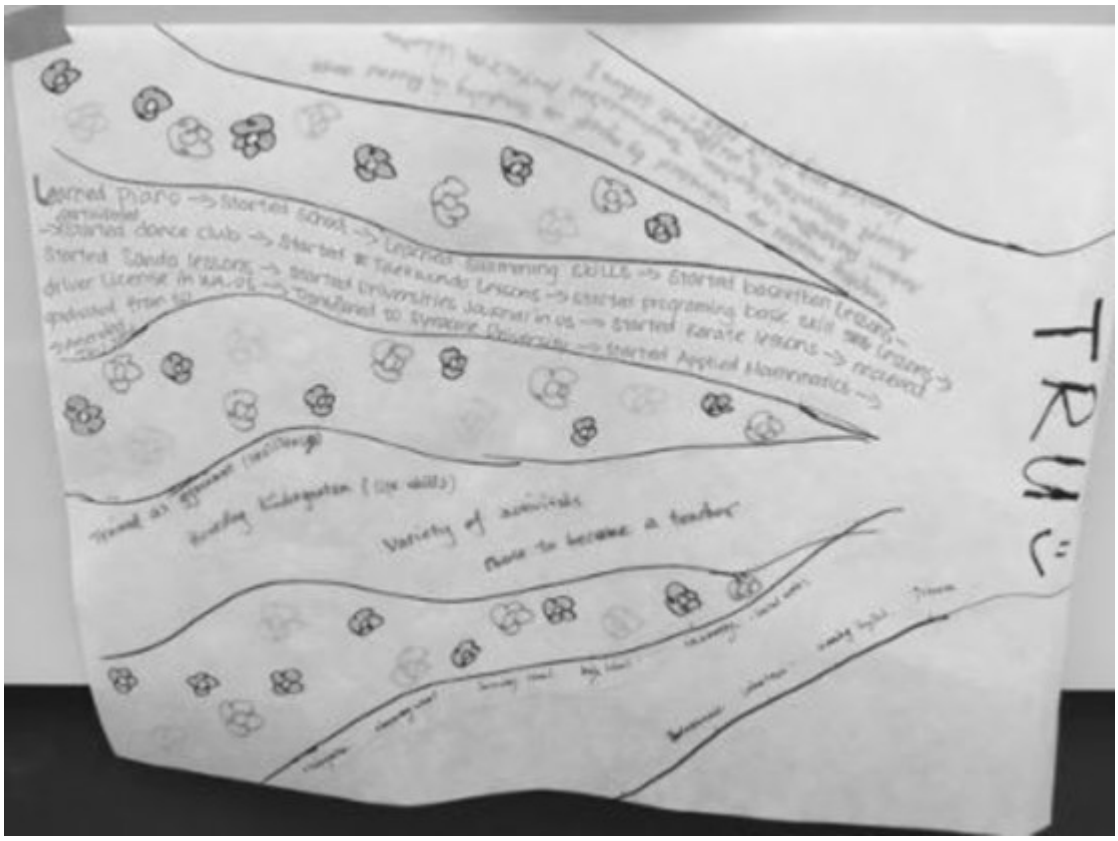
During the group activity, I circulated about and commented to students on their educational chronicles. This is a good way to get to know them better. I remarked that it was impressive that they could remember back to pre-school days. One student wrote about Cosplay. Another mentioned that most of her memories had to do with exams. Interestingly, one group chose Pikachu as a metaphor rather than the river.

This might be due to the fact, in my examples, some were not rivers. One was a tree. Seven students provided anonymous feedback via the Moodle feedback forum which I have found to be more immediate and far more effective that the course evaluations:

> *I appreciate the hands-on work of today's lesson. Instead of telling us about narrative inquiry, you allowed us to reflect on our own narrative journeys (with the river acting as an apt metaphor for a life's narrative) while engaging with the narratives of our group members. The variety offered in lesson delivery methods in this course is appreciated. (S1)*
>
> *Wonderful activity (S2)*
>
> *Great way of making the class interesting and keeping the students involved in studies in light hearted way... (S3)*
>
> *I really appreciate the activity because it was kind of throwback of memories for me and I really like it. (S4)*
>
> *This class was still my favorite part at the beginning, the game and the team cooperation. I like cooperation very much, because when I worked together to complete the task, I could clearly see my own deficiencies and the parts that I am*
>
> *good at. I also know the strengths of other team members and learn. Besides, I can know more about my team members and develop friendships. (S5)*
>
> *I have made more friends. This is more important than anything to me. I also enjoyed the group's presentation, and my classmates enriched my educational background in different countries. At the same time, I can also find a more suitable teaching method for my future. I think the important aspect of narrative inquiry is the reflection and find the connection. Class time is limited and reflecting. Maybe our reflection could start from higher education in next time. (S6)*
>
> *Through today's event, I made a timeline of my own experience. Through lectures, learn about the Finnish education system and reflect on the problems of Chinese education. (S7)*

Figure 2

Educational Chronicle: Rivers of TRU Activity



Conclusion

Through my S-STEP research, I have uncovered significant insights into my teaching practices. Moreover, I have strengthened my teaching through the adoption of culturally relevant pedagogies. For example, I have learned that there are ways to facilitate a class discussion that respect all students and allow typically marginalized international students to have a voice. Utilizing online discussion groups of three students as a precursor to discussions in class, students have more opportunities to express their opinions prior to class, to further refine their thinking and to practice their responses in preparation for class. Other insights gained include Indigenous ways of knowing, such as a talking circle, used at the start or end of the course. Also, I have learned that some students do not have any cultural reference to draw upon for activities such as role-play or presentations.

In addition, through this study, I have built on my CEN conceptual framework and further refined my notions of teacher acculturation. This research prompted me to reflect deeply on my own teaching philosophy. As teaching is largely a cultural activity, learning to teach cannot be explained merely by formal mechanisms of professional development… Learning to teach is a far more personal endeavour. Thus, I now see S-STEP has been part of my own conceptual framework all along.

My study is a modest attempt to improve my teacher education practices within the context of a graduate course in comparative and international education. The insights gained are particularly significant in light of increasing international student mobility and the changing multicultural nature of our classrooms in Canada and elsewhere. As many of my graduate students are from various nations, I am learning effective culturally relevant pedagogies. I look forward to sharing some of these with S-STEP colleagues via interactive presentations at Castle Conferences.

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Shared Learning, Different Contexts

Understanding Teaching for Meaning in Pre-Service Physical Education Teacher Education

Tony Sweeney, Richard Bowles, & Maura Coulter

Pedagogy | Teacher Education | Collaborative Self-study | Meaningful Physical Education

Researchers engaging in self-study "are committed to their ongoing professional learning and explore their assumptions, beliefs, and actions as they are enacted in practice" (Casey et al., 2018, p.56). Maura, Richard and Tony are primary physical education teacher educators working with generalist pre-service teachers (PSTs) in three different universities in Ireland. Maura and Richard had already participated in a larger, international self-study project focused on Meaningful Physical Education (MPE); these experiences prompted us to continue our explorations of the approach. We had come to understand the features of MPE (the '*what*'), but felt we needed to examine our understanding and explore how to improve our practice by utilising the pedagogical principles of MPE (the '*how*'). Tony had become interested in the MPE approach through attendance at various conferences and engagement with the literature. Through discussions at one such conference, Tony was invited to join and engage in a collaborative self-study. In that context, we decided to examine how to integrate the MPE concept into our teaching practices.

Our paper examines our exploration of MPE with PSTs over the course of one 12- week semester in each of our separate contexts. One of the objectives of our teacher education programmes is to ensure that PSTs learn how to facilitate meaningful school-based physical education. This can be achieved through an examination of their own meaningful experience and exploring the literature referencing MPE its features and pedagogical principles. The features of these meaningful physical education experiences are social interaction; fun; challenge; motor competence; personally relevant learning; and delight (Beni et al., 2017). Ní Chróinín et al. (2017) have identified five pedagogical principles for the MPE approach:

- meaningful participation should be explicitly prioritised in planning, teaching, and assessing Physical Education Teacher Education (PETE) experiences.
- pedagogies that support meaningful participation should be modeled by teacher educators and made a source of inquiry for PSTs
- PSTs should be supported to engage with meaningful participation as a learner and physical activity participant and as a teacher of peers and children.
- learning activities should be framed using Beni et al.'s (2017) and Kretchmar's (2006) features of meaningful school-based physical education: social interaction, 'just right' challenge, motor learning, fun, personally relevant learning, and delight.
- PSTs should be supported to reflect on the meaningfulness of physical education experiences using these criteria.

Building on this existing research, our study asked: *how does our engagement with the five pedagogical principles of MPE impact our teaching approaches?*

Methods

This research project adopted a collaborative self-study of teacher education practices (S-STEP). Self-study requires teachers to describe and analyse their practice, identify the ways their beliefs and pedagogical actions align, make judgments on teaching and learning encounters, interpret their developing pedagogies and identify enabling and limiting aspects of pedagogical practices (Ovens & Fletcher, 2014). Moreover, collaborative self-study has been proposed a useful methodology to facilitate an examination of teacher educators' learning through reflection and critical friendship (O Dwyer et al., 2019). Self-study can be collaborative, where two or more participants initiate a shared learning focus and collaborate as critical friends for each other. There is much evidence of learning in collaborative self-studies in teacher education practices (Bullock & Ritter, 2011; Fletcher & Bullock, 2012; Petrarca & Bullock, 2014; Richards & Ressler, 2016). Collaborative self-study highlights the importance of openness and critical honesty within the group (Butler et al., 2014), a collective commitment of the participants to their learning and growth (Berry, et al., 2018; Davey et al., 2010) and contributes to the criteria for rigour in S-STEP research. The trustworthiness of self-study is established when researchers provide a detailed explanation of their procedures and commit to sharing their work with others (LaBoskey, 2004). Guided by these principles of collaborative self-study (Richards & Ressler, 2016) and responding to Zeichner's (2007) call for self-study research that makes connections across different settings and contexts, our modeling of meaningful physical education also provided opportunities for us to 'teach about teaching' (Loughran, 2006).

This provided us with the opportunity to articulate our decision-making and encourage interrogation of our decisions and actions.

Our use of collaborative self-study helped us understand and improve our practice through an MPE lens (LaBoskey, 2004; Ní Chróinín et al., 2015). Specifically, we engaged in a systematic, cyclical process of developing, implementing, and reflecting on the effectiveness of the features and the pedagogical principles of MPE enacted in our teaching. The research design reflects LaBoskey's (2004) five characteristics of quality in S-STEP as it:

- was self-initiated and self-focused: we shared a collective desire to identify ways to teach teachers about facilitating meaningful experiences;
- was improvement-aimed; we wanted to better understand this approach and affect practice;
- was interactive in terms of its process as we relied on interactions with each other and the available literature to better understand our individual and collective experiences of the pedagogies utilised;
- employed multiple qualitative methods including exit slips, reflections, conversations and critical responses to each other's reflections;
- involved sharing details of our research processes to enhance trustworthiness of our findings.

Data Sources and Analysis

Each of us chose to simultaneously focus on the MPE approach, and specifically the pedagogical principles in its implementation throughout the course of one of our pre-existing modules for a semester. The modules we were teaching varied in content, including outdoor and adventure activities, games, and fundamental movement skills, but were all related to teaching primary physical education. Fortnightly reflections (r) were completed online using an agreed reflective template. These reflections focused on: what pedagogical principles did or did not work well; the challenges faced and how they were overcome; impressions of the pedagogical principles; what practice was productive in our module delivery; developing a shared understanding of practice and implications for future teaching of these modules and also for primary physical education in the broader sense.

We each acted as critical friends for each other in reading and commenting on each other's reflections (Schuck & Russell, 2005). These comments took the form of feedback, critical questioning to push our thinking and help where we might have identified problems. The comments (e.g. Maura, Tr1 – Maura commenting on Tony's first reflection) supported and informed our short-term planning for teaching subsequent sessions, as it prompted us to think more deeply about our practice, individually and collectively. Each of us concluded the study with a final personal meta-reflection (mr) which we also commented on (e.g. Tony, Rmr – Tony commenting on Richard's meta-reflection).

We conducted three Skype conversations (sc) prior to, during, and at the end of the teaching semester. These discussions allowed us to initially frame our thoughts and understanding of our Self-study collaboration and Meaningful Physical Education. At the midpoint and end of teaching the module, these Skype conversations allowed us the opportunity to share how our understanding had developed, and how we were improving our practice using the MPE approach. These transcribed conversations (n=3), reflections, and the associated commentary from the critical friends (n=17) were the data source for this project.

The data were individually analysed by each of us in the first instance, independently generating initial codes by identifying recurring points of interest from the dataset. These codes were compared and discussed by the three of us as outlined by Braun and Clarke (2013), leading to the identification of three central themes. This approach**,** using multiple data sources and perspectives**,** along with our process of data analysis enhanced the trustworthiness of our data.

Outcomes

The MPE approach we undertook in our planning, teaching, and reflecting, became the lens through which we came to better understand and improve our practice. The dialogue and reflections within our collaboration, using the S-STEP approach, led to significant personal and professional learning. The key findings illustrate how we better understood and improved our teaching approaches as the semester progressed. The collaboration was valuable as we interrogated our understanding of practice with a view to improving the learning experiences of our PSTs. Importantly, although we

taught within different contexts, there were examples of individual and collective learning as we shared our experiences. We describe our findings across three related themes.

Collaborative S-STEP Promoting Teacher Education Development

Our first theme describes how the collaborative self-study structure supported our engagement with pedagogical innovation. Learning for teacher educators has been described as "messy and complex" (Patton & Parker 2017, p.351). Our shared experiences enriched our individual teaching strategies and served to motivate us to problematize these "complex aspects of practice" (Casey et al. 2018, p.64). Firstly, the sense of collegiality developed through our discussions helped to decrease of isolation that is not uncommon in teacher education contexts where educators may work on their own, or in situations that have been described as "academic silos" (Allison & Zain, 2018, p. 423). As Richard noted, "*I like the idea that I'm not working in isolation, and I can share my thoughts and reflections with other teacher educators*" (mr). Embedded within this collegial support was a feeling of loyalty to each other as critical friends; this motivated us to engage in the process consistently. In this context, Tony highlighted the "*responsibility to reflect on the other two points of our simultaneous research triangle*" (mr) as a key motivator for him.

Our study supported our engagement in regular reflective practice. This improved what we had been doing before the project and prompted a deeper experience. Maura's comment suggests changed perspectives on her teaching:

> *This process is making me question how I do things…It's not that I don't try to review and update each year and this module has gone through lots of changes, but it's the systematic reflecting and critical friendships that are making it explicit for me. (r2).*

Even in the early stages of the project, Richard was motivated to engage in further reading, based on the critical friend comments: "I found the comments from Tony and Maura on my first reflection, and the content of Maura's reflection, have been really helpful – prompting me to revisit the literature, and to reflect on my own teaching" (r2). Significantly for us, the limited (but growing) body of existing research on MPE in teacher education settings was important to scaffold these discussions (e.g. Beni et al., 2018; Fletcher et al., 2018). While these comments illustrate a valuable impact on our own practice, we also began to make links to our students' learning. Having discussed self-study with his PSTs, Richard suggested that we might be able to support them to begin to use self-study to reflect on their own practice experiences in order to deepen their understanding of this practice. Tony went further, noting that the experience had highlighted the need for him to be a role model for his PSTs by sharing his own experiences with them:

> *We place a huge emphasis on reflective practice for our students on placement, but I must concede that I hadn't walked the walk in this respect before the self-study and engagement with critical friends this semester. In the future, I will need to bear witness and model the practice we have espoused for our students. (r4)*

While we set out to explore the MPE concept, Maura's response highlights how self- study had, at a more fundamental level, impacted on our general teaching in a noteworthy way: "I'm more than convinced that although we set out to explore MPE we have come to understand our practice, and tried to improve our practice, through the process of collaborative self-study!" (r4). In this regard, our experiences align with Klein and Fitzgerald's (2018, p. 30) assertion that "self-study focuses on improvement on both the personal and professional levels". Initially, our self-study orientation supported our reflective practice but, crucially, also facilitated our understanding of practice, with a focus on improvement, as we proceeded through the semester.

Importantly, the experience has been transformative for us. In Tony's case, he believed his future practice would be enhanced: "my perspective has altered significantly, and I will be looking more critically at the What, How and Why of course planning for all cohorts in September" (r4). In a similar way, Maura suggested we were thinking "a little bit deeper about what we're doing…now, I'm really thinking about my teaching" (sc2). This engagement with critical friends provided effective support and challenged our existing physical education teaching and learning practices, throughout this project. Accordingly, collegial affirmation supported the impetus towards initially understanding and then moving

towards improving one's own professional practice. This supportive environment was, therefore, conducive to enabling a clear focus on pedagogical innovation.

Shifting Pedagogy: The 'How' of Meaningful Physical Education Becoming the 'How' of Physical Education

Integrating the MPE approach into our current teaching practice presented each of us with challenges. We identified parallels between the pedagogical principles of MPE and teaching approaches that we were already familiar with. This presented us with a dilemma as we compared our existing practices with our initial attempts to teach for meaning explicitly. In an attempt to explore this dilemma, Richard asked Maura, "How different/similar are the MPE pedagogical principles to what you would have been doing previously?" (Richard, Mr3). This is mirrored in Maura's comment that "I'm not sure I've cracked the pedagogical principles, though – I know what they are, but I don't think I have articulated them well enough to the students" (mr). Likewise, Richard described the "struggle to integrate them fully into my teaching in general" (r4). This level of uncertainty is perhaps understandable in the context of implementing a pedagogical innovation into a pre-existing module.

Our responses, as reflected in our shared reflections and subsequent discussions, suggest an increased attention to planning was important as we persisted with the implementation. Maura, for example, explained how she had adjusted her planning: "[I] colour code my lessons to show exactly where I propose to include MPE" (r1). Richard concurred, noting that his "pedagogies need to be planned carefully in order to help [our] students learn about MPE" (r1). Tony saw the benefits of this, noting that the "principles [are] now influencing planning of teaching, which is a good thing, and more sustainable" (Tony, Mr2). By engaging in detailed, focus planning, we became more familiar with a wide range of MPE resources that had been developed previously. While we tried to incorporate these resources into our own practice, we noted that an uncritical adoption of these ideas might not work well in our individual contexts. As Tony commented, "what works…in a games lesson that we may…have read about, will not necessarily transfer to the situations that we were working in" (mr). Instead, we began to use these resources as a stimulus for reflection.

As we learned ourselves, we also began to reflect on our PSTs' learning about MPE. In addition, we wondered if we should be sharing our experiences with them. Richard saw value in "connecting our students' experiences to 'real life' situations…in order to stimulate debate and critical thinking" (r3). This led Maura to evaluate the ways she was trying to "integrate [the principles] into your teaching so that the students understand how to use them in their teaching" (Maura, Rr4). Crucially, she found it difficult to do this because practical examples from other teachers were scarce. Our discussions enabled us to reflect on, and trial possible solutions. In Richard's case, he tried to scaffold student reflection by using prompts such as "Write for 5" where the students wrote freely about their experiences of the lesson, and then engaged in peer discussion. Tony also supported student reflection by using research articles as the basis for discussion, reporting that this strategy was "clearly bringing the focus to their pedagogy and practice" (r4). This process was underpinned by a desire to foster their students' independent learning skills. Samaras (2002, p. 8) has highlighted the value of self- study to help her "move my students toward formulating their own theories rather than simply parroting mine". Consequently, our focus shifted from a narrow implementation of MPE, to a broader objective "to encourage our students to be reflective under the umbrella of MPE, so they think about their own experiences in class, and then they think about their experiences when they go to schools" (Richard sc2). In that way, our teacher-centred concerns about our own use of the pedagogical principles of MPE early in the semester shifted to a more learner-centred view later, when we became more conscious of the needs of our students.

Troubling Dilemmas of Practice

Berry (2008, p. 164) suggests collaboration in self-study "leads to being challenged about taken-for-granted assumptions and helps build knowledge of practice". Our experiences support this contention, as our focus on implementing meaningful pedagogies caused us to think about our general approaches to teaching physical education. This helped us to develop more empathy for our PSTs, and we began to relate our struggles to learn a new pedagogy with their efforts to do something similar. This also highlighted a key dilemma for us in our role as teacher educators. Each of us identified that we had a clear focus on the *what* and *how* of teaching physical education – but finding time to

explore the *why* was a significant dilemma for us. Our experiences align with those of Richards and Ressler (2017), who also experienced difficulties giving enough time to a detailed exploration of curricular content. As Maura described it, part of our task is to "*try to get them [our students] to experience what the children are experiencing…we're trying to put ourselves into children's shoes, and we're trying to put our students into children's shoes to experience it [MPE*]" (sc2). This, in turn, caused us to question if our exploration of MPE was reducing the amount of originally planned physical education content we were covering. In each of our teacher education contexts, we already believed that we do not have enough contact time with our PSTs. Our concentration on the new pedagogical principles caused Maura to comment: "*I'm concerned that I am way behind with content to be covered now…I am seeing benefits, but I* am struggling with not getting content covered. 18 years of doing things in a particular way is hard to change!" (r2). Richard expressed similar feelings, observing "I had this conversation with [another] colleague during the week, where we were discussing how to fit everything into our core modules" (r3). Tony summarised this dilemma for us when he commented: "the crux of the challenge coming through here is – do we sacrifice content and outcomes to ensure MPE is covered…if MPE is causing us to assess our practice, I think it's very worthwhile "(Tony, Mr2).

Significantly, through our discussions, we began to suggest solutions to this dilemma. Richard wondered, "should we trust that our students will subsequently be able to find appropriate content themselves later?*"* (r3). By devoting more time to discussion and reflection in our classes, we were hoping that this would compensate for the reduction in physical education content covered. Tony described this as "the movement away from over- emphasising content towards the valuing of 'checking in' with the students" (r4) about their beliefs and experiences. By using pedagogical strategies to teach the features of MPE explicitly we gained a clearer understanding of our practice as teacher educators, in a similar way to the experiences of Beni et al. (2019) in a primary school PE teaching context. While we recognised significant pressures to deliver prescribed course content was evident throughout the data, we also noted a shift in our approach as we valued the opportunity to engage deeply with PSTs through the lens of MPE. As Tony concluded, "the [MPE pedagogical] principles are now influencing planning of teaching, which is a good thing, and more sustainable" (Tony, Mr2). We all agreed that incorporating more opportunities for discussion or 'checking in' time with our students enhanced the learning environment – even if that meant reducing the amount of curriculum content covered. Importantly, collaborative process directed our attention to "learning about teaching" (Loughran & Brubaker 2015, p. 278) more meaningfully.

Introducing collaborative self-study was clearly beneficial to practice. In this particular context, the focus on MPE prompted reflection by each of the three participants individually and collectively, as we tried to plan and model the effective delivery of teaching to our PSTs. The challenge of delivering content with this pedagogical approach was an issue, especially within the restrictions of the pre-existing module descriptors. The value of adapting teaching approaches was recognised through the study, but as institutional rules mandated that module plans were submitted for approval many months in advance of the academic year, there was a sense that the perceived inflexibility to adjust published modules was a barrier for us. Maura expressed the sense of conflict arising from adding the MPE pedagogy to her existing course:

> *I have reduced some content to allow for engagement and exploration of MPE but as the module is an approved module, as per the module descriptor approved by University marks and standards, I can't veer too much from the path! (Maura, Tr3)*

This prompted us to discuss how overall academic procedures within each of our universities constrained our attempts to adopt pedagogical innovations. We agree with Jess and Gray (2019, p. 152) where they argue that universities have "a key role to play as catalysts in creating and developing the context for innovation". In the context of the stringent institutional approaches to course design and module approval that we must operate within, advance planning of course changes could be necessary to accommodate the revised emphases more discreetly for module delivery in future years.

Conclusion

The concept of MPE has been identified as a useful framework for PE teacher education practice (Fletcher et al., 2020). Our findings illustrate how the pedagogical principles underpinning MPE provided us with an overall guiding framework that influenced our pedagogical decision-making as we each engaged with different module content. Additionally, our participation in a collaborative self-study "emphasizes the contribution of relationship, caring, and mutual support within the group while at the same time focusing on the professional development of individuals" (Brody & Hadar, 2015, p. 247). Martin and Dismuke (2015, p.5) suggest that collaboration enables "individuals to work across boundaries of their own knowledge, skills, and dispositions in dealing with the complexities and challenges of teaching". And, given the complex nature of teaching and learning, we agree that "boundaries of practice are interesting places" (Wenger-Trayner & Wenger- Trayner, 2015, p. 16). In our different contexts, this collaborative self-study helped us to articulate our individual experiences and learn from the experiences of our colleagues. By exploring these spaces, and their associated boundaries, we gained a better understanding that, despite our different teaching contexts, our professional practices were enhanced through this shared endeavour.

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Exploring Intersectionality

A Self-Study of Learning Together

Charity Dacey & Lavina Sequeira

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> *"We must learn to live in the middle of things, in the tension of conflict and confusion and possibility; and we must become adept at making do with the messiness of that condition and at finding agency within (St. Pierre, 1997, p. 176).*

We are teacher educators at a small catholic liberal arts institution in the mid-Atlantic, USA, who infuse intersectionality and social justice topics in classroom discourse attending to our students' experiences as first-generation college students from immigrant and underrepresented backgrounds. Charity is a faculty member and associate dean in the School of Education. Self- study affords her the opportunity to explore and refine her pedagogical approaches and to engage in productive and meaningful critical friendships. Lavina is a faculty member in the School of Arts and Sciences, teaching philosophy and coordinating the undergraduate honors program. When teaching ethics, and dialoguing about contemporary moral and social justice issues, Lavina regularly notices paradigm shifts in student thinking. This led Lavina to self-study to evaluate her role in such shifts and to explore the self-study approach. The two questions that guided this study were: 1) In what ways can the introduction of the dialogical self and intersectionality in early college coursework facilitate both students' and educator's growth in the teaching and learning process; and 2) How does critical friendship expand upon, improve and enhance our teaching practices about intersectionality in our respective classrooms?

Theoretical Perspectives

In analyzing student and teacher positionality in the situated environment of the classroom we used self-study to evaluate the intersections between dialogical self and our intersectional identities**.** The self-study method helped us closely examine the shifts in our identities and its impact on our pedagogical practices and student learning. This evaluation provided us with tools to evaluate the fluidity of intersectional identities and its implications on the dialogical self of teachers and students.

Dialogical Self

We understand the "Individual self" from the lens of Dialogical Self Theory (DST) proposed by Hubert Hermans (2001, 2012, 2014). From this perspective, the self is emergent through interactions in society and is reflective, dialogical, and context-driven. Using psychosocial and philosophical approaches (James, 1981; Mead, 1934; and Bakhtin, 1981), Hermans described the self as dialogical, decentralized, and multivoiced, navigating several I-positions in the individual

self at any given time Since the “I-position” is an “internalized positional designation” (Stryker, 1980, p. 60), it is a “unique voice” of opposition or relation in response to multiple social narratives the individual finds themselves in (Hermans, 2001, 2014). Hermans posited that these I-positions are internal and external with dialogues extending into the environment. He added that the various I- positions in the self shift temporally and spatially, within the individual causing identity fluctuations. Thus, the dialogical self “...is not only part of the broader society but functions, moreover, itself as a “society of mind” with tensions, conflicts, and contradictions as intrinsic features of a (healthy functioning) self (Hermans, 2001; Hermans & Dimaggio, 2007). From this lens, identity is the outcome, “it is the expectation held by each I-position” due to “sociocultural positioning” (i.e. situatedness) the individual finds themselves in (Sequeira, 2017). Therefore, the formation of intersectional identity takes place as a process, through which various voices within the self-speak from different I-positions.

Intersectionality

Intersectionality as a post-structural theoretical lens takes into consideration the nuanced and the situated nature of identity to account for newer emergent evaluations of multiple identities. Intersectionality defined as "…an innovative and emerging field of study provides a critical analytic lens to interrogate racial, ethnic, class, physical ability, age, sexuality, and gender disparities and to contest existing ways of looking at these structures of inequality” (Dill & Zambrana, 2009, p. 1) provides the impetus for understanding the intersection of multiple identities within the social context of academia.

Early intersectional identity models focused on the fluidity and situatedness of social and personal identities occupied by the individual contributing to the core (Deaux, 1993, Jones & McEwen, 2000, Reynolds & Pope, 1991). Later models focused on capturing the nature of intersectional identity and on meaning-making capacities “...as a filter through which contextual factors are interpreted prior to influencing self-perception” (Abes, et al., 2007, p.6). Additionally, Jones and Abes (2013) used “multiple theoretical perspectives in conjunction with one another, even when they contradict” (p. 260) as a way of evaluating identity intersections at the micro and macro level thereby acknowledging the dynamic nature of multiple identities as vital to an individual’s conscious evaluation of self. The later reconceptualized models of intersectionality seek to recognize the situatedness of identity along multiple axes to include oppressed - privileged identities within institutions of power. As Carastathis (2016) asserted, intersectionality should not be an end, but rather should be engaged in as a concept to change one’s thinking.

Self-Study

As educators, we are compelled by a need to expand the existing knowledge base, to cultivate ways of knowing to transform our pedagogical practices specifically those shaped by social forces, relational interactions with students, and situatedness in the classroom. Such knowledge is based on individual positionality (Mullings, 1999) stemming from the fluidity and multilayered complexity of human experience. Further, given that our interactions with students are critical to the development of pedagogical practices that change according to students’ needs, self-study is complimentary for our purpose.

Self-study allows educators the space to negotiate shifting positionalities for critical reflexivity, fluidity in identity, and conscious decision making. Our positionalities have been formed by historical and cultural limits through our interactions in the educational space. We find ourselves constantly negotiating pedagogical practices and intersectional identities through interactions with our students. Through self-study, we reflect and collaborate on the meanings of various narratives of what it means to “educate” through our interactions with students. Thus, the ongoing process of “becoming.”

Methodology

Self-study as an inquiry-based methodology embraces multiple methods of research seeking to “understand the relationship between the knower and the known” (Kuzmik & Bloom, 2008, p. 207). It helps examine explicitly the impact of pedagogical practices on students within the classroom while critically evaluating its effects on the self by

maintaining reflexivity toward one's practices. The self-study design suggested by LaBoskey (2004) guided this collaborative inquiry into our practice because it "focuses on the nexus between public and private, theory and practice, research and pedagogy, self and other" (p. 818). Our critical friendship helped us explore our practices as teacher educators, with a lens focused toward intentionally broadening how we understand ourselves, our students, and reconciling the tensions that emerged, using intersectionality as a process of thinking. We also drew from Pinnegar and Hamilton's (2009) qualitative methods that are transformative by providing different understandings of what it means to do inquiry. As Hall (1990) suggested, "identities are the names we give to the different ways we are positioned by and position ourselves within" (p. 223). Thus, as researchers in this self-study we focused on creating a negotiated space for us and our students that supported fluidity and new becomings.

First, we wrote individual narratives exploring the nuanced nature of our identities as educators and researchers and shared these narratives via google drive. To critically evaluate our roles as researchers and teacher educators we utilized introspective reflection and evaluation. Over a year, we engaged in both face to face and online regular meetings to debrief and analyze all sources of data. Data sources included reflexive journals, recorded class sessions, feedback of class observations, students' artifacts, and recorded meetings. We engaged in a process of collaborative inquiry where we provided one another with ongoing feedback (Placier, et al., 2005). This process of collaborative inquiry included analyzing data sources both individually and then together to identify emerging themes. We added credibility to our study by using introspective reflexivity and peer debriefing.

While reflecting on our teaching practices we served as each other's critical friend (Russell & Schuck, 2004). Costa & Kallick (1993) define a *critical friend* as a "trusted person who asks provocative questions, provides data to be examined through another lens, and offers a critique of a person's work as a friend" (p. 50). As Schuck and Russel (2005) posit, "a critical friend is essential if self-study is to involve critiquing existing practices and rethinking and reframing practice; a critical friend also provides essential support and maintains a constructive tone" (p.108). We took the time to fully understand the context of the work presented and the goals each one of us set to work toward. To this end, when our university moved to virtual instruction due to the COVID 19 pandemic, we continued our critical friendship by joining one another's courses virtually, using zoom for observations, pre- and post-observations, and debriefing meetings. We provided feedback to each other by offering provocative, clarifying, and probing questions. We dug deeper and sought clarification, and explored both similarities and differences between our experiences. We met after our online classes and discussed our observations and narratives through the lens of DST and intersectionality.

Findings

Vulnerability

Lavina's first narrative had a profound effect. She described her "7-year tedious dissertation journey" how she presented "in a haze" and how "the whole atmosphere was surreal" returning home not to celebrate but instead she found herself "staring into the unknown not fulling grasping what I was supposed to do" (Lavina, Journal, 8-19). Her honesty set the tone for our critical friendship. She opened up and shared that "my professional life and my personal life and identities intersected in very negative ways. My 'Self' was devoid of voice. How could I empower my students to find their voice if I had none?" Such questions helped ground us in the knowledge that to educate is to be vulnerable; it is how "teachers live in their job situation" (Kelchtermans, 1996, p. 307). For Charity the first time Lavina came to observe, "I was nervous to have her observe me teach...it struck me... how much I do not want Lavina to see me as a failure and how vulnerable we are to have another person come in and observe our teaching practices, see our very identity and how we are with our students (Charity, Reflection, 1-20). As Loughran (2006) pointed out "learning about teaching is a very personal experience" (p. 118) Trust in one another and a supportive collaborative approach was necessary for this self-study work (Strom, et al., 2014). An essential part of our critical friendship has been acknowledging the risk and consciously choosing to trust one another to open our classrooms to one another as educators. For example, Lavina worried about time management, reflecting, "Charity will be observing!! What will she think of me? Bad classroom management? Further, "I am not looking forward to the debrief with Charity. I did a terrible job. Terrible way to start research (Lavina,

Journal, 1-20). Yet, after meeting this changed. Lavina wrote "I was beginning to find my voice and own it. Without her knowing Charity was able to lift me up. It is good to be out of that rut" (Lavina, Reflection, 1-20).

While vulnerability can have negative connotations, we also came to recognize how it was an essential and humanizing part of our critical friendship and our teaching practices with students. After our university went fully virtual during the pandemic, Lavina's observation of Charity's zoom class noted how:

> *students were asked to dress up, (i.e., a silly hairstyle for April fool's day, or to bring your pet to zoom virtual school). Charity set the example by wearing a silly headband and allowing her students a peek into her world as her husband was in the background cooking, her daughters were twirling around and one of the dogs was pottering around too. While some of the students had silly hairstyles, some used their camera to showcase their cats and dogs. All in all, the emphasis on the "sharing of ourselves" set the stage for a comfortable virtual classroom. (Lavina, Reflection, 4-20)*

Knowingly our intersectional identities speak of empowerment. Sharing our worlds with our students provided a semblance of normalcy with students doing the same. Given the situation, providing a little peek into each other's world as educators and students had positive effects; we shared struggles, showed compassion, and provided a sense that we are in this together.

Critical Reflection as a Means of Empowerment

Lavina's initial vulnerability was matched by her commitment to critically reflecting; often her journals revealed not only affirmations of her growing self-acceptance and confidence but also pushed the boundaries of her growth.

> *I am happiest when interacting with my students. Many mentioned that I had made a difference in their learning. Me!!! I wanted to learn what I did that made their learning so accessible. For the longest time, I felt that I needed to study my pedagogical practices to understand what worked and what didn't and to modify it for the benefit of my students. (Lavina, Journal, 9-19)*

We found that critical reflection helped with the meaning-making process, providing us a link between thinking and doing. As educators, it was transformative to experience our teaching practices through each other's eyes. These reflections helped inform our future pedagogical actions and left us with ideas to empower our students. Lavina articulated this perspective after observing Charity:

> *...the idea of "common struggle" has powerful implications for education. Of course, it serves a humanizing purpose, and it provides educators with intrinsic opportunities to look inward and modify their pedagogical styles by harnessing the strengths of the student community. This type of education is more authentic, more empowering, more freeing, in that all of us come together in situations of struggle as a community of learners. (Lavina, Reflection, 4-20)*

Receiving this feedback provided Charity with affirmation that while her class did not go as planned, through active problem solving together as a class, both her students and she learned something together. Further, Charity asserted, "I feel a sense of hope that this work observing one another will garner: 1) a greater sense of awareness of my practices and how I can better prompt student reflection, and 2) ways to be more explicit when modeling theoretical connections and pedagogical approaches (Reflection, 1-20). Lavina concurred, "what better way to make a change than to take a good hard look at our teaching practices— all to benefit our students, make changes at the institutional level, and to conduct workshops showcasing our research and best teaching practices" (Journal, 10-19). This is consistent with Dewey's (1933, 1938) assertion that effective educators critically reflect on their teaching practices by acting deliberately and intentionally in the classroom.

This process also helped bolster our confidence as new faculty members. By providing affirmation and support of one another, we have moved past some of our sorrows and earlier insecurities:

> *I am grateful that Lavina and I have this critical friendship. When we meet and discuss ideas, I notice that we can share openly and honestly. Her questions are thought-provoking, and I find myself returning to them later, thinking more deeply about aspects of our conversations. Having Lavina as a critical friend to share ideas, examine our teaching practice together, and then exchange feedback, is exciting. (Charity, Journal, 12-19)*

Observations and debriefing required time, patience, and supportive feedback that was instrumental in fostering critical self-reflection. Charity received suggestions and recommendations about her practice from Lavina, "I am especially encouraged by Lavina's suggestion to be more explicit. It is something I am immediately excited to try in the next class. She really gets me and what I am striving to do with my students. It will help me close the loop on my lesson (Charity, Reflection, 1-20). Throughout this study, critical friendship played an instrumental role in promoting awareness of our own intersectional identities, how they manifest in our teaching practices.

Multifaceted Identities and our Dialogical Selves

We engaged with our students about the multiplicitous nature of our identities in class, which benefited our students' learning. In doing so, we challenged our understandings. Before the pandemic, we emphasized "sharing of ourselves" which helped foster a positive classroom environment (Charity, Reflection, 4-20). Our activities were designed to increase students' awareness that "self" is a combination of factors; some of which are active at moments while others may be dormant (Charity, Journal, 1-20). For example, students represented themselves in posters and other visuals and began to see the ways they described who they are their self as individuals. It is in self-definition, a discovery of *self* and identity, that makes you *"you*" (Charity, Journal, 1-20). Similarly, Lavina reflected on the shifting nature of identity with her students "why we choose particular identities over others and how such identities are situated is due to the circumstance one finds them in. Our values and even aspirations contribute to our identities and showcase the way we act in the world" (Lavina, Reflection, 1-20). Through these interactions, our identities are reshaped and our self is renegotiated.

During this study, when our university shifted to virtual learning, we became more aware of student inequities that were not as noticeable when meeting physically on campus. Further, we were forced to face our privilege. When some students were sick or struggling with caring for loved ones, Charity was struck with the absurdity of her focus on devising etiquette guidelines for effective virtual classroom engagement. Lavina reflected in her journal "A classroom tends to equalize students. You really don't know their 'background' unless it is visible (race) or personally shared" (Lavina, Journal, 4-20). When Charity read Lavina's journal the "so what" of this work became evident:

> *I was struck with the home situation of my students. One student was feeding her year-old sibling bottled milk. Another, a young mother of 2 mentioned she wasn't getting enough sleep due to homeschooling her kids. In the background of another student, I saw at least 4 kids and a grandmother all in one room. These were in stark contrast with other students who had a quiet place, their own room, and animals prancing around. It saddened me to see that students who had issues were students of minority backgrounds. (Lavina, Journal, 4-20)*

Their struggles impacted us greatly and made us question our biases and taken for granted assumptions about teaching and learning in general.

Our classroom communities had changed overnight. Using technology applications offered opportunities for problem-solving, authentic discovery learning, and transformation of practice (Dacey, et al., 2017). We began to wrestle with the idea of the "common struggle" as it has powerful implications for education. It serves a humanizing purpose and provides educators with intrinsic opportunities to modify pedagogical practices by harnessing the strengths of the learning community. But as gratifying as these moments were, they were fleeting. In the background, the consistent visual signs of students struggling with life circumstances were apparent. We debated how to best address them. At one point, it hit us that this was at the heart of intersectionality. As Lavina conveyed:

> *I am keenly aware of their situatedness. They don't have to tell me; I can see it. I wonder whether some students don't put the video on because they are embarrassed by what others might see. Maybe they feel unsafe and cannot share themselves. Maybe they are afraid of the mask falling away. If I consider myself as a caring teacher, I must take this into consideration. (Lavina, Journal, 4-20)*

Identifying these dynamics and the power relations for ourselves was sobering. We reflected on what was the best approach, a true dilemma:

> *The more time I spend in the virtual classroom, the more disillusioned I become as I face the lack of equity and equality. How must the student feel in showing their world to the rest? At times like this, I am keenly aware of my own privilege. Now the question remains: how do I use my privilege appropriately to empower them? How do I negate the problems of their world? How do I try to truly use a virtual classroom to equalize them in some way? And the most important question of all… is this even remotely possible? How do I make my classroom (virtual) a safe space again? (Lavina, Reflection, 4-20)*

We reflected on being decentered and being positioned temporally and spatially, by our students and by oneself, the external and the internal, a dialogue between positions within the individual self-a conflict in the metaphorical space of the Self.

As researchers and practitioners, we recognized that we had a lot more to learn about the intersections between Self, identity, and social justice and how to address it sensitively in the classroom. Our meaning-making left us asking how we could better unpack this with our students since we were reminded of the charge that:

> *every dimension of a research project is an opportunity to work toward social justice. Intersectionality deals with the complexity and messiness of lives, relationships, structures, and societies, so data collection and analysis methods must be responsive to contexts and serve liberatory objectives. Thus, in our view, the animating consideration for critical researchers in undertaking intersectional research is one of continuously and unequivocally interrogating at every stage of the process, "Am I doing justice?" (Rice, et al., 2019, p. 420)*

Conclusion

Teacher educators seek to prepare future teachers to further students' academic learning and overall development. This includes possessing content knowledge, pedagogical skills, dispositions, and fostering critical engagement in equity and social justice issues. As teacher educators, we recognize this begins with identity. We prioritized connecting with students around issues that are central to their lives, in a critically oriented way. We were transparent with students that our identities are multiplicitous; belonging to various socio-cultural and historical backgrounds, that cause tensions as competing identities blur, collide, and recursively emerge. The inherently relational nature of this work led us to a critical friendship that is grounded in our situated recognition as new assistant professors with a shared context. As we navigated the complexities of the learning environment together, we constantly tried to be attentive, negotiating our positionalities "to be with" the uncomfortable moments, and "stay with" the ambiguity, to find resolutions to complex issues.

In this study, we set out to examine how dialogical self and intersectionality in early college coursework facilitate both students' and educator's growth in the teaching and learning process. When we examine the events of this year's efforts, we can see evidence of our growth, we hear each other's evolved understandings, and yet we have not arrived at a comfortable place, settled into a deeper confidence, or even have a sense of completion. What we know is that we now question some of the realities we once took for granted. As Lavina confided: "They call education the great equalizer…Really…???!!! I am not so sure. Education can become an amazing equalizer if and only if individual equity is considered. As part of the education machinery, I can safely say that we are failing our students" (Lavina, Journal, 4-20). Yet, we recognize that problematizing these inherent tensions can improve our practice and help students better accept these tensions as an integral aspect of the learning process.

These are strange times. We teach to the best of our ability and at times we acknowledge that we can be too hard on ourselves. In our postmodern society, teachers increasingly face moral, social, and emotional dilemmas at every turn. This is just another in which we must look closely between the layers to find both the meaning and the connections with one another. We are navigating the tensions, embracing the possibilities, and trying to define who we are currently, and who we are becoming. We are grateful for one another's support, to help make sense of the tensions, confusion, and possibilities. The moral and ethical dimensions are noticeable, as we become more adept at making do with the messiness we will not lose sight of what St. Pierre (1997) refers to as our sense of agency within us as we evolve, transform, and renegotiate our Self.

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An Ethic of Care and Shifting Self-Study Research

Weaving the Past, Present, and Future

Miriam Hamilton

Teacher Identity | Retrospective Analysis | Stepping Back | Ethic of Care

This paper explores my developmental trajectory during and following my transition from *being* a teacher to *becoming* a teacher educator. I experienced an almost accidental entrance into the world of self-study research due to my involvement in a reflective teaching portfolio development process on commencement of my role as a teacher educator, in Ireland. This deepened my reflection on my teaching practice, so that I could better understand the well-documented challenges of *teaching how to teach* (Hamilton & Pinnegar, 1998; Ritter, 2007; Hamilton, 2018*).* A colleague and mentor suggested that I consider self-study as a systematic way of capturing my reflections and new learning as a novice teacher educator, with support from an experienced critical friend (Feldman, 2003; Loughran & Russell, 2007). Since that first S-STEP experience, I have become increasingly involved with self-study research. Self-studies I have conducted or engaged with as a collaborative member have become more diverse in scope and have provided me with an enhanced understanding of the triad of *my-practice, my-self* and *me-with-others.* This *looking back to move forward* using retrospective analysis of varied textual artefacts (Manke & Allender, 2006) is a useful inquiry stance to facilitate a better understanding of the intricate, complex and evolving patterns and experiences within the ever-changing educational field of teacher education (Loughran et al., 2004; Loughran & Russell, 2007). In this paper, I explore the idea of engaging my past selves as critical friend, to create a deepened understanding of my-*self* in practice, through the lens of my prior self-study research. In this way, I connect my learning from my past and present to explore new future imaginings for myself and in doing so, share relevant applied insights for other S-STEP colleagues.

Positionality

My teaching spans thirty years across mainly second level and more recently third level education. While as a younger secondary school teacher of science/biology and physical education, I identified mostly as a practitioner operating within the academic spheres of my undergraduate subject disciplines. Since transitioning to teacher education, I think about myself as an educator in a broader sense, beyond my disciplinary domains. I currently teach science education modules to pre-service and postgraduate students, having transitioned to teacher education in August 2015. I have always tacitly pondered why I do what I do, in the way I do, and I have engaged with self-study over the last five years to capture and analyse elements of my practice in a structured and scholarly way. This work has been informed by more experienced S-STEP researchers studying the disciplinary tensions inherent in teaching how to teach science (see Berry, 2007; Bullock & Russell, 2012; Russell & Bullock, 1999).

In much of my initial S-STEP work, I focused on how to manage and balance students' needs and wants with my aspirations for them as pre-service teachers. I struggled with managing 'telling' with modeling inquiry approaches for use by students in the primary classroom (Berry, 2007). In my day-to-day teaching context, I meet 450 students rotating in smaller groups of 30, within a two-week period. I conduct the same tutorial eight to ten times in a fortnight, requiring me to differentiate carefully across and within groups. Importantly, I must deliver the last tutorial with the same energy, enthusiasm and effectiveness as the first. When I teach, I try to maximise every opportunity for learning and assessment, alongside developing positive relationships with students. While I use a plethora of teaching strategies and pedagogical approaches, my considerations about my teaching and learning philosophy have broadened from *what and how I teach*, to thinking about how my teacher education practice relates deeply to *those I teach.*

Theoretical Perspectives

This self-study is informed by Banks' (2004) *ethic of care,* which has guided my teaching philosophy for a long time. I *care for* the students and I *care about* their academic and pedagogical progress as pre-service teachers. I generate relational trust through care, as I believe this is supportive of educational and emotional growth among learners, and trust facilitates the development of a connected identity between a person's self and their learning. Banks (2004) calls for practitioners to provide a space for more egalitarian, less elitist relational opportunities for teachers and students, where teachers encompass a moral philosophy based on an ethic of care that enables learner and teacher to flourish. Rather than operate on the basis of an ethic of distrust (O Neill, 2002) of students and where they are wary of us, my philosophy is to view the art of learning and teaching as an extension of ordinary morality (Koehn, 1994). I believe that when trust is present between teacher and learner, concerns with care and empathy are heightened (Benhabib, 1992). Noddings' (2005) work on *care* reaffirms the ethical and moral foundations of teaching. She sees ethical caring as a state of being and differentiates between caring for and caring about. Caring about can become a societal force because it creates ethical awareness within learners. In this paper, I interrogate how my self-study research to date has developed epistemologically and methodologically, while enacting a teaching philosophy based on an ethic of care for the learners I work with.

Purpose

This self-study is unorthodox in that I inquire into my past and present self-studies *as data*, to inform my future teaching and research practice, and to interrogate the authenticity of my teaching philosophy in practice. Informed by Manke and Allender's (2006) concept of retrospective artefact analysis, in this self-study, I re-engage with notes, text, and written feedback from past students alongside personal reflection. In this way, as I contemplate the meta-data with the benefit of time and space, I engage my past selves as critical friends in order to facilitate an analysis of my evolving identity and positionality. While reflective and reflexive practice in teacher education is a key component of self-study (Vanassche & Kelchtermans, 2015), I argue that reflecting on our self-study histories could form part of this continued investigation into both teaching and research practice. This maintains a focus on the *self* who teaches and researches (Kelchtermans, 2009). I believe our self-study histories have the potential to facilitate a continued deepened understanding (Loughran, 2004) of the multiplicity of roles inherent in teacher education *and* research. Schon's (1983) framing and reframing has been implicit in my prior self-study work with others because I find it more useful to view a *problem* from different perspectives. However, in this paper, I am *stepping back*, noted by Hamilton, (2002) as a central aspect of self-study, in order to re-understand my positionality in my role of teacher educator. I am using the concept of 'stepping back' in a number of ways. I am metaphorically stepping right back into my past self-studies to interact with data retrospectively and to reframe what I learned and acted on then, with a view to identifying new learning about the evolved *me in practice* now. I am also stepping back from orthodox self-study with another person acting as a critical friend, instead of engaging with my past selves to learn, review, and analyze my self-study work.

This study was self-initiated because I sensed a need in myself to stop, to pause and to think. I found that I was increasingly looking for self-study research ideas, as if on a conveyor belt to publication heaven. This pause facilitates an opportunity to take more meaning and deepen my learning from the work I have done and am doing. It halts a

potential trajectory of bounding from problem to problem, study to study, thereby avoiding an overly iterative approach to self-study. It is important for me to know how my identity *as a caring teacher educator* remains visible in the research work I do. I see value in analyzing my research to inquire as to whether I am remaining true to my philosophy of care for the learners I teach and to the integrity of self-study research. My experience of the metaphorical conveyor belt may resonate with other researchers feeling pressure to publish, and this paper reinforces the value of stepping back to re-focus on the contribution self-study makes to our work as teacher educators.

Therefore, this paper aims to analyze two specific domains of potential interest to other S-STEP researchers captured by the following research questions:

1. How is my 'ethic of care' as a core principal in my teaching philosophy, visible in my self-study research trajectory over time?

2. How has my self-study research with others reflected progression and development in terms of self-study methodology and rigour?

My research questions emerge from a need to understand more about the dynamics of my expanding research into self-study and S-STEP. I explore the extent to which my teaching philosophy is woven into, or visible in the self-study work I do. I am interested in the developmental trajectory my self-study research has taken and sharing this work offers early self-study researchers an insight into my *stepping back* so that they too might explore their own developments and philosophical underpinnings journeying through similar or different work. I investigate whether there has been a progression in my self-study practice, with regard to the incorporation of the key elements of self-study methodology, over time (LaBoskey, 2004). This research inquires into my existing self-study research *as pedagogy*, to evaluate in a cumulative and philosophical way, the impact of my research on my professional identity and practice. Zeichner (2007) identifies value in accumulating knowledge *across* self-studies in teacher education, but I suggest that there is also value in looking analytically at one's own self-studies with others, over time. I hope through this work to deepen my understanding of my teacher education practice and my development as a self-study researcher. Consequently, by sharing this work, this paper provides potentially useful insights for others in the field to re-imagine the outcomes of their previous self-study research, and to re-visit professional practice foci for new meaning and potential new emergent learning.

Methods

It is important to differentiate between reflection and self-study for the purposes of this paper. In my self-study work to date, reflection on an issue of practice has been an inherent element within my teaching, but self-study has reshaped my reflections to enable a deeper understanding about practice that has led to specific changes to my practice (see Hamilton, 2018). Similarly, this paper does not rely solely on reflection but is a form of *Meta* self-study because I am self-initiating the retrospective re-analysis of mainly qualitative data sources across a range of self-study work and communicating the learning *about* and the learning *from* that process. This is important as it enables others to challenge, comment on, extend, or translate these outcomes to their personal or professional context (Loughran & Northfield, 1998). This inquiry into my cumulative self-study research using the methodological approach detailed in 1-4 below, was conducted with due regard for the integral characteristics of self-study (LaBoskey, 2004), and with due consideration of trustworthiness in qualitative research (Craig, 2009).

Steps taken in 'stepping back' to generate findings for this self-study of prior work:

1. Revisiting the aims, foci and inductive analysis of all data from prior self-studies to categorize a range of key themes *across* these self-studies. (see Table 1)
2. From this categorization, identifying instances that indicate or challenge an ethic of care, as per my teaching philosophy.
3. Systematically reviewing each of the self-studies to identify the developmental trajectory in terms of research focus and the use of the key characteristics of self-study.
4. Stages 1/2/3 were evidenced by keeping (as new data) a weekly reflective diary for 6 months from June 2019 to December 2019, to note any thoughts and reflections during the analysis of my past self-studies.

The use of my past selves as critical friends was difficult to navigate and manage. The work of Manke and Allender (2006) on retrospective artefact analysis informed my approach to revisiting the data and in doing so opened up memories of my 'self in practice' at the times the data was created and received. I began by re-reading all of the data, reflections, presentations, and papers related to each of my previous self-studies, to reposition myself and step back into a past self. As I read, I used the characteristics of self-study (LaBoskey, 2004) as a scaffold to categorize each study, recording the self-initiated focus, interaction, and data sources (see Table 1). This made it easier to analyze and evidence where care for learners was visible or less evident in each of the studies. I highlighted points of interest in the data and noted moments where care was evidenced. Then, I reflected on these moments, writing brief excerpts or comments in my journal, as potential points of interest. In this way, I used a hybrid analysis approach, using constant comparison and a system of inductive coding and categorization to generate themes. Following the categorization of the self-studies and revisiting of the data and outcomes, I engaged in reflection for an hour every week for six months (as 4 above) to think about and record my motivation for becoming involved in, or for in initiating each of the self-studies. I reflected on the value of evidenced new learning about self-study identified through this re-analysis but importantly, considered the value of new learning about myself in practice. It was during these times that my relationship with my past reflections, retrospective feedback, and my past selves became clearer. Sometimes care was very transparent and highly visible in actions I took, other times care was implicit in my practice. Over time, I was able to push myself to extend my thinking about why I researched what I did, how rigorous my engagement with self-study was, and what learning was actualized as a result. These critical conversations were captured as personal notes to myself in my weekly reflective journal.

Discussion

Table 1 presents the reader with an insight into the six self-studies conducted (or in progress) since 2015 and used as data for the purposes of this paper. This table is useful and necessary to provide a context within which to discuss the two key research questions posed. It provides readers with a synopsis of the studies referred to in the discussion and categorized according to La Boskey's (2004) characteristics of self-study.

Table 1

Synopsis Self-Study Research Projects

Self-Initiated & Self-Focus Problem	Improvement Outcome/Focus	Interaction with & Data Sources	Trustworthiness
Bridging the Gap from Teacher to Teacher Educator: The Role of a Teaching Portfolio Broad Focus: Transition from teaching science to becoming a	Management of critical incidents Mediation of institutional constraints	Critical friend and mentor data Peer observation reports Feedback panel Reviews	Dependability Credibility via triangulation

teacher educator in science education (Study A-Aug 2015-March 2017)	Mitigating transition difficulties, to teach better	Student feedback Reflective teaching portfolio	Confirmability-shared audit trail Dissemination
Evidence-based portfolios: a cross-sectoral approach to professional development among teachers Broad Focus: Analysing teacher learning from a professional development project using self-study as the guiding research approach (Study B-January 2018 to June 2018)	Teacher practice change/new knowledge of self-study Collaboration and creation of teacher support structures to scaffold members Researcher learning across many domains	Critical friend; individual interview and focus group data; teaching portfolio produced by participants Individual reflection (teachers & researcher)	Confirmability Participant voice & shared audit trail Multiple data sources Dissemination
Teachers and Teacher Educators Researching Their Practice: A Dually Purposed Self-Study Broad Focus: Analysing researcher learning while facilitating teacher research using a dual self-study approach (Study C-January 2018 to September 2018)	New researcher knowledge of power of teacher extant beliefs Researcher facilitation & skill improvement Researcher learning about research design Learning about communities of practice	Reflective journaling Focus groups on research process and design Teaching portfolio produced by teachers, mentored by researcher	Contextual transferability Multiple data sources Dissemination
A Self-Study Exploring how a Research Project on Climate Change enhances Science Education Practice and promotes Researcher Citizenship Broad Focus: How has self-study prompted thinking about my 'self' as a teacher of science and a global citizen? (Study D-September 2018 to December 2020)	Subject matter knowledge on environmental science Raised awareness of moral ambiguity around researcher actions Enhanced faculty interdisciplinary collaboration	Reflective journal Critical friend audio and email data Shared reflections between critical friends, dually conducting separate self-studies Student feedback on climate change science resources	Contextual transferability Multiple data sources Credibility-triangulation Dissemination
Reflexive Self-study and mentorship: Knowing the 'self' and 'other' before entering the research field	New theoretical knowledge on theories of inequality in education	Recorded discussion between researchers Online shared space to collect commentary and	Confirmability Participant voice & shared audit trail

Broad Focus: How does self-study promote and scaffold reflexivity through mentorship between a novice and more experienced researcher? How can such a mentorship enhance mutual learning while conducting research on widening working class male participation in ITE? (Study E-December 2018 to present).	Research skill development through co-design of project Enhanced understanding of the role of identity and context in working with others Being reflexive to manage undue influence and bias transmission to novice researchers	critique of potential theoretical perspectives Co-development of data collection interview schedules for use with participants Reflective journaling Critical friend feedback on writing	Contextual transferability
A collaborative and interdisciplinary self-study of a team of teacher educators developing an institutional self-study hub. Broad Focus: To capture our learning as a team leading and facilitating the co-creation of knowledge about self-study research (Study F-April 2019 to present)	Research ongoing: To develop a support structure for faculty interested in learning about self-study research To share positive experiences among the leadership team of their self-study work Enhance student experience as colleagues engage with self-study to improve their understanding of practice	Leadership team meetings recorded Co-creation of an initial yearlong CPD programme for faculty interested in self-study Group reflections post session (leaders) Focus groups with participants Participant reflection	Contextual transferability Multiple data sources Credibility-triangulation

The creation of this framework in Table 1 enabled me to identify a permeating care ethic towards students and adult learners I worked with during the processes of research. It also provided a chronological structure within which to analyse the presence of some or all of the self-study characteristics, across the scope of this research. Evidence of an ethic of care as it pertains to study A is evident in the following reflective excerpt from my journal:

> *Looking back, it is clear that relational care and trust underpin the learning goals I set for the students I teach. What I am still trying to achieve with my students is that they become confident and knowledgeable in both the science content and pedagogical content. I believe that teaching from a care perspective provides a safe space for the students to learn and presents learning as a relational and cognitive endeavour. My philosophy facilitates student teachers' learning in a way that enables them to transition from college as competent and caring practitioners. I do what I do because it made a difference to my learning when teachers cared for me, so I understand the power of care.*

Examples of this care in action in study A include:

> *I experimented with and used (and still do) constructivist pedagogies such as cooperative inquiry based learning, which demonstrates for students how effective science knowledge and skill development is possible, for them and their pupils. I see relational interdependence as encompassing and enabling of effective teaching and learning in science education. Within respect-ful spaces, the learning of science content and pedagogy becomes more enjoyable, accessible and achievable for me and for the students I teach.*

I still teach using many of the same techniques and strategies today. On reflection, what has changed most for me since this first self-study (study A) is that I am more proficient now in using a variety of approaches to facilitate effective teacher education experiences with my students. This enhanced self-efficacy has enabled me to step back

and think more about the students as people, as diverse individuals, rather than as another group traveling through the system. I am more caring and more empathetic towards my students' struggles with confidence and the complexity of learning how to teach, now that I have traveled that same path myself. While my subsequent self-study work has less direct care implications for the students I teach, there is evidence of tacit care in all six studies. My work with a cross-sectoral group of in-career teachers and teacher educators (study B & C) demonstrates that care for the learner is a positive requisite for all new learning, even among experienced practitioners. This study cemented my belief that in all the work I do with other educators, there is valuable self-learning to relate back to my teacher education practice. A reflective entry from my journal written in August 2019 evidences this.

> *Looking at subsequent self-studies it seems at surface level that I have moved beyond exploration of my teacher education practice, but this is not the case. Sharing my knowledge of self-study and portfolio writing with in-career teachers, (e.g. study B/C) broadened my understanding and awareness of the system and contextual constraints my students will soon face in practice. It also enhanced my facilitation skills, making me better able to support student learning. Similarly, care for learners is visible in self-study E and F where I capture the experiences of mentoring and collaborating with novice researchers, be it individually (E) or with a collective group (F).*

Evidence of my self-study data indicates that while my teaching philosophy based on an 'ethic of care' has permeated my self-study questions and actions in practice, a modified teaching philosophy incorporating an emergent identity as a teacher educator has evolved.

This identity has required me to exploit the scope of self-study in areas, which do not directly relate to my teacher education practice. For example, I wrote a chapter on climate change for an academic publication, but by conducting a concurrent self-study (D) during this process, I identified that I was not adequately integrating 'environmental care' in my teaching of the curriculum strands; *materials, energy and forces* and *living things* in science education. Self-study highlighted how my new knowledge of climate change provided an opportunity to teach environmental science more confidently and thus effectively to my students this semester.

Study E relates to my mentorship of a Ph.D. student engaging in research, as a novice in the field. Our collaborative research study explores the barriers facing working-class boys entering initial teacher education (ITE). Hidden beneath and inherent in the self-study on mentorship is evidence of care for the student researcher, but also care about the need for giving voice to a marginalized group experiencing social injustice within the field of ITE. Therefore, self-study has provided me with new learning about my practice from a micro (classroom level perspective-study A/D) perspective, relating mainly to the techniques of teaching and complexity of teacher education (Palmer, 2007). In these ways, self-study has been invaluable in highlighting and enabling an exploration of critical incidents where shifting boundaries between care-work for students and policy interact.

More recently, my self-study research has widened to explore macro domains more tacitly related to my teacher education practice, yet providing valuable learning about critical perspectives influencing teacher education (study E). The decision by a group of colleagues to share epistemologies and experiences of our self-study work, led to our co-establishment of an institutional self-study hub (study F) this year. This evidences broader care about teacher education and my growing confidence in the value of S-STEP as a means of supporting my colleagues in our faculty, inquiring into their practice.

The findings in this paper suggest that it has taken me significant time to become more confident in including the elements of self-study (LeBoskey, 2004) meaningfully into each piece of research. This is especially challenging in the early stages of developing an S-STEP or self-study research practice. Therefore, as I developed as a teacher educator over time, I also developed more rigorous, critical and systematic understandings about self-study. Importantly, in an era where teacher educators are under increasing pressure to publish (Berry, 2004; Dinkelman et al. 2006), there is value in evaluating and sharing the developmental and/or diverse types of self-study work we are doing. Interrogations of my past selves evinced how self-study has grown *with me* as I developed as a teacher educator, but that questions about my practice remain. An excerpt from my reflective journal highlights this:

> *Looking again at study A, I acknowledge in this paper that I use features of self-study in a light way. Moving on to subsequent self-study foci, I was more aware of consciously incorporating more of the elements of self-study, as I grew in confidence. More varied data sources were followed by more formalised critical friend interactions, greater collaboration, and riskier use of the self-study elements in the sense that some unorthodoxy in my shift away from traditional self-study is evident. I have begun stretching the pedagogy to enable self-study to be a part of all the research I do, because I am growing more comfortable with it. Then, I wonder if this has shifted my focus in an inauthentic way from the practice of teaching. Am I beginning to play with methodological innovation, at the expense of simply focusing directly on my role as a teacher educator? I am unsure…*

It is widely agreed that a teaching philosophy is enacted in the pedagogical actions and practices of the teacher (O Farrell, 2007). I suggest that a teaching philosophy can also inform one's research niche and choice of research approach. This retrospective analysis of cumulative self-study data and findings informs my teacher education practice and helps direct future self-study research. However, this process of conducting a meta-analysis of my past self-studies is problematic, because stepping back retrospectively as a changed practitioner is difficult. The focus on my established and inherent philosophy of teaching has made this process easier. It provided a framework upon which to analyse retrospective data artefacts and upon which to attach experiences, past and present. This process has supported my deepened understanding of the complexities inherent in S-STEP research (Loughran, 2004). This inquiry process has confirmed that in my self-study work with others, I remain firmly aligned to my philosophical stance care for the students I teach. This process has confirmed that I have become more effective in incorporating the elements of self-study into the problems I pose and the questions I ask. However, it has raised new questions, like whether I am relying primarily on self-study as a means to support my scholarship, rather than a focus on improving my understanding of my teaching practice. My research developmental trajectory has indicated a shift away from a direct gaze at my teacher education practice in the classroom. However, self-study has enabled me to explore research projects that have a less direct, but nonetheless significant, impact on my understanding of the complex and multiple personal and professional identities I embody as a teacher, scholar and citizen.

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The Legacy of a Murder

James Muchmore

Teacher Education | Trauma | Self Study | Ghost Teacher | Authority

On January 13, 1907, my great-grandfather, David Muchmore, was murdered. He was shot by his neighbor in the midst of an argument over the boundary line between their two farms on Indian Hill near Cincinnati, Ohio ("Death end of land feud," 1907). This family tragedy was witnessed by my grandfather, Wilbur, who was three years old. No doubt suffering from post- traumatic stress disorder (Burman & Allen-Meares, 1994), Wilbur displayed a fierce temper when he was young, frequently erupting into fits of anger and rage. My grandmother used the word "volcanic" to describe his outbursts in her diary from the 1930's. Over time, however, he somehow evolved into the happy, upbeat, and eternally optimistic grandfather that I knew during the first half of my life. He died in 1989 when I was a 27-year-old middle school teacher.

Drawing upon the work of Chryst, McKay, and Lassonde (2012), who developed the concept of the "ghost teacher," I have come to view my grandfather as a key component of my own ghost teacher. His personal story serves as a powerful influence that shapes, enhances, and sometimes challenges my view of good teaching. In explaining their definition of a ghost teacher, Chryst, McKay, and Lassonde state, "We carry in our relationship to and understanding of instruction and learning a narrative of that perfect-ideal teacher, perhaps the ONE who inspired us to teach, a composite of every "GOOD" teacher, or the antithesis of all the "BAD" teachers we had" (p. 30). Thus, a ghost teacher can be understood as the imaginary embodiment of a powerful yet invisible belief system that is virtually indistinguishable from a teacher's individual's personality and temperament. It is, in essence, their identity, which has been formed through a narrative of experience.

Identity theorists such as Rosenberg and Ochberg (1992), Randall (1995), and Brockmier & Carbaugh (2001) maintain that one's identity is constructed through the self-formative power of narrative. "We make sense of the events of our lives to the degree we incorporate them into our own unfolding *novel*—as simultaneously its narrator, protagonist, and reader—making it up as we go, so to speak, even authoring ourselves into being" (Randall, 1995, p. 4). From this perspective, my grandfather's personal history, as assimilated into my own evolving life story, is an integral part of my identity as a teacher educator, even though he was not a teacher himself.

Other self-study researchers have explored the autobiographical roots of their teacher education practices. For example, Allender and Allender (2006) discuss the evolution of their humanistic approach to teaching by connecting it to their own education as children. They both experienced school as being "restrictive, unresponsive, (and) oppressive" (p. 14), noting that their current humanistic philosophies of education had emerged from these childhood wounds. In addition to telling their own school stories, Allender and Allender also interviewed six other teachers about their past experiences in school—both good and bad—that had shaped their current approaches to teaching and learning. However, all of these autobiographical explorations focused primarily on their school experiences, as opposed to personal histories, family dynamics, or other influences beyond school.

In the *International Handbook of Self-Study of Teaching and Teacher Education Practices,* Samaras, Hicks, and Berger (2004) describe the importance of engaging in self-study through personal history, claiming that it "provides a powerful mechanism for teachers to discern how their lived lives impact their ability to teach or learn" (p. 905). Situated squarely within this form of self-study research with a strong focus on personal history, the purpose of my study is to explore the intergenerational reverberations of my great-father's murder, as experienced by my grandfather, and how this tragic act of violence has impacted my thinking, demeanor, and identity as a teacher educator in a positive way.

In a previous self-study (Muchmore, 2017), I described my gradual shift from a traditional to a humanistic and student-centered pedagogy, attributing this change largely to the influences of A.S. Neill (1960) and other individuals whom I encountered in graduate school. In that article, I did not consider "why" I may have been predisposed toward accepting these influences, other than as a reaction to my own negative experiences in school. Like Allender and Allender (2006), I can describe much of my schooling as being restrictive, unresponsive, and oppressive, but I now believe that my openness to humanistic and student-centered teaching may be much more deeply rooted in my great-grandfather's murder than in these childhood wounds.

Method

This self-study involved the examination of a wide range of artifacts, which served as an important tool for self-reflection (Allender & Manke, 2004). To understand myself as a teacher and a teacher educator, I examined items such as past teacher evaluations, feedback from students, lesson plans, and various teaching reflections that I have written over the years. In examining these artifacts, I paid particular attention to the ways that I have enacted authority in my classroom, which I consider to be a key component of my pedagogy. To understand Wilbur's life, I examined archival newspaper articles about the murder, my grandfather's letters and personal papers, old audio recordings of my grandfather telling stories of his life, my grandmother's diary between the years of 1934-1939, family photographs, and written notes of my own personal memories. The photographs, in particular, helped to re-animate faded memories in ways that I found to be emotive and compelling (Mitchell et al., 2019).

I analyzed these data through a process of analytic induction as described by Bogdan and Biklen (2007). This means that I carefully studied all of the data and placed it into evolving thematic categories, which I continually revised and adjusted until all data had been accounted for. Some of these themes included manifestations of character traits such as humor, optimism, anger, generosity, etc., while others included epiphanic moments (Denzin, 2014) in both of our lives. Looking for connections between my grandfather's life and my approach to teacher education, I then crafted a narrative account of our shared lived experiences (Clandinin & Connelly, 2004). The use of narrative writing, instead of a more traditional academic form, has the advantage of evoking greater emotion, empathy, and personal connectedness among readers, which can stimulate a deeper and more thoughtful response (Cole & Knowles, 2001).

In order to ensure the trustworthiness of my analyses, I consulted with my sister who served as my critical friend (Schuck & Russell, 2005). Although she and I grew up together in the same household, our memories, our personalities, and our perspectives on our common experiences tend to be sharply divergent. We are also separated by time and distance, having lived on opposite ends of the country for the past 35 years and seldom seeing each other face-to-face during that time. Therefore, being simultaneously knowledgeable about our family dynamics, yet critically detached from my own lived experiences, my sister was uniquely positioned to challenge or affirm my interpretations.

Wilbur's Legacy

Many children who have witnessed the murder of a parent struggle in school (Malmquist, 1986), and Wilbur fits this pattern. After leaving school at the age of 14, he worked in a variety of low-paying jobs in order to help support his family (e.g., golf caddy, bowling pinsetter, newspaper boy, etc.). What he lacked in formal education, he made up for with innate intelligence, a strong work ethic, and exceptional people skills. At the age of 21, he landed a job as a purchasing

agent at a manufacturing company that made baby strollers where he worked for the next 47 years. He secured the raw materials for the factory to make into the final products.

Based upon my own recollection, as well as that of my sister, Wilbur's general demeanor was one of happiness. He was almost always in a cheerful mood, and he was extremely gregarious. As a child in the 1960s, I remember him stopping at gas stations when they were still full-service, and he liked to get out of his car to engage with the men inside while the attendant was filling up the tank. Within a couple of minutes, the men would be treating my grandfather as an old friend, even though they were total strangers. He would typically say something funny or uplifting, which would instinctively draw people toward him. Today, more than 50 years later, I sometimes find myself emulating Wilbur by starting up friendly conversations with strangers, although I generally tend to be more shy and reserved than he in public settings.

I knew from an early age that Wilbur's father had been murdered, but I did not know any of the details. None of the adult eye-witnesses were still living by the time I was born, and Wilbur had but fleeting memories of his father. All I knew was that there had been an argument, that the neighbor had shot my great-grandfather who was unarmed, that Wilbur, his mother, and his three sisters had witnessed the shooting, and that the jury had failed to convict the killer. I also knew that the family had lost their farm, and that Wilbur had left school at the age of 14 in order to help support his mother and sisters. He did not have an easy path to adulthood.

Given his childhood trauma, Wilbur could have remained an angry and bitter person for his entire life, but he somehow found an inner peace through acceptance. It was as if he lived by the stoic maxim of Epictetus (1758): "Require not things to happen as you wish; but wish them to happen as they do happen; and you will go on well" (p. 440)—although I am certain that he never read Epictetus. Wilbur's wife, Katherine, was no doubt a calming influence on him. A voracious reader of classic literature, philosophy, and theology, she was spiritual, thoughtful, and introspective. She did read Epictetus. She was also staunchly anti-violence and anti-war. Together, they had one child, Ronald, who was my father. Wilbur and Katherine were kind and nurturing parents who taught my father the principle of peace, which they also passed on to me.

Growing up, there was always an implicit understanding in my family that overt displays of anger and confrontation would inevitably lead to violence, and possibly death, as evidenced by our family history. No one ever said this directly; it was conveyed through their actions. As a child, I never heard Wilbur speak negatively about another person, I never saw him argue with another person, and I never saw him act aggressively toward another person. My father was the same way. I remember attending a Cincinnati Reds baseball game with my father, mother, and sister in the late 1960s. I was perhaps five years old. After the game, as we were approaching our car in a dimly-lit parking lot, a large teenager suddenly emerged from the shadows and demanded five dollars from my father. "I watched your car," the teen said, meaning that he wanted to be paid for guarding our car during the game and preventing it from being vandalized. Five dollars was a lot of money for my father, but he readily handed it over without argument. Afterwards, as we were beginning to drive away, my sister and I saw the same extortion being attempted on another man. "No, I will *not* give you five dollars," the man shouted at the teen. "Get the hell away from me!" In our young minds, my sister and I assumed that this man had no doubt been killed for his belligerence after we had safely driven away. The lesson was clear; direct confrontations should always be avoided.

Re-Imagining my Classroom Authority

I have definitely internalized my family's avoidance of aggression and confrontation in my teaching practices. As a beginning teacher in rural Kentucky, I had difficulty projecting myself as a leader in the classroom in the way that was expected. In my formal evaluations, my principal would note that I should try to be more commanding and assertive, or that I needed to make more eye contact with students. At the time, I considered these issues to be personal flaws or weaknesses that I needed to remediate, and I worked hard to change. All around me, the teachers in my school had very traditional approaches to classroom management. Their classrooms were teacher-centered, and they dealt with behavior problems head-on. If a student misbehaved, then they usually overpowered him or her through sheer intimidation—either by yelling threats or sending him or her to the principal's office. The principal was an opposing

figure, very stern and authoritarian, and the students were deathly afraid of him. While I did become more outwardly assertive over time, engaging in overt acts of power or domination over others always made me uncomfortable in a deeply visceral way that I did not understand.

Over time, I have come to realize that an important legacy of my great-grandfather's murder is my approach to authority in the classroom. Today, after 35 years of teaching, I still find it difficult to assert myself through traditional teacher behaviors, such as enforcing classroom rules, correcting student work, and using letter grades to motivate students. Instead, I work hard to create relationships with students that are based on mutual respect, while assiduously avoiding interpersonal conflicts. For example, I often subconsciously use humor as a way to soften my authority. Once during one of my classes, I noticed that several students were texting during a class discussion. They were being discreet, but I still felt their behavior was inappropriate because they were focusing their attention on people outside the classroom while ignoring the people who were sitting next to them. However, instead of confronting them directly and saying something like "Please put away your cell phones," I instinctively chose a different approach. Quietly standing up, I walked to the whiteboard and said, "If you are texting right now, then here is a message that I would like you to send." I then wrote the following: "I just got busted by my teacher. Gotta go!" Everyone laughed, including the ones who were texting, and they immediately put their phones away.

Most of my classroom humor is ephemeral rather than pre-planned—meaning that it emerges from the specific social context that exists at a particular moment with a particular group of students. It tends to involve word play, intertextuality, historical allusions, or the unexpected linking of two seemingly unrelated ideas. In another example, I had assigned the students to do an I-search paper, which is an alternative way of approaching the traditional research paper (Macrorie, 1988). I had asked the students to write a one-page proposal that listed their topic, their reason for choosing it, their proposed methods, and what they hoped to learn through their search. After reading all of these proposals and handing them back with written feedback, I had the students take turns telling the entire class about their proposals. Each student was supposed to take only 30-60 seconds.

One student was doing her paper on the role of the federal government in education policy, and I had written her a quite a few notes about the concept of "federalism," which holds that the governing powers of the federal government are explicitly enumerated in the U.S. Constitution with all other powers residing in the states. I wrote that since the Constitution does not mention education or schools, the power to establish and regulate educational institutions should reside with the states, and not with the federal government. When it was this student's turn to tell about her topic, she shared my written comments with the class, which led to a lively discussion about America's historical wariness toward a strong federal government.

At one point, the student said that she felt the concept of federalism had evolved in such a way that the constitutional boundaries between state and federal powers were now tilted more toward a strong central government. Sensing that this discussion was gaining steam, and being mindful of our limited time, I decided to bring it to a close. However, instead of directly asserting myself by saying, "Okay, let's move on," I made a joke. "You're absolutely right," I said, "If a state goes rogue, then the federal government will definitely assert its power. . . And, if 11 states go rogue, the federal government might even respond militarily." There was a brief pause, followed by laughter, as the students suddenly realized that I was referring to the American Civil War. In later reflecting on this incident, I realized that I was using humor as a way to manage the discussion without an overt display of authority.

Another way that I have softened my authority in the classroom is through my approach to providing feedback on student work. Inspired by Baumlin and Baumlin (1989), I abandoned the "forensic" approach to student writing in favor of providing "epideictic" and "deliberative" comments that celebrate the merits of their work and provide suggestions for improvement. According to the Baumlin's, forensic comments are accusatory in that they punitively identify all of the "crimes" or errors perpetrated by the paper. In contrast, comments from the epideictic mode are laudatory, and they celebrate the merits of the paper. Deliberative comments are neither accusatory nor laudatory; instead, they are persuasive in that they provide students with constructive suggestions for improvements.

As a young teacher educator, I would spend many hours poring over student work identifying all of their mistakes. I would then pepper their papers with my written corrections, often unwittingly obliterating their original voices and intent. Over time, however, I realized that not only was this practice ineffective in improving my students as writers but it also simply did not feel right to me. Marking up a student's paper seemed too confrontational and authoritarian. Therefore, I began to experiment with alternative forms of feedback, such as providing many more epideictic comments and writing extended prose on separate sheets of paper. In fact, for a five-year period, I deliberately refrained from writing anything at all directly on my students' papers. Instead, I presented my feedback in the form of a personal letter to each student for each assignment. For example, in response to an assignment that I call the "Personal Educational History Paper" (see Griggs & Muchmore, 2014), I offered the following feedback to a student who had written an elaborate and heartfelt autobiography:

> *I appreciate your honesty and openness in sharing your story. You have done of good job of explaining and analyzing your education. Based on your nine chapters, it is easy to see how your life experiences have shaped your decision to be a teacher, and how these experiences will also influence the kind of teacher you will be. I was particularly moved by your story of Nicole, and also the stories of the many deaths you have faced in the past few years. Having lost my own father some time ago, I can sympathize with your experience. My only explanation for your teacher's lack of empathy is that she must have been a very unhappy person. I'm really sorry that happened to you. One constant theme that I can see throughout your story is the importance of the human dimension in teaching and in life. Teaching is all about human relationships and caring, and these are things that should guide the actions of teachers.*

The students appreciated this kind of feedback, as evidenced by their end-of-course comments. However, with a three-course teaching load and 30 students per course, I found that the time needed to write a personal letter to each student for each assignment was unsustainable. Therefore, I now write on their papers again, but I tell them that they should consider my comments to be the first part of a conversation about their work, not the final word, and I encourage them to take ownership of their revisions. I find this collaborative approach to be an effective way to help students grow as writers while simultaneously blunting my classroom authority in a way that I find personally satisfying.

Finally, over the years, I have noticed that the power to assign grades creates an unspoken tension within the classroom which undergirds everything else that transpires. After thinking about this problem for several years, I eventually decided to raise the issue with my students. I began by dividing the students into five groups and assigning each group a letter grade—A, B, C, D, and F. I told them their job was to brainstorm a list of words that they associated with their group's letter. With these lists as our starting point, we then had a lengthy discussion about the role that letter grades had played in our own lives. For example, "What does an 'A' mean to you?" "What does a 'B' mean?" and so on. After the students had spent 10 or 15 minutes making their lists, I made five columns on the whiteboard—one for each grade—and asked a representative from each group to write their list of words in the appropriate column. The whole class then studied the lists and looked for trends. For instance, the "A" column contained words such as "excellent," "outstanding," and "brilliant," while the "F" column was filled with words ranging from "failure," to "stupid," to "no good." The other columns contained words whose connotations completed this continuum.

With these lists as our starting point, we then had a lengthy discussion about the role that letter grades had played in our own lives. The students spoke about instances in which they felt their grades had not reflected what they had truly accomplished in a course, and they told how grades had sometimes actually acted as an impediment to their learning. Next, we discussed other possibilities for assessment, eventually deciding through a class vote that I would not grade any of their work. Instead, I would provide written feedback and allow them to revise until we both agreed their work was at an acceptable level. Although I would still have to assign letter grades for the overall course, the process of determining those letter grades was no longer authoritarian. Throughout the semester, I was amazed at the high quality of work that these students produced, and their engagement in class discussions was unlike anything I had seen in previous classes. In the end, I felt a deep sense of personal fulfillment in having successfully re-imagined my authority to assign grades.

Conclusion

Teaching is an autobiographical endeavor. It is autobiographical in the sense that the values and beliefs that guide our actions are inevitably shaped by our personal histories. I began my teaching career being influenced by a ghost teacher without recognizing that influence. All I knew was that I always felt deeply uncomfortable whenever I asserted traditional forms of classroom authority, so I instinctively gravitated toward teaching strategies that were less confrontational and more humanistic. Early in my career, I viewed this trait as a weakness that I needed to overcome. Over time, however, by engaging in critical self-reflection through self-study, I have come to identify Wilbur as my "ghost teacher" who exerts a powerful influence on my teacher education practices through our shared family history.

Overall, this self-study shows how our family histories are inexorably linked to our teacher education practices. Past events can ripple across generations, shaping our values, beliefs, predilections, and behaviors in subtle and profound ways. In the case of his father's murder, Wilbur's resilience helped to transform a family tragedy into what I now perceive to be a positive influence on my own teacher education practices. Recently, at the end of one of my courses, a student wrote me the following message: "There are several things that I have learned from you: always listen, always be respectful, and always be positive." I immediately recognized that these were the same words that I could say to Wilbur.

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Re-connecting to the Classroom Teacher Within Us

The Implications of Site-Based Teacher Preparation for Teacher Educators

Scott Durham & Erin A. Bronstein

Teacher Education | Teacher Preparation | Site-based | Methods Instruction | New Materialism

Teaching without having an audience is unrealistic to me. It was in my internship and seventeen years as an educator that I figured out how to teach. (Erin)

I learned that teaching in theory and teaching in reality are different things. There was no amount of training that would have prepared me to be aware of my emotional reactions while dealing with the students during events like presidential impeachments, 9/11, and the subsequent wars. (Scott)

I quickly developed a flexibility, driven by students' interests and desires to learn about things that were important to them in the moment. This required a deep awareness of the lives of students beyond the classroom walls, resulting from meaningful relationships that have continued to last. (Scott)

Yet, not all things can be learned in practice with students, there must be some fundamental teachings. But if methods is about doing, then where must the doing happen? (Erin)

The transition from K-12 teacher to a methodology instructor can be both challenging and transformative. This move requires the willingness to reflect on our own experiences while simultaneously acknowledging that, in educating future teachers, our own conceptions of teaching are also changing in the ever-changing contexts we find ourselves. This is what has led us to self-study. Below we explore the impact of two *site-based* methods course assemblages, and the people, places, and things that are included therein. By site-based, we mean that our social studies methods courses were taught *within* one middle and one high school, paired with one university instructor and one mentor teacher whose classroom we engaged with all year.

Unlike other secondary methods courses at our midwestern university, all of our instruction and learning occurred *at* the school building. Through the use of self-study, we, as researchers, were able to examine tensions and growth associated with the complex assemblages of students, instructors, content, and place that *uniquely* impacts our understanding of teacher education.

We draw on the Deluzian notion that a unique coming together of moments, people, and places form an assemblage. For both of us, our teaching careers resulted in understandings that led us to appreciate the power of space, context, and community in our own development. In these site-based courses, we also recognized that the most human aspects of teaching- flexibility, relationship building, respect for the community/context - develop more deeply in authentic

learning environments and spaces. Just as self-study research relies on relationships "between individual and collective cognition" (Samaras, 2011, p. 5), we too investigate how our experiences as K-12 teachers and then university methods instructors were informed by and through the relationships between ourselves, our students, our partner mentors, and even the space in which we practiced.

As we seek to accomplish the goals of teacher education, namely the development of knowledge, skills, and dispositions (Taylor & Wasicsko, 2000), Demmon-Berger (1986) suggests that can be done through a wide-ranging list of characteristics that illuminate these three categories, specifically identifying caring, use of a democratic approach, comfortable interactions with others, accessibility to students/colleagues, and flexibility/imagination as dispositions that we too would hope our students would grow into and exhibit as teachers. We suggest that these site-based methods courses, because of the caring and supportive environment this type of structure precisely enables, develop both pedagogically skilled and caring teachers in profound ways.

Objectives

During this study, we developed and took part in a community of learners that included middle/high school students, mentor teachers, and pre-service teachers (PSTs). This year-long experience placed students from a large midwestern university in local schools for both their clinical and academic methods instruction. This site-based approach involves a close working relationship between the mentors and the instructors as well as between the university and the field. The opportunity to engage in both clinical and classroom experiences in the same space allows for deep conversations that illuminate these experiences in ways that are only made possible by this collaborative approach. Through self-study, we seek to understand how this approach bridges the divide between K-12 practice and academia, seeking to answer the following: 1) How does participation in site-based methods courses allow for the development of dispositions we see as important to teaching, such as authenticity and caring? and; 2) How does the inclusion of university instructors within the clinical setting contribute to a reorienting of academic and K-12 educational spaces toward a nurturing partnership across diverse spaces?

Framework

We place this study in the theoretical context of a Deleuzean assemblage (Deleuze & Guattari, 1987, p. 22). An assemblage in this sense contains all aspects of effect and affect that impact the actants (mentors, students, instructors), including material, nonhuman forces/objects that contour the experience within a specific space. Our classrooms were both "a *machinic assemblage* of bodies, of actions and passions, an intermingling of bodies reacting to one another" as well as "a *collective assemblage of enunciation*, of acts and statements, of incorporeal transformations" (p. 88). The assemblage then develops on "semiotic flows, material flows, and social flows" (p. 23) both at the individual and collective levels. It is precisely the specific collections of people, things, and activities and the subsequent results from this intermingling that makes an assemblage in this sense so lively and vibrant. The viewing of our sites as assemblages allows us to consider the many facets of individual experiences as part of a greater collective one. Therefore, all that might contribute to a site-based methodology course - the students, the instructor, the location, the content, the tools - are part of its ultimate impact.

The assemblages investigated here are separated from a traditional academic setting by both distance and disposition. It is the process of becoming a teacher, instructor, and colleague in *that* space, with *these* people that is of interest. This type of becoming does not occur on the surface, but deep below. It resembles a great river: it is not the eddies and banks that tell us what is occurring within it, but rather the deep current below. "The middle is by no means average;" write Deleuze and Guattari (1987), "on the contrary, it is where things pick up speed...going from one thing to the other and back again...without beginning or end that undermines its banks and picks up speed in the middle" (p. 25).

We also draw on the concept of new materialism as an additional lens through which to reveal deeper aspects of the assemblage. New materialism is by nature an interdisciplinary lens (Barad, 2007) that, much like the site-based

methods course itself, seeks to dismantle the boundaries and artificial borders that separate important aspects of our learning assemblages.

With new materialism, we are able to bring into discourse, human and nonhuman actants, especially investigating the impact of space in educational experiences. In particular, our study acutely pays attention to how the space wherein we practice changes our teaching and research dispositions. Wherever teaching and learning takes place, the process is no doubt entangled with the *stuff* of the world (Bennett, 2010). In this case, the chairs, the chalk, the bells, the smells - all make *this* space unique in the process of becoming a teacher. Helmsing (2016) writes that curriculum can be "revivified…[by] perceiving the world rather than merely viewing it and memorizing it in a passive state of spectatorship" (p. 137). Being attuned to and aware of the material vibrancy encapsulated in any school, a site-based methods course moves beyond spectatorship, beyond observation, to a deeper experience. Strom et al, (2018) have included materiality in their posthuman self-study work as well, stating that these aspects of our experience "helps us bring our...environments back into our analysis," contributing to the production of "new selves" and "new ways of doing things" (p. 4). We suggest site-based methods instruction, therefore, is ripe for this type of investigation.

Methods

This study includes two sections of a site-based methods course at a midwestern university during the 2019-2020 school year. This study includes data through part of the second semester. Each section included a university instructor, a mentor who was a full-time social studies teacher at the school site, and 35 PSTs evenly split between the two sections. While at the site, the teacher educators taught methods seminars and oversaw micro-teaching by PSTs. As is consistent with self-study research, this study is an interactive process interested in how our practice has wider implications for both of us as teacher educators and teacher preparation more broadly (Hamilton, et al., 2008)**.** As Kitchen and Parker (2009) noted, self-study has been incorporated into research in teacher education to challenge accepted practices as is the intent of this work.

The instructors/researchers are both Ph.D. candidates at a large midwestern public university. Scott has taught high school social studies for twenty-four years and has continued to teach high school online part-time during his studies and university methods instruction. Erin taught middle and high school social studies for seventeen years and has since taught methods as well as a professional responsibilities course. We recognize that our individual experiences of teaching impact this study.

Data for the study were generated during two semesters through weekly reflections by the instructors and university students. The instructor reflections were kept in a joint document and were followed up on every few weeks with a process that resembled Ellis, Kiesinger, & Tillmann-Healy's (1997) interactive interviewing to deepen our understanding of our own experiences. These reflections allowed the researchers to consider the "space between self and practice" (Starr, 2010, p. 2) as we journaled separately but then drew on these reflections in our conversations. The excerpts juxtaposed in the findings were chosen for how our experiences aligned with one another from the journaling process. Canagarajah (2012) explains that this type of research allows for the use of a trove of personal views and recollections that are as easy to access in more traditional research work. Self-study uniquely positions the researcher to engage with self-understandings, experience, and knowledge, although we were also able to draw on weekly PST reflections to verify our data. These additional perspectives enabled us to better understand the ways in which others grew *with us*. Self-study enables the reader to experience these shifts in a more engaging manner (Gwyther & Possamai-Inesedy, 2009). While Coffey (1999) argues that this type of research can be self-indulgent, in this case, the researchers are able to provide a unique set of perspectives that would otherwise be difficult to access.

Findings

As we reflect upon our ongoing experience, we cannot help but notice the ways in which the site-based methods courses impact both our students and ourselves as teachers and learners. Not without the challenges of navigating

these sites, we found that a site-based methods course: 1. encouraged the development of meaningful teaching dispositions; 2. offered greater opportunities for pedagogical and methodological growth; 3. allowed for a greater sense of community.

Authentic Development

Because our courses are situated within K-12 settings, our ability to encourage the development of teaching dispositions seemed less artificial than in university settings. University instruction at large institutions is often characterized by impersonal spaces where students and instructors rarely get to know each other in the ways that K-12 teachers and students do. K-12 classrooms benefit from sustained contact (e.g., meeting daily over the course of a full academic year) that college classes may not. In other university courses we have taught, we met less frequently and for shorter lengths of time. While we had stimulating conversations, they seemed more removed and sterile than the courses that are studied here. In our site-based methods courses, we met eight hours over two sessions per week, which allowed us to know our students and how they developed dispositions of caring, flexibility and comfort with others that would be essential to the profession of teaching (Demmon-Berger, 1986).

While we operated in separate schools with different students and mentors, there were commonalities between our experiences. We recognized the dynamics of both classes shifted during one class field trip. We visited a part of a neighboring city that is undergoing a renaissance. The intention of the field trip was for our students to learn to read communities so that they could transfer those skills to our school sites. During this experience, PSTs explored the area, talked to merchants and visitors to get a sense of the community, and thought about issues of gentrification and community identity. This informal environment allowed PSTs to interact more comfortably with each other. We reflected on the playfulness of the interactions within the groups and noted that trust and communication between the PSTs was growing. These dispositions and skills (of reading the community) translated into how the PSTs treated our sites and each other.

Erin	Scott
After the field trip, the students are really a unified group. They support each other, treat each other like family and they are bonded in this journey of becoming teachers. Sometimes I feel as though my job is to facilitate the family...herd the cats...and they make it fun to do that. I do wonder how all of that goes with learning to teach. I really like the idea that a profession that so often is something done as individuals is being transferred as a group activity. I also appreciate that they are growing in their understanding of being in front of the room as caring individuals look out for each other and their students.	I think the thing that I noticed more from my PSTs during this experience was laughter. They seemed to be enjoying each other and the activity they were supposed to be doing more than I expected. Their conversations revealed aspects of their character I had not known. In this new environment, they seemed more authentic and open. I think by offering a space to be themselves outside of the classroom allowed them, when returning to the classroom, to be more relaxed with each other and more open too as they struggled together in their joint endeavor.

Through the sustained opportunities to learn with the PSTs, we could see their comfortable interactions with and caring for each other expanding. PSTs themselves began to recognize the openness both the community we visited encouraged, but also the importance of building community in the classroom setting. One student commented in his reflection that the trip “really helped me get a sense of community. I really liked how inclusive the town was for EVERYONE.” Another stated that she now recognizes she is “most passionate about...building a strong community environment for kids to grow up in.” This dispositional development became increasingly evident in how the PSTs engaged with middle/high school students and became clearer in ways that a traditional course would not have enabled us to develop or identify.

Pedagogical and Methodological Growth

Often in secondary methods classes at our university, PSTs have placements that are independent of the methods classes. This limits how PSTs discuss their experience and limits the quality of feedback they give to one another. Because our clinical observations overlap with our methods instruction by design, the PSTs feedback is part of a continuous cycle of learning in a K-12 classroom assemblage, experienced together through cooperation and collaboration.

The vibrancy of these conversations is critical to how the PSTs learn about how to teach (pedagogy) and what to teach (content). As our PSTs started to take more active roles in the mentors' classes, PSTs practiced their teaching both in front of each other through micro-teaches as well as working with the respective middle/high school mentors as assistant teachers and then as co-teachers. There is a natural tension between mentors and PSTs when mentors are asked to turn over their classes for a PST to practice. As each iteration brought different pressures and learning opportunities, they also helped to alleviate those tensions, and allowed the shifts in dispositional development to be laid bare.

Erin	Scott
We had our first teacher assistants on Tuesday. It changed how the PSTs thought about the room...they talked about how difficult it was to walk and read, to hand out papers efficiently. I felt really good about this as the goal was to get the PSTs to experience the front of the room. They did and they commented on how different it was from working with individual students. This was great to hear them reflect upon and talk to their classmates about...it shows to me a progression in their understanding of the classroom.	Today was a great day. It was the first day of co-teaching when our PSTs were in front of a classroom, engaging content with students. We could see how nervous some were, even noticing a quiver in one of their voices. The quiver was self-identified by the co-teacher himself, allowing the critique and analysis that followed to be much richer. I also noticed during the critique that our PSTs used specific students' names as a point of reference. We had spent weeks working with these students already, understanding their strengths and challenges as individual students we all could relate to.

We *knew* these students, not as subjects, not as students, but as a part of a community that recognized that we all have strengths and weaknesses that could be used towards a collective sense of growth and progress. The debrief sessions we led after each co-teaching experience also relied heavily on the students' vulnerability and feedback with each other, inviting and positively responding to criticism and descriptions. The defined roles that each of us would have assumed in a more traditional university-based course were blurred or erased. *All* of us talked to and interacted with the middle/high school students in the classes. The curriculum we developed as university instructors related to the content and activities of the mentor teachers' classes and every debrief was conducted through the mentors' practice. The deep sense of collaboration lessened the distance between academia and K-12 schools. There was no disconnect between the methods course or field work, instead, an even footing between mentor and university instructor was established, one that did not occur in other university-based methods courses. This resulted in what one PST said was "GREAT" feedback. Another mentioned that the community made "critiquing easier since we have more of a level of comfortability."

Community Involvement

While the physical spaces were different, the connection these spaces fostered was immense. This was most evident during the interactions with the middle/high school students. Our PSTs, because of the space we were in, had an immediate connection to the students they taught. In other words, this form of fieldwork was not simply a random observation or one-time tutoring experience. This was a shared experience, built upon week after week of relationship building, housed in a space that itself provided opportunities for connection and allegiance.

One important aspect of our methods instruction was the value and impact of establishing relationships, the cornerstone of classroom management (Toshalis, 2015). Sharing the same space almost automatically made these connections more meaningful.

Erin	Scott
Very early on the PSTs noticed a student in the class they observed who was isolated from other students. Even when the 8 or 9 PSTs were in the room other students would make hurtful comments toward her about her clothing. The PSTs brought up their concerns to the mentor during our debrief. The mentor checked on the student through school channels and was able to report to us that other staff appreciated and had similar concerns and had found assistance for the student. This made the PSTs feel part of the space and community of the school. They were not merely visitors but part of the fiber of the community.	This is the second week back after break and we found out that the principal of another school in the district died over the weekend. A special education teacher died over the previous holiday break too - both from cancer. My students were asked to watch out for any students who may be having difficulty in dealing with the news. And then our mentor teacher offered the same support to my students. He said something like if you think you need to talk to someone, we got people here who will listen - that you are part of our family too so we want to make sure you are ok too.

This type of placement did reveal additional tensions, however. We had to find our proper fit into this community, to become part of the whole. Initially, we felt like outsiders dropping in twice a week. But, through these common experiences, we and our PSTs began to see ourselves as part of the school community, developing within and through it. This marked a clear change from our experiences teaching methods courses at the university site. This was reflected in a material sense as well. For example, in most schools, a visitor must sign in and wear a visitor badge. In both of our schools, methods students were issued their own identification tags, the same as an employee, materially folding them into the community. In addition, each school offered a dedicated space to each of our classes, indicating a sense of importance to the work we and our students were doing. PSTs recognized this as well, stating that their community "was amazing," helping to "shape my teacher identity for the best," and that they "wish there were more opportunities with small communities like this."

Discussion

The place a methodology class is taught impacts the development of skills and dispositions needed to manage and instruct in an actual classroom in natural and authentic ways. The implications of this study indicate some attention be paid to what we center in teacher preparation methods courses. Rather than distancing from classrooms, we suggest the process of learning to teach should take place in and through the context of teaching.

There was a sense that the success of the PSTs was a shared venture extending far beyond university classrooms and the university instructor. The obvious impact PSTs had on the middle/high school students they work with also made this form of teacher education unique. It embedded them within an assemblage in which the responsibility for the growth and development of us all - the instructors, mentors, PSTs, and middle/high school students - was a shared, collaborative endeavor.

The activities in these spaces became the terrain through which method was explored, not only referencing K-12 students and situations, but also experiencing *with* and *through* such things as homecomings, room temperature, and technology. It is in such assemblages when the "human being and thinghood overlap" recognizing the "dense web" (Bennett, 2004, p. 349) of the material and human, and their respective affectations in our lifeworld experiences.

Finally, we found that this experience changed our dispositions as education researchers as well. The energy of being within a school reinvigorated our work and returned us to our teaching careers. In this way, we translated the experiences of our prior teaching lives to aid our students in developing theirs and reinforced our commitment to

students at all levels. We functioned within a flattened hierarchy that centered the field in our work. This was where our work as methods instructors was done - returning to the classroom space we thought we left to embark on our own academic journeys.

Conclusion

As teacher educators, our goal is to prepare students for their future classrooms, but so often, we do that separately from K-12 classrooms. In this study, we highlight how our experiences in site-based social studies methods courses enabled our PSTs to grow in their teaching dispositions and understanding of community partly by re-connecting to our *own* past teaching experiences. The sites reminded us as teacher educators that the values and dispositions of K-12 teaching *must* be developed and nurtured. That is best done in authentic environments. These particular assemblages offered this opportunity and created communities that integrated all its disparate factions - mentors, students, instructors, classrooms- into one powerful experience of becoming for us all.

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Pulling at Loose Threads

Weaving a Coherent Vision of Teacher Education Through Self Study

Amy B. Palmeri & Jeanne A. Peter

Teacher Educator Pedagogy | Clinical Practice | Program Coherence

When teaching a complex practice like teaching a challenge for teacher educators is to keep the task of teaching *whole* while managing the *parts* that must be learned. In this self-study, two teacher educators critically examine their practice in search of both clarity and coherence with regard to the intricate interplay between the teaching of the parts of teaching while maintaining a vision of the simultaneous and integrated practice of skilled teachers. We elaborate on three threads that emerged as critical to our quest for coherence: modeling, sustaining feedback, and the linking of the macro and micro facets of teaching.

Our work preparing early childhood and elementary education undergraduate-level (P-5) teacher candidates (TCs) is situated across contexts: a mid-sized private university and local elementary schools. Amy teaches science and social studies methods courses on campus and has developed a thick partnership with a charter school where science and social studies are taught daily. In this early practicum, TCs rehearse whole-class lessons on campus, plan lessons with mentor teachers, and teach one whole group lesson per week in the classroom. Jeanne's literacy courses (at the same institution) include an early foundational literacy course with embedded field experience in which TCs tutor for the entire semester and a literacy practicum in which TCs are planning and teaching lessons in an EL school two mornings each week. We encounter and confront daily challenges and assumptions related to TC learning and development as it occurs within and across university and school-based settings.

We characterize this work as situated along the theory-practice edge because we (together with our TCs) traverse back and forth across the boundaries between the college classroom, where TCs are learning about theory-informed practice and research-based strategies and the elementary school where TCs are engaged in the complex work of teaching in the complicated context of classrooms. We, like Langdon and Ward (2015) believe that teacher educators (TEs) require specialized pedagogical knowledge and skill that is different from that required to teach P-5 students. Therefore, as TEs working in this space we are called upon to identify, examine, and often times design teacher educational pedagogies that scaffold TC learning in and from practice (Lampert, 2010). We are challenged to pull the threads of TCs' developing practice into the university context as we are also pulling the threads of TCs' nascent understanding of theory into the P-5 context. These threads do not exist side-by-side (in parallel) but are twined together, partially unraveled, occasionally snagged and often retwined together across time to create a tapestry. This tapestry is woven together by the TC with the support, mediation, and guidance of the teacher educator.

Our vision is for TCs to enter the profession with a complex and nuanced ability to think like a teacher who can enact evidence-based practices equitably and with some skill; a passion for learning and growing; and a deep connection to each other, our program, and Peabody College. Each tapestry, based on this vision, shares these features and thus each

one represents an image of a well prepared beginning teacher. The details (e.g. color, texture, etc.) within each tapestry and the process of creating each tapestry may vary from one TC to another. Achieving this vision requires coherence (which can't be assumed to come from the TC) resting in the work of the TE who clearly and explicitly mediates the on-campus and field-based experiences conjointly with the TC.

Context of Study

Mediating the space between on-campus and field-based learning contexts is challenging for the TE navigating the nebulous and often lamented space commonly referred to as the theory-practice divide (Flessner, 2012; Korthagen, 2007). Gravett (2012) argued that the pervasiveness of the theory-practice divide is an artifact of the design of teacher education programs. She described the prevailing approach in teacher education as a *translation of theory to practice approach* where the discourse of studying theory from books and lectures in the college classroom runs parallel to the practical application of that theory in the real world of the classroom. This description is consistent with Feiman-Nemser & Remillard (1996) who claim that teacher preparation programs often assume that learning to teach is a two-step process; knowledge acquisition and then application or transfer. Further, Lampert and Ball (1998) describe teacher education as, "a mix of formal knowledge and first-hand experience, theory, and practice divided both physically and conceptually" (p. 25). That the characterization of the theory-practice divide has changed little over time demonstrates the persistence of this gap in teacher education.

If the source of the theory practice divide is rooted in the structure of teacher education, then eradicating this gap requires a reexamination of the structure of teacher education. Attention has shifted to focus on designing practice-based teacher education (Forzani, 2014; Janssen, et al., 2015; Kazemi, et al., 2016). These efforts focus on developing the pedagogical practices of TCs, that are grounded in theory and considered to be *high-leverage* (Teaching Works, 2020). However, the enactment of teaching practice often remains situated in the college classroom. For example, Flessner's (2012) self- study explored how serving as a teacher of elementary school mathematics for 3 months changed his pedagogical practice as a teacher educator. He characterized shifts in his practice as the result of gaining a *proximity to practice* - immersing himself in the realities of teaching elementary school mathematics and then bringing those experiences back into his teaching of elementary TCs in the college classroom. However, this example perpetuates the physical and conceptual distinction that exists between theory and practice because while there is a greater emphasis on developing practice much of this work is still situated in the college classroom (Gravett, 2012; Lampert & Ball, 1998).

We believe the shift toward practice-based teacher education is warranted and important. However, we find that this approach often assumes the TC needs minimal support in order to effectively translate knowledge into practice (Hughes, 2006). Recent work focused on rehearsals (e.g., Kazemi, et al. 2016) provide an example of how TEs might support TCs as they learn to translate the knowledge and skill developed in the college classroom into teaching practice. In the context of rehearsals, TCs learn about pre-identified high leverage practices, rehearse those practices in the controlled context of the university classroom, and receive feedback from the teacher educator to help the TC refine their practice. The potential mismatch between what is being rehearsed in the college classroom and what is being taught in the context of field placements is potentially problematic for the TC who is left to translate what they are learning in these rehearsals and apply it to their teaching. We view these efforts as moving in the right direction, however, we call attention to the difficult translational work that falls to the teacher candidate. As TEs we should explicitly aid the TC in this process of translation by guiding them to focus on pertinent and generative aspects of a teaching interaction. By helping the TC examine particular dimensions in detail, the TE can introduce, make connections to, or scaffold the TC to applicable theoretical notions (Gravett, 2012). Such an approach creates opportunities where the learning of ideas about teaching (theory) is seamlessly interwoven with experiential (practice) knowledge (Gravett, 2012).

As we grapple with the complexities of our work we conceptualize the idea of a theory-practice *edge* as being more productive than a *divide*. The image of a divide separates theory from practice whereas an edge brings theory and practice together. In working with TCs across the theory-practice edge we seek physical and conceptual coherence

such that the threads of theory and practice do not merely exist in parallel. For us, coherence requires that the TE and TC weave together the strands of theory and practice such that they do not unravel as TCs are in the process of developing the simultaneous and integrated practice characteristic of effective teachers (Palmeri & Peter, 2019). To do this, we maintain a bifocal perspective (Feiman-Nemser, 2001) where we build upon the fundamental aspects of teaching that are accessible to TCs at the very beginning of (and at any point within) their teacher education program while also supporting them as they actively move toward the complexity and nuance needed for real-time teaching. Self-study methodology, focused explicitly on transformation, facilitated our quest for coherence (LaBoskey, 2004)

Aims of the Study

From earlier work, we identified four superordinate elements of teaching (SET) where each element reflected a critical part of teaching that could be explored in isolation and yet also kept a TC focused on teaching as an integrated practice (Palmeri & Peter, 2019). The SET serves as a framework, elegant in both its simplicity and complexity, that create the foundational warp and weft threads of the tapestry being constructed. We undertook this self-study to uncover aspects of our practice that mediated the TCs' weaving together of the twining threads of theory and practice. We address the question: *How does the self-study of our teacher educational practices across the theory-practice edge provide the possibility for clarity and coherence in our work?*

Methods

Self-study as a methodology supports work grounded in descriptions of practice, focused on transformation of that practice, and draws upon a variety of qualitative methods (LaBoskey, 2004). This methodology lends both rigor and flexibility to those who question and explore the degree to which their practice makes a difference in students' learning (Berry and Forgasz, 2018).

Our self-study started 10 years ago when we began sharing our teacher educational stories and practices with each other. At that time we were questioning the coherence between two of our courses that included a field experience. Over time our collaborative self-study became more focused and intentional as it also became more far reaching. We recognized that the search for coherence was moving us beyond our individual courses to the broader scope of TCs' development within and across our teacher education program. The work presented here draws on data that we began collecting 2 years ago. The primary data sources include: 1) shared interactive self-study notes; 2) analytic notes generated during biweekly conversations; and 3) artifacts of practice that emerged as a result of our changing practice.

Shared self-study notes were collected across these two years in a Google document where we framed our individual reflections around two particular questions: 1) How does what I did today reflect what I know and what I am learning about TC learning? and 2) How does "this" inform how I conceptualize my work as a teacher educator? Each week we individually documented reflections on our teaching and would then read and post comments on each others' reflections. Later reflections and comments often considered prior reflections and incorporated relevant insights from interactions with students and colleagues. We posed questions, made connections across our reflections, and wondered together about the reflections in light of our guiding questions.

Across these two years, we met biweekly to discuss our individual self-study reflections and the comments and questions we made in response. During these meetings, we delved more deeply into our individual responses focusing on the connections, patterns, or questions that emerged as we read and responded to each others' reflections in light of our own. We captured these initial analyses in a Google document that was separate from the one where we kept our individual self-study reflections. As we dedicated this time to processing our notes together and making sense of them we found Bogdan and Biklen's (1997) practice of concentrated time to be critical to moving the work forward. During these meetings we utilized the constant comparative method (Glaser & Strauss, 1967; Strauss & Corbin, 1990) to look back at the comments we made on each other's entries and noted patterns emerging in the data.

Finally, following this shared analysis we created a visual representation of our work focused on TC learning and development (see Figure 1). This representation provided a means by which we could make sense of emerging patterns and begin to identify connections and relationships between those emerging patterns (Novak & Gowin,1984). In addition, the representation helped us clarify and represent patterns as a conceptual whole. Like Vanassche and Kelchtermans (2015) we found that our self-study work operated at different grain sizes. The visual representation helped us clarify patterns emerging in and across these different grain sizes.

Analysis was organic, on-going, and directly linked to our data collection. As Samaras (2010) explains, we were "in essence generating a working theory grounded in the data of [our] practice and attempting to make meaning of it" (p. 209).

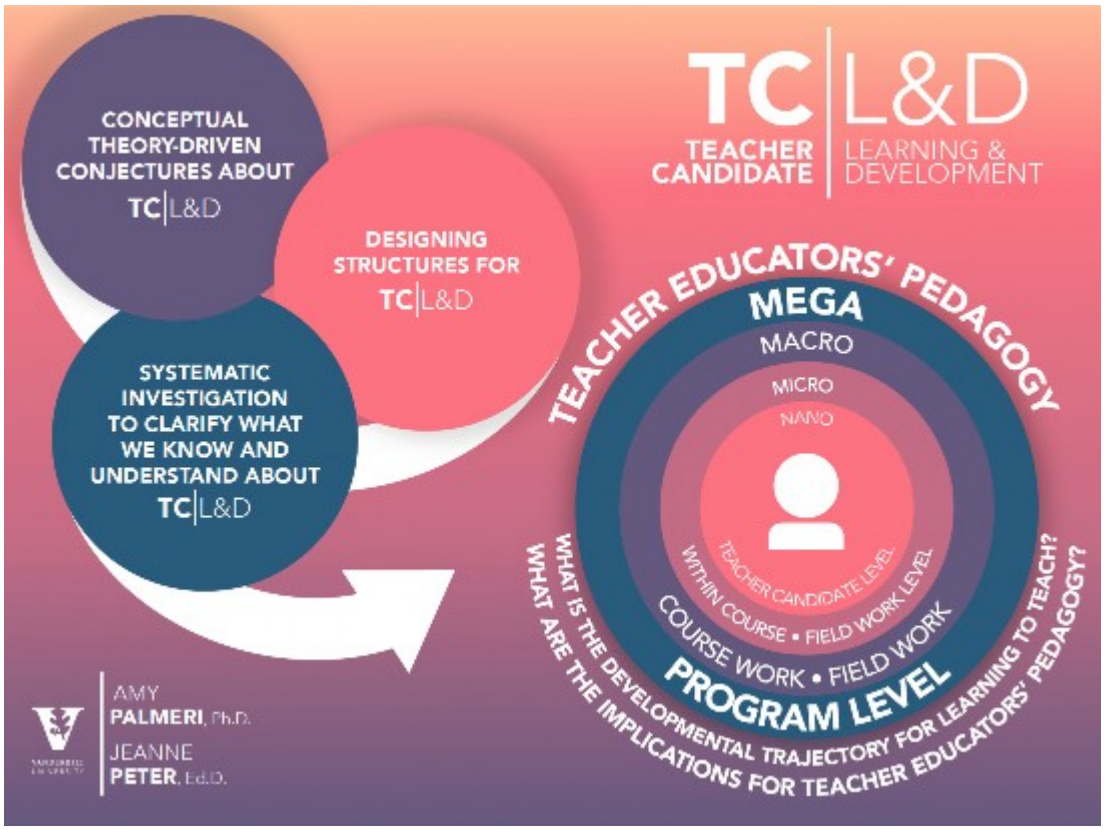
Outcomes

In our ongoing quest to bring coherence to our individual work and the early childhood & elementary education (ECEE) program more broadly, three patterns emerged from our analysis.

The first was categorized at the micro level because it was situated within a course or field experience. A second pattern fell at the macro level because it was operationalized across courses and field experiences. The third pattern was situated at the mega level cutting across all courses in the ECEE program. Identifying these patterns helped us better understand the nature of our work as TEs teaching at and across the theory-practice edge.

Figure 1

Teacher Candidate Learning & Development Framework



Outcome 1: Modeling of Our Own Practice

Our analysis revealed a pattern of our deep commitment to assuring that our pedagogical practices across teaching contexts were consistent with the practices we expect our candidates to learn and enact. A focus on modeling was pervasive in our shared analysis notes:

> *What we saw this week is that we are modeling for our own students (AP talked about her teaching with the photograph exercise) what we want [TCs] to understand for their own teaching. We are modeling for our University Mentors as we share in our monthly meetings and learn from each other. JP is modeling how to think reflectively and make connections as she provides reflective prompts and responds to TCs... AP's modeling with the photographs did not come as "first, you provide students with a set of photographs. Next " rather AP allowed TCs to experience something through her modeling and then she brought it to a moment of coherence by connecting it to the learning goal. (Oct. 1, 2019: Shared Analysis)*

This quote illustrates our commitment to modeling research-based practices for TCs through our pedagogy. It is significant that by modeling here we are not doing with TCs things that directly apply to their work in the field (e.g. it is not we do this in methods and now you go do the same thing in the field with children). We are modeling strategies in our teaching to support TC learning rather than mimicking what TCs will do in their work with children. As part of our teaching, together with the TC, we tease apart the what, why, and how of our decisions and the learning experiences the TCs engage in as a way to generate meaningful parallels to their work in the field. When we notice our TCs are not taking up research-based practices we stop to ask ourselves "why", assuming that if we are not seeing what we expected then our pedagogy needs to change.

For example, in the context of the science and social studies practicum, Amy created a weekly seminar where TCs rehearse portions of their planned lesson to be implemented later in the week. Informed by our earlier critique regarding rehearsals, Amy has TCs rehearse a universal part (rather than a particular practice) such as the lesson launch. This allows TCs to rehearse a part of a lesson that they would teach two days later. Across two seminars focused on the lesson launch, 8 TCs rehearsed their launch and received feedback. Each seminar closed with a discussion to enhance TC's understanding of the importance of the launch. The first posed the questions: 1) what purpose does a lesson launch serve? and 2) what are the features of an effective lesson launch? The second seminar asked: 1) What range of instructional strategies did you utilize in your lesson launches? and 2) What other strategies could we use? Through these discussions, the theoretical idea of lesson launches introduced in methods courses were made concrete in practicum seminar, and rather than reifying one "right" approach to a lesson launch the rehearsals broadened the TCs' initial repertoire for lesson launch strategies. Thus, seminar discussions, in conjunction with rehearsals, provided threads that helped us straddle the theory- practice edge.

Outcome 2: Sustaining Feedback

Secondly, a pattern of sustaining feedback, the process of pressing on each other through repeated analysis and reflection (allowing us to envision practice in a way we would not have independently) emerged (Cole, 2006). Sustaining feedback enables us to make ongoing adjustments to our practice while keeping focused on our goal of clarity and coherence. This example illustrates our sense of how theory and practice are intertwined.

> *What are the things that we must do to create a solid beginning teacher? How do we think about our work in terms of a threshold that is good enough? We can't yet determine which of the myriad of things we are doing makes the most difference [in terms of TC learning and development]. What are the things that add value and what are the things that are good but don't add significant value? What is the right balance of this and the "dosage"-- how frequently TCs need it? (October 1, 2019: Shared Analysis)*

Here we focus on the TC as we ask what it means to create a solid beginning teacher. This question is both about end point and starting point. Considering our vision of a well- prepared teacher, where do we begin? The question of where we begin has direct implications for what we are doing in our respective courses and field experiences because they are taken in a particular sequence. As a result, we began creating developmental benchmarks in Jeanne's initial literacy

course where TCs are tutoring a single child. Developing expectations established a beginning point that Amy would build upon in her practicum. The following example reflects one of the behaviors Jeanne began tracking at the beginning, midpoint, and end of her embedded practicum.

Emergent Teacher Language	Proficient Teacher Language	End of Course Teacher Language
The TC is doing most of the talking and intellectual work. The student often seems confused by the TCs prompts/questions. The TC's language is inappropriately above/below the student's zone of proximal development.	The TC's language provides the opportunity for the student to do the majority of the intellectual work, scaffolding and prompting student language and thinking in order to support growth toward skilled, strategic and independent reading and writing. The TC attempts rich language and is aware of the student's zpd and background knowledge as evidenced by attempts to make adjustments.	The TC provides clear, concise, explicit, useful, responsive, encouraging, supportive, and appropriately timed prompts/questions/ statements and connections to student assets and background knowledge that support the student toward skilled, strategic, and independent reading, writing, and thinking. The TC uses rich language that is right in the student's zpd and connects to/builds upon student's experiences and prior knowledge.

These benchmarks, which we continue to revise and refine, force us to pay close attention to the development of our TCs within and across fieldwork. In our ongoing shared analysis, we press each other to support emerging conjectures regarding TC development. Without the sustaining nature of this feedback to each other, we would be less explicit with TCs and less explicit in our ability to create coherence between field experiences.

Outcome 3: Adding Depth to Our Work

Finally, coming to understand the overlapping grain sizes of our work as TEs adds depth to our practice. These elements are grounded in the superordinate elements of teaching (SET).

The SET - teacher language, subject matter, student engagement, and lesson flow - give us a way to organize and describe our work as TEs in simple terms that communicate to TCs the main elements of teaching. At the same time, the SET provide a robust opportunity to delve into the nuance of teaching with greater specificity and complexity. The SET represent four additional interwoven threads that together with the twined strands of theory and practice are woven into the tapestry. Through self-study we identify opportunities that capture the complexity of these interdependent relationships serving to bring coherence to our work as teacher educators. For example:

As we've noticed the ripples and considered that "every interaction is a teaching moment" and while we know that this is an important place to be as a TE and as we theorize about teacher education, it isn't sustainable. So how do we balance the micro and macro issues that come into play here?

1. *We agree that emails are a teaching space and this should be our default stance (nano level)*
2. *Feedback on assignments - which aligns with the focus on feedback in the post-observation conference seems another fruitful teaching moment.*
3. *We need to get on the student interviews so that we can see what the TCs find instructional. At what point does feedback become overkill - both for us as TEs and for the students as TCs? (April 22, 2019: Shared Analysis)*

The SET and the Teacher Candidate Learning and Development Framework (see Figure 1) provide us with a way of examining our work in greater depth and nuance and also scaffolds our ability to think along and across grain size. For example, we realized that we did not have insight into individual TC's perceptions of our feedback on lesson plans. As a result of this insight, we designed a Google form (sent to TCs after receiving feedback on a lesson plan) to identify what lesson plan feedback they took up (if any) as they reflected on, reviewed, rethought, or revised their lesson plan prior to teaching.

Toggling back and forth across grain sizes (within our individual courses to those parts of our work that rippled out to impact the entire program) provided us with an opportunity to make intentional decisions about our pedagogical practices and the direction of our work. Creating a visual representation (see Figure 1), emerging from our self-study analysis, provided us a way to look across our work to identify where our work was or was not coherent. The representation allowed us to keep our heads wrapped around the whole of our work and also supported our ability to visualize individual practices that held the greatest potential to positively contribute to the whole. With this framework, we were able to move toward greater coherence instead of potentially becoming stagnated at the level of individual pedagogical improvement.

Conclusion

We are challenged, when teaching a complex practice like teaching, to pull the threads of TCs' developing practice into the university context as we are also pulling the threads of TCs' nascent understanding of theory into the P-5 context. We believe that at the nexus of this challenge is coherence which we define as making explicit the holding together of theory and practice. As Darling Hammond (2020) said, "You learn everything is connected. So, if you pull on one string in a tapestry, you get a tangle. What you really need to do is think about the whole piece and how you're going to move all the parts in a direction of greater opportunity." In this study we sought to answer the question: *How does the self-study of our teacher educational practices across the theory-practice edge provide the possibility for clarity and coherence in our work?* We claim that this can best be done by teacher educators who relentlessly study their own teaching, using this ongoing analysis to intentionally design program structures and teacher education practices, honing the theory-practice edge, and thereby enabling TCs to bring theory into practice AND practice into theory.

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Looking Back, Looking Forward

A Self-Study into Sustaining a Teacher Identity

Eliza Pinnegar

Identity Self-Study Narrative Teacher Identity

Like many young scholars in the current higher education climate within the US, I completed my Ph.D. but struggled to find the academic employment I had imagined I would get after I graduated. As I talked with other young scholars, I discovered I was not alone. Many of them spent several years seeking permanent positions with a Higher Education institution. At the Castle Conference in 2018, Torrez and Hanniford (2018) presented about the ways in which they sought to sustain themselves as scholars within a difficult institutional and political climate. After the session, a group of self-study of practice scholars who had attended the session discussed the challenges they faced. As part of that discussion and based on my conversation with other recent graduates, I determined to explore the ways in which I have sustained myself outside the academy as I attempted to move from graduate student to academic faculty.

Other Self-Study of Practice (S-STEP) scholars have studied shifts in their teacher identity-making as they move from teacher to grad student (Dinkelman, Cuenca, Butler, Elfer, Ritter, Powell, & Hawley, 2012) from grad student to faculty positions (Williams, Ritter, & Bullock, 2012) but the voices of those who are struggling to find positions at higher education institutions after their graduate degrees are silent with regards to the challenge of identity-making with which they are involved. My struggle to forge a life as an academic, has felt unique and lonely, but as I have talked to other recent graduates, I have found the experience to be more common than I thought. Putnam (2005) argues that in examining the particular we are able to uncover understandings that others can use in solving similar problems. Thus, I set out to explore how I am sustaining my teacher educator, researcher and academic identity when not officially a teacher educator at a higher education institution. In this narrative self-study, I recognize the situatedness of my experience but as Slife (2004) states: “Suddenly, the engaged and situated character of our lives becomes clear. We are no longer primarily rational beings, with our minds and ideas as our only or even our primary resources” (p. 176). Through an ongoing process of positioning and being positioned within inquiries, our identity and understanding is formed and revealed (Harre & van Langehove, 1999). This study is representative of another way in which teacher educators seek to sustain themselves as they live out varying narratives as teacher educators.

The purpose of this study is to examine my narratives of sustaining my identity in facing the challenge of experiencing the living contradiction of being and not being a teacher educator scholar in order to develop understandings of what is sustaining and what makes me resilient as a teacher educator scholar within the academy but outside the academic institutional landscape.

Methodology

Self-Study or Self- Study of Practice or S-STEP is described by Pinnegar and Hamilton (1998) as a methodology where "one's self, one's actions, one's ideas, as well as the "not self" (p. 236) is considered. "It is autobiographical, historical, cultural, and political... it draws on one's life, but it is more than that" (Pinnegar & Hamilton, 1998, p. 236). This study of my experience of this living contradiction follows the tenets of LaBoskey's (2004) five characteristics of S-STEP. I took up the study focused on my experience in seeking to be resilient as a teacher educator outside the academy. It is interactive and improvement aimed because I have engaged myself as a critical friend and engaged in dialogue with others about my situation. I seek to use what I find to be more resilient. I use qualitative methods and in attending to trustworthiness in my analysis, I seek exemplar validation.

Because "the work of self-study falls *in the midst*..., *between*, and *alongside*" (Hamilton, 2004) the lived life being studied, just as Narrative Inquiry which Clandinin and Connelly (2000) describe as always being in the midst of a life unfolding over time, this work is ongoing as new experiences shape my understandings and interpretations, and therefore my future experiences and understandings.

Data Sources and Analysis

To uncover what sustains me, I explored previously written narrative accounts, engaged in memory work, utilized Facebook and blog posts, as well as journal records across the years since my graduation. The narrative accounts came from the narrative beginnings that I constructed for my M.A. and Ph.D. projects. I have commented on my experiences and feelings in Facebook and blog posts and in personal journal records and I pull forward data from these sources that are relevant to my exploration of how I sustain myself in the academy outside an institution.

Using Dewey's notion of experience (1938), I engage with my data by thinking narratively with it, organizing it into stories of similar themes (commitment, relationships, identity, training, etc.), looking within each to identify the critical events, and taking into account Clandinin and Connelly's (2000) three commonplaces (temporality, sociality and place). While I did not engage with a specific critical friend (because of the intense vulnerability I felt), I reviewed the data acting as my own critical friend in determining which events from the various data were relevant in my exploration of my sources of support and experiences of resilience. Once the critical events were identified, I used the three-dimensional narrative space and utilized the three commonplaces: moving forward and backward in time, moving inward and outward, and attending to place. As I came to understandings of the events, I engaged in dialogue with friends and colleagues to unpack these experiences and my developing knowledge and understanding. I pulled forward threads, or resonances I identified among my stories. In this way I uncovered understandings that emerged. Acting as my own critical friend, I sought to discern meaning and identify implications for myself, my living contradiction, and the wider landscape by constantly challenging my assumptions about how I felt or the realities of events. I constantly problematized the threads and the knowledge that was emerging in order to bring deeper understanding.

The threads that emerged were that of commitment I felt to the larger scholarly community and myself, the relationships that helped sustain me within and outside academia, and the academic pursuits I engaged in.

Threads: Looking Back

Bullough and Pinnegar (2001) suggest that it is important to consider what the life pre and in-service teachers imagined as they began their journey to teaching. In my own work (Pinnegar, 2012) I confronted my own imaginings of what being a teacher would look like. I had imagined a public elementary classroom filled with student work and energetically engaged children. I imagined working with those children with behavioral or learning difficulties to determine ways forward that would be beneficial to the child and satisfy the educational system.

My imaginings of being a teacher after graduating with my teaching degree was not without the harsh realities that come with real-world experience but it did include an image of traditional employment. It seemed that traditional teaching was not in my future as I took a job at a childcare facility before going on to my graduate education.

As my dissertation was nearing completion, I again began imagining my life after graduate school. Once again I imagined myself in the traditional environment.

Walls filled

Books

Art

From kids

From adults

Sitting area

Warm tea

Snacks

The professional me

Readying for class

Video chat?

No, tomorrow

Lunch with colleagues after class

Writing music

Writing day

Writing snacks

Productivity in scheduling

Leaving my home

Others see it as my office

(Memory work, 2019)

It is clear that in my imaginings I did not wonder how I would be sustained. It was not a question because I imagined that, just as when I was doing my graduate work, the life and work itself would sustain me. What did not occur to me is how I might be sustained if I were not to enter an academic institution.

In 2018 at Invisible college in Toronto, I was confronted by the realities of my situation again as I presented alongside other scholars talking about what sustains us. I sat and listed as colleague after colleague described the difficulties they had in their lives and at their intuitions to be sustained as an academic. I listed as those in attendance also shared stories that illustrated the struggle they felt of being sustained within the institutions they worked.

When it came my time to share my experiences of being sustained, I realized how very different my experiences were from those in the group, but not necessarily those around the world.

“I felt almost angry. Everyone was talking about how hard it was to be sustained in the university. I don’t disagree with anything anyone said but some said how they would leave and do something else with their lives if they could figure out what would make them happy. And here I was sitting thinking how much I would LOVE to be at a university dealing with

those problems. I talked about not getting a job and how hard it was to be sustained. How every day I have to build the house again because I didn't have the frame of having an academic job to support

1. Every night my house would fall because it had no frame and every morning I had to build it again. SO FRUSTRATING!!! And yet I continue to choose to build, and build and build, hoping that one day the house will stay up."

(Journal entry, 2018)

After the discussion at Invisible College in 2018, I recommitted to look at what sustained me in academia while outside the academy. As I looked through the experiential accounts and my Facebook posts, planner entries and jottings, I realized that there were three things that helped me build my house of sustaining and allowed me to continue.

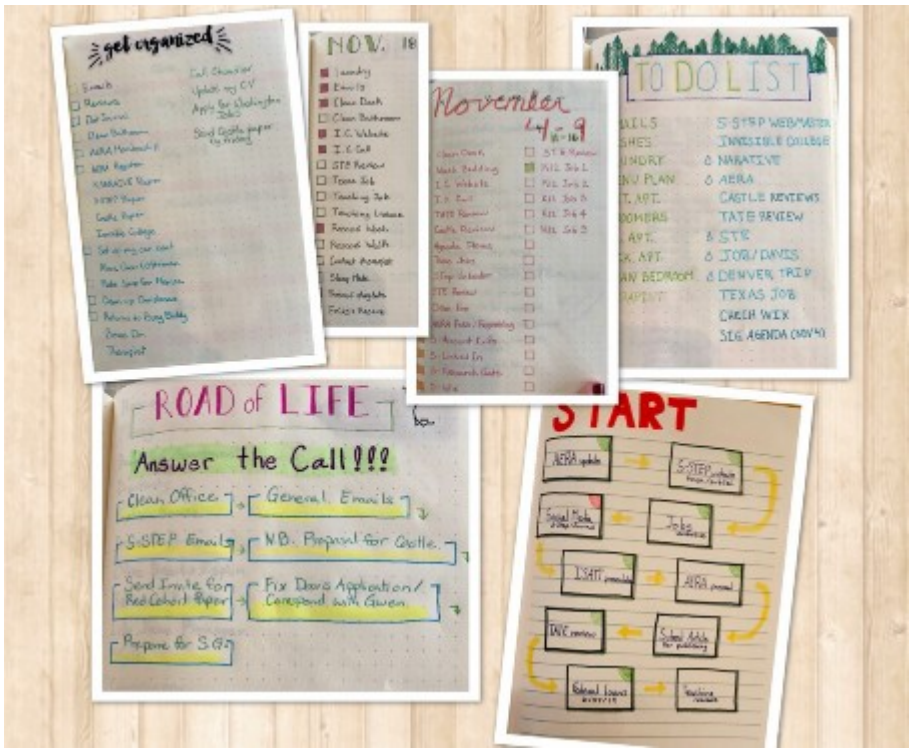
Building the House: Contribution and Commitment

From the conversation at Invisible College, I realized that I continued to work to be in the academic world, not because I had spent so much time and money to be part of it or because I couldn't think of other things to do. I chose to be in academia because I believed in it. There was a commitment that I had developed that required me to contribute to the community that had given so much to me.

"It's not just about a job. What happened to me in graduate school changed me. I want to pay that forward and help others see the possibilities that are present in teaching and thinking deeply". (Conversation, May 2018)

I believed in education, in the power it had to help children and adults change their worlds and was committed to exploring those experiences. Therefore I could not simply leave academia to be a chef or artist; to develop and gain employment with other talents. I had a commitment to the larger scholarly community and myself as a teacher, educator, researcher and scholar.

Figure 1



Looking over the lists I made, plans written down, tweets made, and Facebook posts, I cannot help but notice the sheer volume of academic items and language present. In one recent list (notes, 2019) half of the items had to do with

academia in some way. The others were reminders to clean or to call people yet it is clear that, even when not in a university setting, much of my life (or what I wanted for my life) was around the expanding my own knowledge and sharing knowledge with the academic and professional communities.

Building the House: Relationships in and Outside the Academic Community

One of my favorite quotes is from the John Dunne 1624 poem, "No man is an island". When I left my doctoral program I had felt a great sense of loss. I had left the place where, for me, I had wonderful support, colleagues who listened to my work, experienced scholars to help me think about my work, and relationships that provided me a break when I needed it. I imagined that when I entered another university setting I would be able to develop these same relationships that would sustain me in the university setting.

Without that natural structure I was forced to develop new and older relationships that would sustain me and make me more resilient to the hardships of being outside academia.

Bobby: Eliza?! Do you think Roscoe (Eliza's dog) misses us? Eliza: I think he does. He's probably missing us right now. Bobby: I think so too because we are friends and when you're friends you want to play together. I have lots of friends. Like...Spencer and Jay and Cal...and YOU! (Conversation with Bobby, 2019).

Perhaps the most important relationships for me have been those outside of the academic world. The above conversation with Bobby, a three-year-old, was important for me as it made me realize the support I had from continuing to work with children. Though Bobby's initial question was about my dog and the nature of friendships, my researcher brain began to wonder about how Bobby, and other children understood the relationships they had. My mind was peppered with wonders and questions. When I shared these with Bobby, and the other children I worked with, they obliged and shared stories and wonders of their own. "You're a writer, right? You should write about this. It would be a good book" (Conversation with Xavi, February, 2018).

My academic and scholarly relationships have also sustained me. As with all things in the digital age, relationships are both easily accessible and difficult to maintain. So many times I had intentions to keep a schedule of talking with friends and colleagues about their work and ideas for projects to maintain those connections. These quickly grand designs soon failed to be executed. However, the relationships did not fade away. I had to accept a less structured form that would still allow other scholars to sustain me. As I struggled to maintain my identity as a researcher and scholar, it was my conversations with other researchers, scholars and teacher educators that helped me think about the ways I might be sustained.

As colleagues asked about what I was doing, they helped me to think about my experiences as a researcher. They encouraged me to inquire into the events and relationships in which I was immersed. Ultimately, I was the one who had to initiate conversation.

Eliza: Want to come to a late dinner with us?

Raegan: Yes! Then you can tell me what your next steps are and what research you are doing. I had to be open and accepting of the opportunities that came my way to talk with others, from Facebook messages, Instagram conversations, and actively participating in conferences.

Building the House: Engaging in Academic Pursuits

As with my relationships, it became clear to me that if I wanted to maintain some type of identity as a researcher and scholar, being active in academia, I needed to do those things that I would be doing if I were living out my imagined life of academia.

I had made a commitment early in my education that, no matter what happened or how life unfolded, I would always work to be part of the academy. I would continue doing research and share that research in articles and at conferences.

I would seek out opportunities to help new and emerging scholars with their work, to help strengthen the research communities that meant so much to me.

I sought out opportunities that would not only allow me to give back to the research community but would also help me sustain and develop myself as a researcher. Guest lecturing, reviewing articles for journals, and attending conferences were important. More impactful, perhaps, were the pre-conference workshops which provided me a place, once again, to sit with other scholar educators, discussing ideas, working through pieces of writing, deepening my knowledge of research and methodology, and being generally fulfilled.

“I nominate Eliza!” (AERA, 2019). As the relationships I painstakingly cultivated grew, so did my opportunity to serve the communities that had sustained me. As I was asked to review articles for journals, I began to wonder if the identity that I was so desperately trying to sustain was seen by others as being set. While not the life I had imagined, it became increasingly clear that the boards I served on, the journals I reviewed for, the research I engaged in, and all of the other academic pursuits I participated in were not about trying to claim an absence of myself as a researcher and academic but that it was an identity that I deeply held that was being sustained and allowing me to be resilient in my identity.

Conclusion/Discussion

From my review of all my data sources, three threads were revealed. And yet it is clear that the threads are woven together, overlapping, weaving together. These threads are not just stories to be told as a way to bolster the individual but are the way in which I have inquired and made meaning of the experiences of my life.

The first thread was the value of a strong sense of purpose and commitment to being and becoming a teacher educator scholar. I recognized that I had a clear sense of myself as a scholar and as a teacher educator. I knew I had the potential to contribute much to the research conversation and the development of teachers.

A second thread focused on the value of relationships. Two kinds of relationships were especially important. The first was relationships of support within the academic community where my ideas were valued and treated with respect. The second were relationships with children and family. Interactions in these settings provided evidence of my strength and insight in working with others and supporting children.

The third was my ability to continue to engage in academic pursuits. In addition, I determined that it was the intertwining of these threads that provide a web of sustenance and support from which my resilience emerged.

This study contributes to our understanding of the identity-making of teacher educators in spaces of challenge and struggle. It builds on the work of those who have looked at identity in terms of institutions causing us to look past the institution to define the scope of academic identity-making. It also presents new strategies for engaging in S-STEP work using past and current narrative accounts using the narrative commonplaces to push interpretation deeper.

Finally, by looking back one is able to envision the future. By looking at my past experiences I hope to imagine a way forward, strengthening my web of sustenance and allow me to become more resilient in times of difficulty and challenge when maintaining my teacher educator and researcher identity.

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Identity Theft on the Way to an Administrative Role

Chris North, Maura Coulter, & Kevin Patton

Identity | Self-Study | Leadership | Administration | Dissonance

This paper explores changes in identity experienced by three teacher educators on their journey into an administrative role in our institutions. After 14-19 years as teacher educators, we see an administrative role, including managerial and leadership aspects, as a way to support our field more broadly. Yet as we consider and reflect on our career changes, we feel that we are in danger of losing connection with our teacher educator identities. At times these feelings are so profound that we wonder if we have become victims of identity theft. This collective S-STEP examines our identity shifts in the transition into administrative roles.

S-STEP research is guided by a 'desire to be more, to improve, to better understand' (Ovens & Fletcher, 2014, p.7). Yet at times the 'desire to be more' can have unintended consequences for our core values and identities. Therefore, any 'desire to be more' must also be balanced by the 'desire to better understand'. This collective S-STEP provided us with the opportunity to better understand these consequences by quilting together insights from across organisations and cultures to take a more purposeful approach to managing identity change during a transition to administration.

Chris, from a University in New Zealand, has 14 years' experience in teacher education with a specialisation in outdoor and environmental education. Three years of his work was in a teacher education college prior to merging with a University. Chris was shoulder-tapped to become Deputy Head of School. While enjoying (mostly) the challenges of the new role, Chris's motivation for joining this collaboration was a sense of isolation and feeling of career drift. He found his relationships with teacher education colleagues was changing in ways that did not feel comfortable and he also did not feel at home in the new administrative contexts.

Kevin has 15 years' experience in physical education teacher education in two universities in western United States. For the last three years, he has served as Department Chair of Kinesiology, which houses programs in both exercise science and teacher education. Kevin viewed a leadership role as an opportunity for professional learning as well as an opportunity to serve his department. Assuming the chair role took Kevin largely out of a teaching role. As a result, he slowly began to feel disconnected from students, teacher education, and scholarship. Kevin views this new role as largely gratifying, but also personally and academically unsettling. For Kevin, the collaboration described in this paper represented opportunities to remain connected with and intentional about his own identity.

Maura has 19 years' experience as a teacher educator in primary physical education teacher education in Ireland. She spent 16 years in a teacher education college prior to the college incorporating with a university to become a Faculty of Education, where she has spent the last three years. While employed in the teacher education college, teaching was Maura's primary role with little to no opportunity for promotion or movement from this role. Following incorporation many opportunities to move into administrative roles and for promotion were presented to her. Maura collaborated with Chris and Kevin to establish how she might best navigate these opportunities and maintain her personal and professional identity by learning from, and challenging, their experiences. Over the course of this research, and influenced by the collaboration, Maura applied for and was appointed Associate Dean for Research (a three-year

appointment). Maura sees this position of responsibility not as a weight to be carried (weighed down with responsibility) but rather to view the word differently and look at being 'able to respond' while you are in that position.

We each identified strongly as teacher educators. We were all at a position in our careers where we were trying to evaluate the new expectations of our administrative positions or in Maura's case, the administrative position she aspired to and ultimately secured. We were keen to retain some semblance of our identities as teacher educators while maintaining a research agenda and establishing ourselves as administrators. We had similar characteristics as teacher educators in that we each expressed how we felt a duty of care to our students and this duty of care was manifesting itself in our administrative roles with each of us wanting to support our colleagues and programmes within our new roles. All three of us were active knowledge-seekers and avid learners. Therefore, when we discovered that there was no manual, no training or guidelines to follow in our respective roles, we 'found each other' through a mutual colleague and decided to collaborate towards better understanding ourselves in these new and changing contexts.

Our study is informed by two areas: teacher educators taking on administrative roles; and identity. There is a growing interest within self-study in teacher educators moving into administration. Within this body of work, studies have examined: issues concerning power, social justice, and reform (e.g. Manke, 2004); the experiences of women (e.g. Clift, 2015; Collins, 2016; Crowe, Collins & Harper, 2018); enactment of democratic practice, transparency, and collaboration (Allison & Ramirez, 2016; Kitchen, 2016); and the influence of a teacher educator identity in shaping administrative practices (Loughran, 2015). Similar to notions of tensions in teacher education (Berry, 2007), in the roles of administrators we found ourselves with a new set of tensions, described by Gosling and Mintzberg (2003), as living in a paradox and cognitive dissonance, being 'told to be global and local, collaborate and compete, change perpetually but maintain order, make the numbers and nurture people' (p.1). This study builds on this body of work specifically in the area of identity shifts during the transition from teacher educator to administrator.

Identity As a Framework

According to Gee (2001), our life project in this post-modern era is to forge an identity. Gee argues that 'all people have multiple identities connected not to their "internal states" but to their performances in society' (p.99) and therefore 'identity' provides a useful analytic tool for researching issues of theory and practice. According to Gee, there are both micro and macro influences on identity. Macro-level identity is constructed and sustained by institutions and groups of people through discourses that create titles, job descriptions, and larger-scale expectations of a 'certain type of person' (p.111). By contrast, micro-level identity is negotiated through moment-by-moment interactions that may shore-up or undermine particular identities. Recognition of identity is a social and political process. At the heart of this research into identity within administrative roles are these macro and micro-processes. On a macro-level, we three collaborators hold institutionally named positions (Deputy Head, Chair, Associate Dean) which come with role descriptions and institutional expectations, and on a micro-level, through our interactions in particular settings, we may support or contest these expectations. Gee sees identity as not fixed but fluid and negotiated. Our identities cannot be all-embracing because 'at root, human beings must see each other in certain ways and not others if there are to be identities of any sort' (p.109). Therefore, through macro and micro processes identities can be shaped, developed, and perhaps even lost.

Purpose

From this year-long study, we offer our collective insights into the ways in which our changing roles influenced our identities. Therefore, the purpose of this study was to explore how we as teacher educators, after assuming new administrative roles, come to understand our experiences, and process of shifting identities.

Methodology

S-STEP research is improvement-aimed, interactive, and includes multiple, mainly qualitative methods (LaBoskey, 2004). This research was: improvement-aimed because we sought to better understand the changes in our identities; interactive through our collective and critical process (avoiding the concern that S-STEP can become an exercise in justifying our positions (Hamilton, 2002); and used multiple qualitative data sources (Skype conversations, reflections and critical friend responses). We demonstrated trustworthiness by collectively and critically examining our identities, relating back to the literature, and making our analysis transparent (Mena & Russell, 2017). Collective S-STEP emphasises: the importance of openness and critical honesty within the group (Butler et al., 2014); a collective commitment of the participants to their learning and growth (Berry, et al., 2018; Davey et al., 2010); and contributes to the criteria for rigour in S-STEP research.

Data Sources

Skype conversations were recorded and reflections generated over 12-months at intervals of three to six weeks. All three collaborators published an online reflection and responded as a critical friend to the reflections of the other two. These were completed a week prior to the Skype conversation and involved responding to an agreed upon topic, issue and/or associated reading. The reflections and responses framed the conversations. On occasion there was a need for the authors to correspond by email to seek clarification on a task or comment made by their critical friend and these are included in the analysis. All data are included as follows:

Data Source	**Code**	**Explanation**
Reflections	MR1	**Maura**'s first **R**eflection
Transcripts of Skype meetings	MC2	**Maura**'s second skype **C**onversation
Critical Friend Comments on reflections	KR3 - CCF	**Chris**'s feedback as **C**ritical **F**riend on **Kevin**'s third **R**eflection
Email correspondence	KE	**Kevin**'s comments made in an **E**mail

Data Analysis

The authors inductively coded the data using thematic analysis (Braun and Clarke, 2013). Initial codes were independently generated by identifying recurring ideas emerging from the dataset. These codes were compared across the three authors to produce themes to represent the concepts. Themes of identity change and becoming purposeful were presented by Chris as a process through which we became conscious of identity change which was validated by Kevin and Maura. Using multiple data sources and perspectives ensured triangulation and increased the validity of the analysis.

Representation

Findings are represented through a narrative that describes a process that was initiated by a sense of dissonance. Through our collective S-STEP, we identified this dissonance as being rooted in competing discourses which have the potential to 'rob' us of our identities as teacher educators. This in turn led us to ask how stable or malleable are our identities? Through this process, we came to an understanding that while our identities are malleable, we can become conscious about the different identities we hold, and this opens opportunities to be more purposeful about how we allow our identities to transform.

Findings

Identity Theft

As teacher educators, we identified a strong nurturing aspect to our identities which had been developed over years of working with our students to support and challenge them in their learning. As administrators, we drew on the same nurturing identities which allowed us to support our staff but also to deal sensitively with challenging situations. These particular teacher educator identities were not always helpful. For example, we found that administrative meetings required a different identity and associated discourse, shifting conversations from effective teaching to finances:

> *we're speaking a completely different language than administrators and staff, and it's just trying to get that language, as you say, to be able to have a conversation with them and explain what you want, not in pedagogy but in pounds, shillings and pence … language. (MC7)*

As we explored this further, we felt that these discourses also had particular logics and ideologies behind them which promoted efficiencies over powerful learning experiences for our students. Financial discussions are important for organisational functioning, and when finances became the sole focus of the meetings and, more importantly, the only arguments which held sway, it became essential that we learn to speak this language. We noticed how we began to adapt our identities so that we could gain access to these financial discourses more fluently and argue for our causes more compellingly. This identity shift proved a significant concern for us:

> *by doing that [engaging in discussions about financial models] at some point or what point do you become, or do I become complicit? And this erosion of this profession that's torn apart because there's no coherence anymore, it's just a course that has more students in it and fewer staff teaching into it is actually the ideal course. It's perfect! [sarcastic tone] (CC7)*

From our years as teacher educators, we held certain beliefs about quality teaching, yet as administrators, these new discourses were shifting our language and raised concerns for us about how we were changing and the direction of these changes. Particularly the worry that we had become complicit in devaluing student learning:

> *I see that my career progression had impacted my core value of teaching. It seemed to have been co-opted by other agendas and marginalised. What can I do to hold on to those key motivators? Can I let them go without feeling like I have sold out to the system? Where will this progression lead to? (CR1)*

Kevin echoed these concerns, describing tensions created by tending to both roles (teacher education and administration):

> *I have really felt a tension, as if being pulled in two directions. Finding time to interact with students, conduct research, and write has become difficult. Instead of a singular focus on pedagogical quality, now I also have to be concerned with 'cheeks in seats'. My courses and academic identity used to guide my day, my work is now directed by the immediate and pressing concerns of the day, like classes having adequate enrolment. This shift has challenged my identity as a teacher educator and researcher. In many respects, this new role is stealing time from my old familiar one. (KE)*

Here we see the idea of theft entering our data. The demands of the administrative role seem to force us into particular ways of being which over time were pushing our identities into new shapes and new directions. But it was not just in the administrative discussions that these shifts were occurring. When back together with our teacher education colleagues we felt the change because of our new administration role and confidentiality:

> *That feels like I am becoming a different person. I have to think about who I am talking to and what they already know and what they are allowed to know. It is a level of complexity that doesn't come naturally to me because I value openness and transparency. (MR1-CCF)*

Taking on the title of administrator was a macro-level identity change. We can see here how these macro-level shifts impacted on the micro-level conversations resulting in discomfort. At times we felt alienated in both teacher education and administrative contexts. We seemed to have lost access to familiar teacher educator discourses because of our new titles and responsibilities, yet the language of administration did not sit well with us.

Others taking on administrative roles have shared our concerns as Collins (2016) explains: 'I felt that my path had veered from its intended course... and I found myself saying that it "blackened my soul."' (p.189). We could feel how the discourses which constructed our identities were shifting from being immersed in particular social contexts where administrative logics and financial arguments dominated. It was not a comfortable feeling.

Becoming Purposeful

Our research uncovered numerous situations which showed the potential for 'identity theft' in our transitions to administrative roles. Through our participation in this collective S-STEP we became more conscious of these identity changes and this in turn presented possibilities of a more mindful approach:

> *This discussion of identity includes that of a teacher educator and researcher and my still- forming identity as an administrator/leader. Reflecting on our conversation allowed me to begin to really think about who I am professionally and who I want to become. (KR1)*

In this extract, Kevin showed the shift in our thinking from falling victim to identity theft, to something which we had some control over. This occurred at various points in our collaboration:

> *I find I have a number of identities –some overlapping, some intersecting, and sometimes trying to be all of them at once and yet not 'being' any of them… in some ways I am resisting the change and in others embracing it… (MR2)*

Here we see the intersection of the micro- and the macro-level, particularly where Maura is discussing how she can resist the change in some ways. She recognises the messiness of identity work and wishing to embrace some of the changes but pushing back against others.

Our collective S-STEP was influenced strongly by our work as teacher educators where we value reflection on practice which is informed by literature and research. For example, in this S-STEP, our reflections, critical friend comments and skype meetings were augmented by assigning ourselves readings prior to each meeting. Readings provided insights from diverse contexts and linked our experiences to theoretical constructs. In the following reflection, Chris quotes Swennen, Jones and Volman (2010) (one of the readings on identity):

> *If I am not stable, but plastic and malleable in different settings, then being aware of how my identity is shaped in these different contexts is important to understand my influence on others. AND importantly, understanding my identity at different times does require an 'ongoing process of interpretation and re-interpretation of experience' which is why the discipline of this collaboration is SO helpful. It pushes me to reflect and consider which is rare in my work and also my wider life. (CR7) (original emphasis)*

Swennen, Jones and Volman's (2010) article was instrumental in shifting and expanding our understandings of our identities and how they can change. In this instance, the idea that identity change is continuous and requires active engagement with our experiences to unpack who we are becoming, was powerful for us. The combination of deadlines for reflections, readings and critical friend comments, followed up by a skype meeting placed pressure on us and underscored the importance of the collaboration in providing a space and indeed an impetus for this project.

Our initial discussions revealed concerns about identity theft and also feelings of being powerless to avoid this theft. Indeed, this was the key concern that started our collaboration. However, there emerges a strong sense of a shared project through the collective SSTEP which enabled us to come to understand that we were not helpless victims but could take a purposeful approach to understanding and in fact influence how our identities shift.

Discussion

All three collaborators were committed to quality teacher education and these administrative roles offered a different means to pursue this commitment. What probably should have been apparent from the outset were the significant changes that these roles would bring to our work and our professional identities. As these changes took effect, we could feel our old selves and identities morphing into new forms. The discomfort with these new forms and feelings of being dis-located from our familiar roles prompted our collaboration and this research project.

If as Gee (2001) argues, the key project of our lives is to forge an identity, then it is critical to be aware of the micro- and macro-level influences to 'better understand' our changing identities. We believe that 'forging' is an apt metaphor for the creation of identity. Forging implies an agentic and vigorous process through heat and hammering such as in the creation of tools on a blacksmith's anvil. Certainly some of our experiences of administration were heated and robust. Without an understanding of how our identities are being forged, we may be unaware of changes to the shape of our identities and our own ability to take some control.

On a macro-level, institutional roles are designed to create clarity of structure and efficient organisational processes. Receiving an administrative title also comes with responsibility for management and leadership decisions which will affect programmes and colleagues on a different scale to our roles as teacher educators. These administrative roles mean we are privy to information that is sensitive and cannot be widely shared. On a micro- level, such exclusive knowledge can alter conversations with colleagues and make them inhibited or awkward.

Simultaneously, our institutional roles require that we hold conversations with finance managers who understand different discourses to those of teacher educators. We must then learn to bridge different discourse communities and speak different languages. It is not appropriate to bring a purely teacher educator identity to a finance discussion, nor to bring the unmodified discourses of finance to teacher educator discussions.

Underneath each of these discourses lies an identity which is shored up (or undermined) by both micro- and macro-level processes. 'In the end, we are talking about recognition as a social and political process, though, of course, one rooted in the workings of people's (fully historicized and socialized) minds' (Gee, 2001, p.111). Because identity exists in our minds and is constructed socially and politically, the shape of our identities is malleable. Without time or encouragement to consciously examine and reflect on our identities, we believe there is considerable potential for unconscious and potentially undesirable shifts, perhaps even identity theft, to occur.

Implications

It is important to note that while this chapter focuses on dissonance and discomfort with our administrative roles, all three of us find our new roles challenging and often rewarding. We do feel that as administrators we are able to support teacher education on a different scale to when we were solely teacher educators. The identities which are important to us as teacher educators also bring a number of strengths to administrative roles such as building relationships with a range of different people (Kitchen, 2016). However, the discourses of administration also require the development of different identities.

Administrators need to draw on discourses from disparate ideologies including accounting and organisational systems. Immersing ourselves in these discourses allows us to better (more effectively) articulate the importance (financial viability) of teacher education in meetings with teacher educators and also senior leadership. Our findings suggest that teacher educators moving into administrative roles risk subtle, and not so subtle identity changes which could be described crudely as identity theft.

This research strongly supports the benefits of a collective S-STEP in taking a purposeful approach to transitions to administrative roles because the desire to 'be more' must be augmented with the desire to 'better understand'. The forging of a professional

identity is therefore not only an answer to the question, "Who am I now?", but also to the question, "Who do I want to be in the future?"' (Beijaard et. al; 2004). Collective S-STEP allows us to recognise how shifts in our identities align (or conflict) with our goals and better understand the implications for ourselves personally and professionally.

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Retrospective Self-Study

Analysis of the Impact of Methods on Thinking, Teaching, and Community

Deborah Tidwell & Laura Edwards

Retrospective Evolution | Conceptual Bridging | Relational Invention | Ponderism

This idea of a retrospective self-study grew out of Deborah's interest in reflecting upon over twenty years of self-study research on her professional practice. As colleagues at the same teacher education program in the Midwest region of the United States, we came together to examine this idea of the influence methods have on making sense of professional practice. Throughout this paper, we will use first person *I* to represent Deborah's voice, and first-person *we* to reflect our understanding of our work together.

My experience of using self-study methodology (LaBoskey, 2004, 2009; Hamilton & Pinnegar, 2013; Hawley, 2010; Samaras & Freese, 2006) across my career as a teacher educator was an important influence on my development as a scholar and as a teacher educator. Over the years, within each study focus, I saw how self-study helped me to understand my own practice and my engagement with content and students within specific contexts of teaching (e.g., Tidwell, 1998, 2000, 2002b; Tidwell & Fitzgerald, 2004; Tidwell & Hoewing, 2009; Tidwell 2016). Whether examining the dynamics of my engagement with students in a large lecture hall (Tidwell, 2002a), examining my collaboration with educators in bilingual classrooms (Tidwell & Wymore, 2008; Tidwell, Wymore, et al., 2008) or in schools providing literacy instruction to students with significant disabilities (Tidwell & Staples, 2017; Tidwell, Thompson, et al., 2014), or examining with colleagues our use of humor in teaching (Muchmore et al., 2016), self- study was my methodology of choice to examine practice.

Within self-study, the methods by which I gathered data and determined meaning evolved and changed over time. While I have an overall understanding of the influence of one study on the development of another, I have not attempted a larger examination of the impact of self-study across my work. This paper presents our attempt at an analysis of my self-study research over time, and in particular the methods I used within self-study methodology. We examined how the use of self-study methods informed my understanding of practice and of teaching and teacher education. Borrowing from frameworks in the literature on developing self-study research (Pinnegar & Hamilton, 2009; Paugh & Robinson, 2009; Samaras, 2011), we defined method as data (*what* is being gathered), to answer the research question(s) of the study, and the data collection (*how* data are gathered) and analysis (the *process* of examination of that data).

The examination of my self-study research was influenced by what Bullock and Peercy (2018) refer to as "taking a 'turn' on the reflexive turn… to move beyond individual stories…toward an explanation of how such a turn changes their practice and contributes to research more broadly" (p. 21). Through a retrospective examination of over 20 years of self-

study research, this paper attempts to address the following question: Within my use of self-study methodology, what is the impact/influence of my use of self-study methods on my understanding of my own practice and a broader understanding of meaning making?

Methods

Narrative analysis of personal and professional histories (Kitchen, 2005; Webster & Mertova, 2007; Young & Erickson, 2011) was used in the retrospective analysis of the data along with the process of concept analysis found in the work of Walker and Avant (2014) where they address the creation of conceptual meaning within theory development. Goodman's (2014) notion of retrospective miscue analysis in reading also informed our thinking about how the reflection on what has occurred can be reviewed within both past and present contexts to make meaning of the initial engagement.

Narrative analysis provided a frame for examining the papers and publications, while concept analysis shaped themes during the analysis process. Throughout the study, the use of retrospective analysis helped to pull together data over time to make meaning. Data selection

This study focused specifically on self-study research presented at conferences or published in conference proceedings, in journals, or in book chapters. In determining what was considered *my self-study research*, I thought through what I meant by the term *my* and focused specifically on what I saw as the study of my own practice. As I sought to eliminate studies in which I was the critical friend, it became less clear as a distinct variable because some of the self-study research of another's practice also provided the opportunity for me to examine my own practice using my colleague's lens as a critical friend. My final selection defined the notion of my self-study research as any research in which I attempted to engage in the examination of my own practice through self-study methodology. In addition, each presentation at the biennial Castle Conference was only counted once as a publication in the conference proceedings.

Data Analysis Process

We examined a total of 26 artifacts, representing ten national conference presentations, eight published castle proceedings articles, seven book chapters, and one journal article. Data were coded using the following process. A driving focus within the process of data analysis was to more closely examine the change (if any) in artifacts and analysis of artifacts over time. Initially, the publications and presentations were examined as a story of academia, representing the public unfolding of the professional life. In addition, the artifacts were examined for larger themes. An adaptation of the constant comparative method (Cresswell, 2014) was used to examine more closely the language found within the discussion of data type, collection and analysis process. This analysis led to a greater understanding of the types of data used, and the methods employed to analyze data. In addition, a content analysis (Krippendorf, 2018) across the artifacts examined the focus and context of each study, evidence of chronology across studies through the connection of results informing future studies, and evidence of collaboration within and across the studies. Codes were then collapsed into major themes (Watson, 2018).

Results

Initial analysis of the studies from 1996 to 2019 revealed a growing change in self-study methodology use from initial studies in 1996 and 1998 to self-study research in 2000 and beyond. Early studies showed a focus on students and student data as a venue to examine the efficacy of my teaching practice. Over the years I repeatedly shared the story of the impact that the first Castle Conference had on my understanding of self-study methodology. While presenting the data on the practical argument of my students in a literacy clinic course, I examined how their practical argument discussions revealed what they understood about literacy theory and practice. From this data, I was able to surmise that the students' performances using practical arguments reflected the efficacy of my practice. At the close of my presentation, John Loughran provided some feedback using a stove metaphor that at first sounds rather simple, but

was quite profound. He suggested I take the students' data and put that on the back burner, and move myself onto the front burner to examine directly. Putting myself in the spotlight for data collection was a turning point in my understanding of self-study. This realization seems obvious in 2020, but in 1996 I had come into self-study research from a strong quantitative background, and this notion of examining one's own actions, thinking, and language to understand practice was a pivotal moment. After that initial Castle Conference experience, I revisited the theory behind my self-study work and reflected on my own process for self-study, realizing that examining others' practical arguments was actually an indirect self-study through others. In other words, "I had created a self-study that kept me at a distance from examining my own teaching directly" (Tidwell, 1998, p. 303).

While the self-study methodology was new and growing in the 1990s, and the community's understanding of what we meant by self-study was evolving and changing, my understanding of self-study mirrored that change. By 1998, I began to change my focus from solely on my students (Tidwell & Heston, 1996, 1998) to directly on my own experiences (Tidwell, 1998). The examination of these 26 self-study artifacts revealed a plethora of information about my teaching practice, my understanding of self-study, and my use of data and choices of method. Two findings are highlighted from this self-study. One finding looks at the chronicling of my self-study journey in the use of methods and in data analyses. Through this unfolding story, the use of self-study methods over time reflect the innovative changes in methods used within the community and the impact this had on my own thinking about what is meant by artifacts. The second finding looks at the larger themes that emerged from examining the studies, and in particular the synthesis of my self-study method used across time with the analyses and discussion of data. From these sources, themes emerged that reflected the evolving change in my method use, the connections (and sometimes disconnections) revealed from one study to the next, the community dynamic and relations that developed across self-study work with colleagues, and the profound nature of self-study on pondering about one's own practice.

The Roadmap of My Self-Study Journey

Another result that came out of this self-study was a roadmap of my self-study journey highlighting the specific methods used over time. Beginning with an early attempt at self-study that looked at others rather than myself (Tidwell & Heston, 1996, 1998), my journey in methods moved from an analysis of students' language about their own practice to an examination of my own course artifacts to better understand my university teaching (Tidwell, 1998). In this second self-study, I used course-provided materials (syllabi, course content being addressed, and class presentations) as the data sources. These artifacts were text-based, where the text was analyzed for key components. I was new to narrative analysis, and the process I used was not clearly defined. The three themes that emerged were personal knowledge of students, personal contact with students, and student-centered instruction. While I had moved to a focus on my own teaching and used artifacts from my teaching, my real focus continued to be on the students, and how I related or connected to my students. In 2000, my experience in self-study moved me to take a risk and examine what I saw as an issue of equity in my teaching practice. This third self-study began with a research question on how I was reflecting equity in my practice (Tidwell, 2000). I realized that my research question presumed I demonstrated equity, and revised the question to reflect a more fundamental query: Am I equitable in my teaching practice? I used case study design, looking closely at three students with whom I worked in different programs (undergrad, master's, and doctoral levels). The artifacts were stories about the students that were created through post teaching journal entries, and through instructional documentation that included class notes and notes from meetings with students. This was the first time I documented the use of a colleague for feedback on my data. The stories about each of the three students were revised after feedback and included information from a narrative analysis of my journal entries and notes. The stories were then used as a reflection of my practice. The conclusions from this self-study revealed a lack of equity in my engagement, with a preference for students who were compliant and who fulfilled my needs as a professor. I found this self-study not only disturbing but one that I cautioned myself about making public, concerned it would reflect poorly on me as an educator. This was my first real experience with self-study and vulnerability. Through the use of a critical friend, I was able to see how my greater knowledge about one student enabled me to engage more effectively in that context than with the other students. In sharing this study with others, I found myself being vulnerable in a very public way. My plans were to continue in this vein by self-study of my practice on how I can better get to know my students.

This projected segue to my next self-study did not happen, as the context for my teaching changed to a large hall lecture. I never returned to this interest in examining how I get to know my students. Rather, I moved on to examining my practice in different teaching contexts.

From a methods perspective, 2002 was a pivotal year. I began using drawings as data to reflect the dynamics in my teaching practice (Tidwell, 2002b). The context for my teaching had changed from a small classroom with approximately 25 students to a large lecture hall. In this large lecture hall, I was working with undergraduate students in a field-based literacy assessment class. I had read about Richardson's (1998) use of self- portraits as a form of data collection and was intrigued by this. Since I enjoyed drawing, I used post teaching nodal moments from my class as documentation of my reflection on teaching. As I became involved in the creation of these visual representations, I was able to represent through one visual moment in time a reflection of how I felt about that teaching moment. I came to realize the power of visuals in capturing what I saw as a significant moment in time. The data revealed to me insights into teaching in large groups that I had previously been unaware. Initially, the organization of the course with online support for course content and discussion/email was positive, and my drawings reflected that optimism. I appreciated the stage setting for performing to a class. But over time, my drawings showed a disconnect, a distance between myself and my students that echoed earlier concerns in a previous self-study about distance in my teaching. This documentation of distance through visuals and then through the narrative description of that dynamic helped me to document the need for smaller class size. Using drawings as visual representation of meaning in my practice became a method of choice across several self-studies, often bringing in colleagues as co-researchers in their own practice or as critical friends in the self-study process (Muchmore, et al., 2016; Tidwell, 2006; Tidwell et al., 2006; Tidwell, 2007; Tidwell & Manke, 2009). The use of drawings as visual representation was also seen as a metaphor for a larger issue within practice. In our work as administrators, Tidwell and Manke (2009) used drawings to represent key moments in our professional leadership work. We found the visual as metaphor powerful in expressing issues reflecting dynamics with specific individuals, thought processes within our work, and power issues in facilitating programs.

Working with colleagues became a more prevalent self-study approach as I began to collaborate on areas of shared interests. Through collaboration, I saw an increase in my professional partnership on campus with my colleague (Tidwell & Heston, 1996, 1998, 2010a, 2010b, 2012), in local educational systems (Tidwell & Meyer, 2010; Tidwell, Thompson et al., 2014; Tidwell & Wymore, 2008; Tidwell, Wymore, et al., 2008; Tidwell et al., 2011), and nationally (Muchmore et al., 2016; Tidwell & Manke, 2009; Tidwell, Manke, et al., 2008; Tidwell, Schwartz et al., 2014). The use of critical friends was consistent across all these studies, with the very nature of collaboration allowing for a critical examination of data with colleagues of shared interests and experiences.

Opportunities to read others' self-study research, and to meet at AERA and the Castle Conference to share current self-study work has informed my thinking on not only how to develop self-study design (methods and data analyses) but also on what to study. Hearing about others' self-studies, and learning how they were engaging with others and with their data, greatly informed my thinking about my own self-study focus and method choices. An example of this is Coia and Taylor's (2004) presentation on feminism, past history, and self-study of practice; their research intrigued me. Over time, I became interested in the relationship between family culture and classroom engagement. With my two siblings, we examined our own family history using real-time internet video recordings to discuss childhood stories growing up in a matriarchal family structure (Tidwell, Schwartz, et al., 2014). We transcribed our stories, then reread their content, and used narrative analysis to examine both the story content and our language use. While this self-study was tied to my own teaching dynamics and biases in the classroom – we found the most intriguing outcome from this experience was the uncovering of pervasive feminism in our family dynamics, from both our mother and our father.

Using real-time internet video recording as the primary data source has been a recurring method used in my self-studies with colleagues which allows us to engage and record actions and language for later analysis. In one self-study, I examined my use of self-study methodology for professional development with teachers to facilitate their desired change in teaching practice (Tidwell, 2015). In a second study, I examined the use of synchronous online instruction (Tidwell, 2016). Both of these studies worked in collaboration with teachers involved in staff development or the course. In a more recent collaboration with two colleagues from other universities in the US, we used real-time internet video

recording to discuss our use of humor in our teaching (Muchmore et al., 2016). Across these studies using video recordings, we examined practice through both physical movement documentation (facial expression, use of hands, and overall physical movement), and transcription of language. Such an analysis combines the physical with the spoken to help elicit meaning within the engagement. The pattern of methods across these 20+ years of self-study research has shown a range of method use, but three methods emerge as recurring method preference: visual representation, video recording, and narrative. With a focus on the language within course materials, video recordings, journal entries, and narrative description of visual representations, narrative data has been commonly used across most of my self-studies. Narrative analysis has shown evidence of evolving and improving over time from a simple focus on key terminology to a deeper analysis of meaning units and phrases that incorporate a coding system focused on meaning representation.

Emerging Themes

Analysis of the 26 artifacts resulted in four major themes emerging from the data: practice as evolution, conceptual bridging, relational invention, and ponderism. The development of practice reflects change over time, where the very process of practice (both self-study and teaching) is an evolutionary dynamic. From the evolving maturity of my understanding of self-study methodology (Tidwell, 1996, 1998, 2000, 2002a, 2000b; Tidwell &Fitzgerald, 2004), to the increased use of narrative data coupled with visual representation (Tidwell, 2006, 2007; Tidwell & Manke, 2009; Tidwell et al, 2006) and video documentation as data Tidwell, Thompson, et al., 2014), to the use of an object as data (Tidwell et al., 2019), the examination of self-study has shown an evolution of how I use specific data sources in my methods. This was less so in how I choose to analyze those data. Data evolved from use of teaching artifacts such as syllabi and class presentation notes, to larger conceptual ideas such as professional histories and the retelling of an event, to visual representation through drawn nodal moments in teaching or administrative work, to the larger conceptual idea of an object representing practice (Tidwell et al., 2019). While data sources expanded and changed, my data analysis relied on the use of narrative to explicate the meaning. Video data were analyzed using narrative derived from the language and the action descriptions within the video. Visual data and object data were translated into narrative for analysis. While my narrative analysis became more sophisticated and in-depth over time, the resource for making meaning continued to be text-based. My teaching practice demonstrated an evolution over time as well. Much of the change in my practice has come from a deeper understanding of dynamics in the classroom, of my engagement with students, and of the presumptions I bring to my teaching. Self-study helped me to understand my practice in a way that informs my thinking about the interaction between theory and practice, and the meaning embedded within my language and actions.

Conceptual bridging represents the connections we make within data and across studies that bridge the theory building with the connotative. For example, in a self-study of administrative practice using drawings representing nodal moments in practice (Tidwell & Manke, 2009), the understanding of *power brokering* emerged from a drawing connoting power and tensions as seen through the sketch of an antagonist.

Another form of conceptual bridging is the connection of methods across studies, as seen in complexity of use and application to new contexts. For example, whether I was examining my teaching (Tidwell, 2002b), my administrative work (Tidwell et al., 2019; Tidwell & Manke, 2009), or my dynamics with colleagues (Tidwell, Thompson, et al., 2014; Tidwell et al., 2011), visual representation was used. Conceptual bridging is seen in my shift from using more concrete examples of practice to employing creative representations as data. What I am interested in researching is driven by what I value in my practice, and through my continued self-study of practice emerges the unearthing of additional or deeper questions, reflecting the conceptual bridging of my research foci over time.

Relational invention represents the dynamic nature of community within self- study, where the role of professional relationships greatly informed practice (self-study and teaching). My earlier self-study research (Tidwell, 1996, 1998, 2000, 2002a, 2002b) involved myself and, in some studies, a critical friend. My presentation of my research at professional conferences afforded community engagement with my study. As my self- studies developed over time, I used collaboration with colleagues as a center stone for my research design. Collaboration within my self-study

research altered what I studied as well, from working with classroom teachers on bilingual instruction (Tidwell, Wymore, et al., 2008) and literacy instruction for children with significant disabilities (Tidwell, Thompson, et al., 2014), to working with teacher education colleagues on our use of humor in teaching (Muchmore et al., 2016), to working with self-study colleagues on the use of visual representation as data (Tidwell & Manke, 2009; Tidwell et al., 2006).

Through these collaborations, we intentionally created professional relationships that ultimately fostered a sense of community and enabled me to create (invent) my self-study research that was informed by critical friendships and shared meaning making.

The final theme, ponderism, suggests a less serious focus but is a truly critical aspect of the shifting understanding of teaching and of self-study. It is through the process of ongoing self-study research that examining practice becomes a theoretically grounded vortex of pondering, questioning and pushing the notion of what is and what should be. It is this infernal vortex of pondering that changes the perspective of teaching and research. From the very beginning of my self-study research, the process of engagement with others (whether through professional presentations, critical friendships, collegial engagement, or the process of writing on self-study) provides a continual informed and ongoing discussion about what practice is, what it means, and how it reflects the grounded theoretical intentions. Self-study, by design, evokes? this notion of pondering, to ponder one's practice, and to engage in an ongoing examination of that practice which by its nature encourages a continued need to contemplate further.

Concluding Thoughts

In this paper, we examined what 26 studies from one educator's research represents. We came away with a deeper appreciation of the power of self-study in understanding practice, whether that practice involves teaching or the use of research methods. The notion of practice as evolution speaks to the very nature of self-study as a community-based scholarship where researchers examine their practice for authentic and meaningful purposes.

Pondering emerged from the study as a critical dynamic within self-study. We discovered that it is through pondering that self-study becomes a progressive process that builds on previous studies. The collaborative aspects of self- study inform how to think about the focus of the next self-study, the next research design, the next methods to be used. We found through this retrospective examination of research that self-study informs practice in ways that change how we think about our practice, our research design, and ourselves as educators.

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II

Inspiring New Methods, Frameworks, and Collaborations through Self-Study Research

Abby Cameron-Standerford

"Not everything that is faced is changed, but nothing can be changed until it is faced."

James Baldwin

These are tumultuous times. Global uncertainty, pandemics, social unrest, political influence, and environmental impacts weave together in the backdrop of our lives. And yet, as researchers and educators, we carry on. This section illuminates inspiration in the act of understanding ourselves, others, our power, our individuality, and our roles in the collective communities in which we place ourselves. The works here represent a need for recognizing, responding to, acting on -- *facing* -- what should be changed. The tools of our craft are the critical friendships, the blurring of I and we, and the gift of empowerment to ourselves and others. Through these self-studies, we have sought to make visible the invisible, to (re)position ourselves and our knowing in light of inequities, in search of transformations, and responsiveness to our fellow humans. The acts of creating, sculpting, writing, weaving, and collaborating result in opportunities for interrogating, pushing, acting, and *changing* the tapestry of education and self-study of practices.

Envisioning Writing as a Way of Knowing in Self-Study
Envisaging New Ways of Knowing for Social Change
Critical Collaboration
Triggered by the Kavanaugh Hearings
Pedagogical Tapestries
Weaving Self-Studies through Journaling
"We're Completely the Same Kind of Lunatic"
Serving Metropolis
"Well, It's Also about Me and My History"
Narrative Metissage
'Substituting' Becomes a New Way of Knowing

Cartography of Leadership in Teacher Education
Delving Deep into the Society of Your Mind
Strength in Numbers
Talking Back to Teacher Education and Other (So Called) Helping Professions
Using Autobiographical Self-Study Methods to Expand New Ways of Knowing Collaborative Writing
Telling is not Teaching, Listening is not Learning
Envisioning New Meanings through Found Poetry
Envisioning New Ways of Knowing
More-than Critical Friendship
Unravelling in a VUCA (Volatile, Uncertain, Complex, and Ambiguous) Environment

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Envisioning Writing as a Way of Knowing in Self-Study

Julian Kitchen

Writing a scholarly paper, according to Richardson (2000), is "not just a mopping up activity at the end of a research project" (p. 923). Rather, writing can be "a *method of inquiry*, a way of finding out about yourself and your topic" (p. 923), a craft that expresses reality, and an art that profoundly affects readers. Indeed, a well-written self-study should rise above being a functional and informative textile to become a precisely and delicately crafted tapestry that artfully tells the story of the research in order to evoke understanding in the reader and, even, prompt changes in practice. Qualitative research at its best uses "evocative writing" and features "highly personalized, revealing texts in which authors tell stories about their own lived experiences, relating the personal to the cultural" (p. 929). Teacher educators writing self-studies would do well to envision writing as a method of inquiry, one that adds clarity to the research 'findings' and artfully engages the reader.

The results of a self-study research project are the yarns used in weaving the textile of a research paper. Just as a quality textile is woven precisely to be thick and durable, a research paper needs to be crafted carefully to convey the findings and implications. A textile becomes a tapestry when it is designed to be more than merely functional. So too the self-study researcher becomes an artisan when the scholarly paper is polished and responsive to the reader. The artisan becomes an artist, in both mediums, through the refinement of creative skills and the ambition the imagination to render the work as conceptually clear, evocative and/or beautiful.

Thus, as writers, it behooves us to become more metacognitive about the yarns we spin. In reading educational research on practice, we should take notice of the structure, reasoning, and rhetoric of the quality academic writing we experience. We might begin by selecting quality thread used; Richardson makes a strong case for employing notes to improve writing at various stages of a qualitative inquiry itself.

The writing of a research paper is also a craft with guidelines for effective communication. While submission guidelines offer technical support, authors often lack direction on how to craft manuscripts that are analytic, creative, and engaging. Richardson's five criteria for reviewing papers are a useful framework for making the craft of self-study writing explicit. First, manuscripts must make a substantive contribution to the field. Second, aesthetic merit should be evident in the crafting of words and images, as well as creative analysis. Third, reflexivity is evident in how authors puzzle over 'truth' and 'knowing' in a postmodern world.

Fourth, a manuscript's impact is evident in how it affects the reader emotionally and intellectually. Finally, the expression of reality seems *true*: "a credible account of a cultural, social, individual, or communal sense of the 'real'" (p. 937).

Objectives

This chapter focuses on the writing process in the self-study of teacher education practices (S- STEP) through the writing process as experienced by a practitioner with extensive experience as a writer and editor of self-studies and

other educational texts. Through reflection on writing, I make explicit writing processes in self-study that are generally implicit, and often invisible, to novices. These themes, inspired by the writing as research literature, emerged from the research:

1. Value of Notes on Research/Practice;
2. Making Sense through Writing;
3. Making the Writing Seem *True*;
4. Crafting for the Reader.

Readers are encouraged to reflect on their own writing and the ways in which writing is employed as a method of inquiry in S-STEP. In the Castle presentation, the audience will be invited to discuss these themes in relation to their own writing.

Methods

This chapter is and is not a self-study. It is a self-study in that as the author I am inquiring into my professional practices and through reflection on practice and reflection-in-action (Schön 1983) as a writer. As Martin and Russell (2020) wrote, "self-study of teacher education practices is a metacognitive and reflective practice conducted by teacher educators learning from experience" (p, xx). As self-study recognizes teaching experience as being "acquired by investing time in the context of professional action; learning from experience demands reflection-in-action as an alternative frame of reference for personal learning" (Martin & Russell, in press), a case can be made for studying one's writing as a self-study process. Indeed, drawing on LaBoskey's (2004) criteria for self-study, this chapter is self-initiated and focused, improvement- aimed, employs multiple, primarily qualitative methods, and is made available for exemplar-based validation. On the other hand, it is neither interactive nor a study of teaching or teacher education practice.

In this inquiry into the process of writing in self-study, I attempt to make sense of writing as a process in S-STEP. I explicitly attended to my thought processes as a writer engaged in such work. The main method employed is the keeping of a *journal* on my writing process while preparing self-study chapters and articles. As I engaged in the writing of field texts, or in the analysis of these texts, I paused to write journal entries on what I was thinking or feeling during those moments in the process. Similarly, as I composed the research papers, I wrote entries on the challenges I experienced and the choices I made as a writer. Reflections from the writing journal constitute the main content for this presentation. Secondary field texts include field notes and journal entries courses taught. Coding and analysis, combined with interactions with literature on the writing process, led to the identification of emergent themes that are developed in the next section.

Reflections on Writing Well

The outcomes of this research are organized around themes related to writing well. Each theme is developed in relation to literature on effective writing. In each section, I draw on examples from my writing to reflect on how these themes are lived out in my writing process. It is hoped that these reflections will resonate with the experiences of self-study practitioners.

Value of Notes on Research/Practice

Teacher educators often recall events and explain how their experiences have informed their practice. But how do we know what they were thinking and feeling at the time? The best way, according to Richardson (2000) is taking extensive notes about one's experience of events as they happen or in the immediate aftermath. Clandinin and Connelly (2000) use the term *field texts* to describe "the kinds of records, normally called data," that are "created, neither found nor discovered, by participants and researchers in order to represent aspects of the field experience" (p. 92). They refer to

these “ongoing bits of nothingness that fill our days” (p. 104) as crucial to understanding both the self and the practices observed. These might take the form of journals, field notes, or an interweaving of the two. In my self-study field texts, I often interweave the two, employing italics to denote personal reflection. While qualitative researchers, such as myself, attempt to convey accounts that are thick with detail of events and our experience of those events, these field texts are “imbued… with interpretation” (Clandinin & Connelly, 2000, p. 93) and “shaped by the selective interest or disinterest of [the] researcher” (p. 94). A journal is as important as a field note as it “becomes the ‘historical record’ for the writing of the Self or a writing-story about the writing process” (Richardson, 2000, p. 941).

For example, in my School and Society journal, I wrote immediately after a class:

> *Overall students had done well on their equity and diversity projects the previous week… They did not, however, acknowledge or address power and privilege… These limitations prompted me to reflect on the construction of the course and consider how I might better (re)present these concepts… In order to address power and privilege again, I began by sharing reflections on a talking circle with teachers working with Indigenous students… The Indigenous facilitator assured the teachers that there would be no ‘no shaming or blaming,’ while the Elder called for compassion and caring in dealing with Indigenous students who are hurting or acting out. In discussing the experience, I drew attention to the power and privilege of the white teachers in relation to their students. We also discussed how the research participants were learning to acknowledge their privilege and, through alternative pedagogic and relational approaches, sharing that power with students in order to help them make connections to their cultures… I urged them to consider the ideas learned in this course about inclusiveness, power and privilege, particularly as they engage with students with worldviews and experiences very different than their own. You need not accept what they say but at least weigh these in your deliberations teacher. (February 3, 2017)*

In my courses, particularly those in which I am conducting self-studies, I keep extensive notes on research and practice. This includes the use of exit cards in order to understand teacher candidate learning. Exit cards, in addition to providing rich data, serve an interactive element that contributes to trustworthiness. My journal, which serves both as observational notes and personal reflections on the lessons, documents events and my experiencing of them. These are thick descriptions of what I was actually thinking at the time, rather than vague recollections at a future date This helps me make sense of classroom interactions and provides rich data for both improving my practice and sharing lessons learned with the S-STEP discourse community (e.g., Kitchen, 2020a).

Making Sense through Writing

Writing is a cognitive process in which we ‘word the world’ into existence through the language we use (Rose, 1992). It is through the process of writing that ideas are developed and meaning emerges. This is especially true in making sense of experience. It begins with telling and collecting stories, but understanding emerges from the multi-dimensional exploration of these stories. Such inquiry, according to Clandinin and Connelly (2000), takes places in a three-dimensional space: “Studies have temporal dimensions and address temporal matters; they focus on the personal and the social in a balance appropriate to the inquiry, and they occur in specific places or sequence of places” (p. 50). As all experience simultaneously contains all these dimensions, narrative inquirers need to examine multiple dimensions in order to find meaning in experience. The experiences of individuals in a given moment need to be “contextualized within a longer-term collective story (Richardson, 2000). While writing takes place in the present moment, it is often complicated as understanding involves the interpretation of experiences that carry with them both past experiences and anticipates plans for the future. The writing process— whether in journals, theoretical memos (Richardson, 2000), or the research paper intended for dissemination—often requires hours of effort and multiple revisions over time before sense is clear to the author. The editorial process, including peer review, may lead to further efforts at sense-making.

The journal entry featured in the previous section also illustrates the first stage in making sense through writing. I gave explicit attention to what was occurring in class, particularly teacher candidate learning as expressed in exit card feedback and the ways in which learning was reflected in their presentations. This sense-making from the previous

week informed my planning of that day's lesson and, in turn, exit card and observational data from that class informed my work over the course of the term and in the year that followed. In an article published on this work, I concluded:

> *This article acknowledges that social justice work in teacher education is complex and challenging. Through the self-study process, I have identified some of the inherent tensions and ways in which advocacy for social justice can be balanced with attention to the identities and experiences of teacher candidate, including those from more privileged backgrounds. My experiences during this study suggest that teacher candidates are receptive to discussion of social justice issues, particularly when their initial resistance is respected and range of inclusion approaches are offered. By addressing social justice issues with teacher candidates in a relational manner, teacher educators model respect and empathy while contributing to making schools safe and supportive space for students across the diversity spectrum. For me, being vulnerable, relational, inquiry-oriented and responsive led to positive and safe experiences for teacher candidates. Yet effective teacher education lies in the tension between desirable attributes, so I must constantly be vigilant to ensure a balance among the attributes noted by Berry as teacher candidates and the times are always changing. (Kitchen, 2020, p. 22)*

This sense-making continues as I now focus my attention on self-study as a School and Society instructor on how my relative privilege has informed and continues to informs my practice.

Making the Writing Seem True

The self-study literature places great stock in demonstrating trustworthiness (LaBoskey, 2004), often through triangulating multiple qualitative methods or engaging with critical friends or students. Russell and Menna (2017), in their review of 65 studies presented at the 10th international self-study practices conference in 2014, estimated that "about 40% of the papers mentioned but failed to address[this] essential criterion of self-study research" (p. 115). As an author of one of the papers that did not explicitly address these criteria, I had both positive and negative responses to Russell and Menna's review. On the positive side, it prompted me to make my subsequent contributions more rigorous and trustworthy by highlighting multiple data sources and making evident my collaboration with students and critical friends.

On the other hand, I am concerned that placing great emphasis on rigour and trustworthiness diminishes the importance of making sense of lives through narrative constructions (Richardson, 2000). A self-study that draws from narrative inquiry (Clandinin & Connelly, 2004) or autoethnography (Holman, Adams & Ellis, 2013)—e.g., unpacking stories of experience in classrooms or making sense of personal identity over time—cannot be evaluated solely on criteria adapted from formalistic models of research. It also needs to be evaluated as expression of reality: "Does it seem 'true'—a credible account of a cultural, social, individual, or communal sense of the 'real'?" (Richardson, 2000, p. 237).Does it create "a reciprocal relationship with audiences in order to compel a response" (Holman, Adams & Ellis, 2013, p. 22)? Does it attend to "voice, signature, narrative form, and especially audience" (Clandinin & Connelly, 2000, p. 146)? As Clandinin and Connelly (2000) wrote, good narratives have an *explanatory, invitational quality*, along with *authenticity* and *plausibility.*

Below, I offer three journal entries as a narrative on how I began this line of inquiry on writing soon after the 2019 American Educational Research Association conference in Toronto:

> *I savored the beauty of the prose at an early morning AERA symposium session. As the first speaker read from her paper, based on a recently published book chapter, I was reminded of Laurel Richardson's handbook chapter on writing as a form of research.*

Later, a presenter described her Indigenous education course as "an impossible and imperative assignment" (Markides, 2019). This elegant phrasing perfectly captured her dilemma as a practitioner and helped the listener understand her decision. It was both artful and rang true. These two papers made me yearn for rich prose that brings self-study to life. (April 8, 2019)

I sit at my computer writing a literature review on societal privilege, notably white and male privilege, for a planned conference proposal and book chapter on my teacher education practices. I have read numerous articles and have grappled with this topic alongside my teacher candidates, yet the words do not fall trippingly off the tongue onto the page. I realize as I write that I need to more clearly differentiate between "unjust enrichment' and "spared injustice." I know, based on previous writing experiences, that the writing process deepens my understanding of concepts and the interrelationships among terms. I recognize that linking these terms to my own experiences will clarify matters for me and help the readers make sense in their lives. As I sit writing, I identify this as a possible conference paper.

I write on a piece of scrap paper "As I Sit Writing." I then add a colon and "Writing as a Cognitive Process in S-STEP." I switch from my privilege paper draft to my journal and begin writing this entry. I feel confident that this would make a thoughtful S-STEP presentation… As I write this, I recall the work of John Loughran. I pull off the shelf Developing a Pedagogy of Teacher Education. I find underlined in my copy: "students of teaching need to be able to see and hear the pedagogical reasoning that underpins the teaching they are experiencing" (Loughran, 2006). So too, scholarly readers of academic books need to appreciate the reasoning that underpins the writing they are experiencing. They need to be metacognitive to become more effective writers about their practice. (April 12, 2019)

Mindful of Connelly and Clandinin's (1988) observation that the better we understand our own stories "the more meaningful our curriculum will be" (p. 11), I try to make explicit my lived experiences in order to offer guidance to readers. (April 12, 2019)

I propose that such writing, even without interaction with students or critical friends, can ring *true.* I also invite readers to consider this as a credible account and explanation of the writing process. It invites the reader to consider their own writing process through authentic experiences rendered plausible through god writing.

In writing self-studies, whatever the topic, it is important to go beyond accurately representing the research study findings to crafting the words to make them seem true. While transactional writing is "a lot safer than expressive, according to Colyer (2013, p. 369), "expressive writing leads to purposeful action" (p. 366). More importantly, the two need not be mutually exclusive as good content can be rendered more expressive and engaging.

Crafting for the Reader

Crafting writing for the reader is a layered, multidimensional process. First, as writing is a method of knowing, it is important to attend to the craft of writing, not just to the reporting of findings or meaning. Richardson (2000) highlights the importance of metaphor and creative analytic writing practices, which may be developed through experiments in poetic representation, memory work, layered texts, and reflexive accounts. Second, as historian Barbara Tuchman (as quoted in Richardson, 2000) wrote, the "writer's object is—or should be—to hold the reader's attention… I want the reader to turn the page and keep on to the end" (p. 942). In the case of S- STEP, we need to consider what interests teacher educators and, particularly, those interested in studying their practice. We need to craft texts that resonate with their experiences and that address their big questions. Third, we need to craft our texts with "ongoing scholarly conversation" (Clandinin & Connelly, 2000, p. 167) in mind, which involves knowing one's discourse community or communities. It also requires us to understand different mediums within a community. For example, a paper crafted for the Castle conference may be conversational and exploratory. An article aimed at a teacher education journal may be crafted more formally and be narrowly focused on a particular study of practice; *Studying Teacher Education* may offer flexibility in modes of discourse, but its criteria are also bounded by conventions of qualitative research. A chapter in a self-study volume may offer more flexibility in writing and allow for thematic connections across multiple experiences or studies. There are perennial tensions as we struggle to be true to ourselves and our research texts while connecting to audiences, and as we seek to push boundaries while not stretching them beyond what will reach audiences (Clandinin & Connelly, 2000).

Reflecting on my beliefs on writing as a method of inquiry, I noted in my writing journal:

> *My approach to writing is guided by an image of the reader. When teaching essay writing as a secondary school teacher, I asked students to imagine that I was not paid to read their work, and that they needed to hook me in from the opening paragraph. In my academic writing, I try hook the reader in with a quotation or connection to an interesting issue, rather than start by stating my purpose. (May 7, 2019)*

This is reflected in the wording of the introduction to this chapter, which I captured in my writing journal several minutes later:

> *The Castle Conference theme reflects my perspective that self-study is a craft and, at its best, an art. The metaphor of textiles and tapestries implies that our work ranges on a continuum from functional to well-crafted to artistic. In order to 'envision new ways of knowing' it is necessary to effectively employ structures, words, and literary devices of literature. Indeed, it is primarily through such expression that we as researchers and practitioners share our ways of knowing. My process in crafting these sentences is interesting in two respects. First, I took the time to construct my words and thoughts in a manner that might be of interest to colleagues judging the merits of the manuscript in relation to the stated theme of the conference. Second, I relied not just on argument, but on the literary device of metaphor to engage the reader. In revising my proposal into a chapter, I riffed off the conference metaphor. I looked up the terms textiles, tapestry, artisan, artist and yarn to render my paper relevant to the theme. I distinguished between textile as a basic functional term and tapestry as a more artistic version of the same. By doing so I offered my chapter on writing as a way of envisioning our ways of knowing. I moved beyond mere function to thoughtful crafting, to something 'artful' even if it does not rise to the level of art (January 30, 2020)*

In introducing ideas and approaches, I am especially mindful of the power of careful crafting with the general reader in mind. As I recalled in my writing journal:

> *Several years ago, I was asked to write a chapter queer theory in the self-study of teacher education practices. While I had read the literature, I certainly did not consider myself a theorist, let alone a queer theorist. Indeed, I found much of the literature dense, exclusive and esoteric. My self-appointed task was to understand the literature well enough to be able to craft explanation that were understandable first to myself and ultimately to general readers. I wrote in my conclusion, "I have drawn on my experiences as an educator and teacher educator to demonstrate that queering the gaze can help teacher educators think new ways about their identities and practices" (Kitchen, 2016). I drew on stories of my own in order to make the literature more accessible and inviting. When dealing with theory or methodology, in particular, I see myself as a curator helping the reader to grow from the experience. (December 14, 2019)*

This is not always easy, as I discovered recently as I ought to explain ontology and epistemology for an upcoming chapter on self-knowledge (Kitchen, 2020b). Fortunately, insightful editors guided me towards writing that was better crafted.

Conclusion

Writing is the main medium through which we disseminate our self-studies of teaching and teacher education practices. The artful use of this medium contributes greatly to the effectiveness of the message. Thus, it is wise to consider Richardson's (2000) claim that writing should be regarded as a *method of inquiry* in qualitative research and should be employed as painstakingly as other methods in our research.

In this chapter, I have drawn on my journals and other work to reflect on four aspects of writing: (1) Value of Notes on Research/Practice; (2) Making Sense through Writing; (3) Making the Writing Seem *True*; and (4) Crafting for the Reader. It is my hope that my musings and writing artifacts prompt readers to (re)consider writing as a process, method of inquiry, and means of evoking response and action among teachers and teacher educators.

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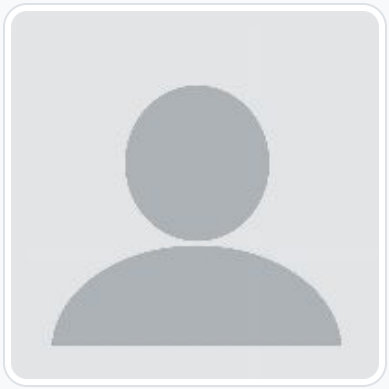

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Envisaging New Ways of Knowing for Social Change

Poetic Learning Inspired by Staging a Readers' Theatre Script

Linda van Laren, Lungile Masinga, & Kathleen Pithouse-Morgan

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We, three teacher educators from a research-intensive South African university, have been immersed in collaborative arts-inspired self-study research (Samaras, 2010) for more than a decade. Linda is in Mathematics Education, Lungile in Gender and Curriculum Studies, and Kathleen in Teacher Development Studies. Through our self-study research explorations, we have encountered "many and diverse ways of knowing—personal, narrative, embodied, artistic, aesthetic—that stand outside sanctioned intellectual frameworks" (Cole & Knowles, 2008, p. 55). To illustrate, we have explored collage, dialogue, drawing, letter writing, poetry, scrapbooking, storyboarding, and storytelling as literary and visual arts-inspired self-study methods (see Masinga, 2012; Masinga et al., 2016; Pithouse-Morgan & Van Laren, 2015; Pithouse-Morgan et al., 2015; Van Laren et al., 2014; Van Laren et al., 2016). And we have experienced first-hand how making use of arts-inspired processes and forms can bring "color, texture, and life" (Cole & Knowles, 2008, p. 58) into self-study research—in ways that generate new modes of knowing to facilitate personal and professional growth.

Experimenting collaboratively with elements of the arts gives us a sense of creative accomplishment. Also, as South African teacher educator researchers, we share a strong sense of social responsibility. We believe that "expanding [our] repertoire of being and doing" through arts-inspired modes can contribute meaningfully to the practice "of research as effecting social change" (Mitchell, 2008, pp. 366-367). Moreover, in sharing our arts-inspired work through multiple presentations and publications, we have witnessed a "ripple effect" that "engages a wider public and either solicits or elicits reaction" from others (Weber, 2014, p. 12). Reflecting on our collaborative arts-inspired self-study, we see how this work can "support the possibilities for looking inward while at the same time drawing attention to the ways that the social context of audiences, exhibitions, and screenings serve as platforms for change in relation to social justice issues" (Mitchell et al., 2020, p. 709). Much of this self-study research has focused on HIV and AIDS curriculum integration in higher education (Van Laren et al., 2019; Van Laren et al., 2016; Pithouse-Morgan & Van Laren, 2015). For us, taking up issues related to HIV and AIDS in and through higher education institutions in South Africa—particularly concerning teacher education—is a critical matter of social change and social justice. South Africa has the "biggest HIV epidemic in the world, with 7.1 million people living with HIV" (AVERT, 2019, p. 1). We live in a country with an HIV prevalence rate of approximately 1 in 5 people (ages 15 – 49) (AVERT, 2019, p. 1). Furthermore, it was estimated that by 2017 there were over two million children orphaned because of the epidemic (AVERT, 2019).

We concur with Frizelle (2019), who recently drew attention to a need to create opportunities for all stakeholders in higher education to rethink and improve teaching and learning concerning HIV and AIDS. In the past, extensive large-scale research and interventions focused on changing perceptions, because, "HIV and AIDS were considered to be the outcome of risky individual behaviour" (Frizelle, 2019, p. 46). However, contemporary research that embraces a more

social, organic approach to addressing the epidemic acknowledges the importance of opportunities to engage in dialogical and self-reflexive teaching and learning (Mitchell et al., 2020). We are mindful that the interplay of social factors in South Africa related to gender, race, and class inequalities presents additional complexities for HIV and AIDS-related education and research (Frizelle, 2019). We have found that using dialogical strategies allows students, academics, and educators "to consider how they could, through their future professional practices" (Frizelle, 2019, pp. 46-47) confront these pervasive issues of social injustice. Hence, we explore creative and participatory ways of initiating and sustaining open conversations about HIV and AIDS in the interests of social justice and social change.

Recently, to learn from our experiences as facilitators of an HIV and AIDS education workshop at a local university of technology, we made our first foray into readers' theatre (Donmoyer & Yennie-Donmoyer, 1995). As a performance arts-inspired research method, readers' theatre involves two main phases (Donmoyer & Yennie-Donmoyer, 1995). The first phase involves researchers creating a dramatic script from edited extracts of a research data transcript. The second phase involves staging the script for an audience.

Elsewhere (Van Laren et al., 2019), we presented an in-depth examination of the first phase of our readers' theatre adventure: our process of creating a readers' theatre script. We described the process as follows:

> *We began our readers' theatre process by sitting together to watch a video of the workshop that had been recorded by a student assistant at the university of technology. We focused on the object icebreaker activity [where we examined everyday objects to explore the concept of "entanglements" (Mitchell, 2017, p. 11) of HIV and AIDS in our lives as South Africans who teach and learn in higher education]. We watched this part of the video repeatedly to see what we could use as a basis for our script. After sharing and reflecting on our individual responses to what each workshop participant had said about her or his object, and considering connections across what various participants had said, we agreed to choose three participants[1] as the main characters for the script….*
>
> *We then transcribed what [the three participants] had said about their objects. Next, we met together again to read, edit, and rearrange extracts from the transcript to create a succinct script. In editing and rearranging text, we paid attention to enhancing the flow, coherence, and impact of the script (Van Laren et al., 2019, pp. 226-228)*

The outcome of that creative process was the script, which we titled *"Containing HIV and AIDS".* We added a narrator's voice to describe the action. Here, to illustrate, we share the opening part of the script:

> *Narrator: "Lungile turns to Crispin."*
>
> *[Lungile]: "Crispin, what's your object?"*
>
> *Narrator: "Crispin holds up an empty, translucent plastic bag."*
>
> *Crispin: "What struck me was that when I put the bag down here on the desk, it sort of heaved up and down."*
>
> *Narrator: "Crispin gently shakes the bag open and lays it out on the desk."*
>
> *Narrator: "Crispin pauses to watch the bag. He then gestures with both hands to the bag, which has started moving slightly up and down in the current of the air-conditioning."*
>
> *Crispin: "But, you know, I am thinking about breath, people's breath. And, being in a group of students talking about the impact of HIV in families in particular, because although we didn't ask them to talk about their families, that's actually what they spoke about."*
>
> *Narrator: "Crispin pauses and watches the bag moving softly."*

> *Crispin: "And, I think, everyone must have been, everyone's breath must have been caught in this. You know, the things that interfere with breathing, anxiety, fear - whatever makes people breathe out of rhythm." (Van Laren et al., 2019, pp. 229-230, italics added)*

After publishing the readers' theatre script as part of a research article (Van Laren et al., 2019), we embarked on the second phase by asking five fellow teacher educators to read the script on our behalf at a South African national education conference. Several months before the conference, we communicated with these prospective readers via email to invite them to read for us and to provide details of what we aimed for through staging our script. We also shared the script with our potential readers. They all willingly agreed to read the script.

Aims

The staging of our script served as part of our continuing journey of learning and working creatively to gain and facilitate new ways of knowing as teacher educators committed to social change and social justice. As Mitchell et al. (2020) highlighted, the arts "can be used by teachers and teacher educators both for seeing and making visible key issues and for providing important platforms for reflexive engagement" (p. 2). In staging the script, we were keen to observe what key issues would become visible and how reflexive engagement might ensue. Hence, in this paper, we focus on the second phase of our exploration of readers' theatre as a research method. We ask, *"What can we learn about envisaging new ways of knowing for social change through staging a readers' theatre script?"* In what follows, we elaborate on our methods and demonstrate how we undertook poetic analysis to facilitate and communicate our learning from staging the script. We present the three poems that we created and offer our collective interpretation of each. To close, we consider implications for our further learning and for others.

Methods

Self-Study Method

Our self-study method was influenced by a rich history of shared methodological creativity in the international self-study community, in which researchers have worked together to invent new ways of knowing, bringing into play a multiplicity of arts-inspired forms and processes (Galman, 2009; Pithouse-Morgan & Samaras, 2020; Weber & Mitchell, 2004). In particular, our staging of a readers' theatre script as an arts-inspired self-study method draws on the collaborative scriptwriting and performances of researchers such as Mitchell and Weber (2000), Weber and Mitchell (2002), and Meskin et al. (2017).

Participants

As self-study researchers, we were the primary set of participants. Our second set of participants comprised the five teacher educators who were our script readers. These teacher educators are all members of our local self-study research group and are well versed in arts-inspired self-study methods. One of the five is a Creative Arts teacher educator with a professional background in Drama and Performance. The others are in Accounting Education, Early Childhood Education, Educational Leadership, and Teacher Development Studies.

The secondary set of participants comprised the conference presentation audience, which was a group of approximately 30 academics and graduate students from diverse South African universities and academic disciplines. Some of the audience members were teacher educators. All were involved in educational research. Before we began the conference presentation, we obtained verbal consent from the five readers and the audience to record the presentation and audience engagement. We also invited audience members to provide their names and contact details for any follow-up.

Data Sources

Our first data source was generated through audio recording the 30-minute presentation that we gave at the conference held in late 2018. Our presentation was titled "*Containing HIV/AIDS: Composing a readers' theatre script for relevant and authentic professional learning in higher education".* The recording captured our introduction to the conference presentation, the script reading, and the audience discussion.

Our planning for the staging of the script was guided by an understanding that readers' theatre involves a minimally staged presentation without props and theatrical lighting, "the performers hold scripts, and any acting out of a piece is limited" (Donmoyer & Yennie-Donmoyer, 1995, p. 406). As a consequence of the simple staging, "the audience … is invited to create meaning from what is suggested [by the words and the expression] rather than from what is literally shown" (Donmoyer & Yennie-Donmoyer, 1995, p. 406).

Because we did not want to impose too much on their time and because we had confidence in them as readers, we did not ask the five readers to meet with us before the conference presentation to rehearse the script. We provided the script well in advance, but did not give them any instructions on script reading or performance.

During the staging of the script, we observed that the readers had spent time preparing, as they managed to communicate confidently and clearly to facilitate audience understanding. The reading of the script was fluent with no awkward silences as the five readers transitioned from one reader to the next. They successfully managed to pick up cues from the script and each other.

To facilitate discussion after the script reading, we asked the audience and script readers to consider the questions, *"What does the script say?" "And is this worth saying?" "Why?"* This resulted in a reflective conversation between the audience, the script readers, and us—reflecting not only on what the script was saying but also on the process of creating and using a readers' theatre script in educational research.

After the conference, we transcribed the audio recording of the 30-minute conference presentation. Then, in early 2019, as part of our self-study research process, we (Linda, Lungile, and Kathleen) met for a reflective conversation based on the conference presentation audio recording. To facilitate this process, we replayed the recording with the clear intention of purposively listening and discussing not only what we had said, but also what the audience members and readers had contributed.

Our reflective conversation elicited by listening to the recording gave us opportunities for consideration and reconsideration of the meanings we made from what we said and heard at the conference (Strong et al., 2015). We listened to and commented on how the script reading unfolded and how the audience and readers responded. The transcription of our conversation became another data source.

Also, we engaged our script readers to elicit how each of them experienced reading the script for the conference audience. We invited each reader individually to send us a smartphone voice note in response to the prompt, *"How did you feel about participating in a readers' theatre script presentation?"* We tried to keep the prompt open enough so that each reader could reflect on whatever feelings or aspects they wished. Because the readers are busy teacher educators based at two different universities in two cities, we anticipated that sending a voice note at their convenience would be comparatively easy to fit into their packed schedules. The readers willingly sent and allowed us to use their voice notes. We transcribed their voice notes, and this transcription became a further data source.

Trustworthiness

In this paper, we attend to trustworthiness by explicating our data sources and data analysis and showing how our educational understanding grew organically through the study (Feldman, 2003). Furthermore, in our self-study we addressed trustworthiness through consistent, collaborative reflection and face-to-face dialogue to gain new knowledge by generating "local, situated, provisional knowledge of teaching" (LaBoskey, 2004b, p. 1170) that could inspire us, and other teacher educators, to consider, explore and rethink practices to envisage new ways of knowing for social change.

Our reflective moments occurred at different stages of our journey, such as the face-to-face dialogue with the audience and the voice notes of the readers. These different layers of engagements provided opportunities for growing our understanding.

Data Analysis

We engaged in poetic analysis (Butler-Kisber et al., 2002-2003) of our data sources by creating found poems (Butler-Kisber, 2002) composed of words and phrases from the transcripts of the audio recordings and voice notes. After considering various options, we chose the blank verse poetic form, which is customarily used in scriptwriting for dramatic performances (Literary Devices, 2019). Blank verse has "no fixed number of lines", but "has a consistent [beat] with 10 syllables in each line where unstressed syllables are followed by stressed ones, five of which are stressed but do not rhyme" (Literary devices, 2019, p.1).

Through reading and re-reading the three transcripts collaboratively, we highlighted noteworthy words and phrases, and used these as material to create three poems. With discussion about which words and phrases to bring in and how to assemble them, we composed three blank verse poems. The collective, dialogic process of creating these simple poems in blank verse form allowed us to see patterns and make connections (Butler-Kisber et al., 2002-2003).

Outcomes

We created a sequence of blank verse poems, "A Catalytic Container", "A Script as a Self-Study Method", and "Connecting in Performance", which offered us "expressive opportunities" (Shaw, 2007, p. 4) to articulate our new learning.

A Catalytic Container

A container, taken to any class
Simple activity, easy to use
Accessible, provocative resource
Teachers reflect through open discussion
Learning with others in new directions
Making connections through conversations
A far-reaching effect in safe spaces

Our first poem, "A Catalytic Container", was developed from the transcript of the audio recording of the discussion with the readers and audience during the conference presentation (our initial data source). The audience members and readers, through their engagement and responses to the staging of the script, actively participated in the discussion and provided us with valuable feedback and insights. For example, on a practical level, one of the audience members indicated that the readers' theatre script itself could serve as a useful pedagogical tool or "*container*" that could easily be used in diverse teaching and learning contexts.

Furthermore, audience members and readers discussed how the use of the script as a pedagogical tool could serve as an informal, evocative means of opening up conversations on sensitive and complex issues related to HIV and AIDS. Audience members and readers highlighted how conversations sparked by the script staging enabled "dialogic reflections" (Rashid, 2018, p.111) in a safe space that allowed for open interchange and expressive exchanges (Mae et al., 2013). In re-reading the transcript, we observed how the audience members and readers responded to the staging of the script based on how they made connections to their thoughts and reflections in what they identified as a safe academic space. This extended our previous learning about how the thoughtful use of arts-inspired approaches can cultivate "contained spaces for beneficial participation in … dealing with potentially sensitive issues, such as HIV and AIDS" (Van Laren et al., 2019, p. 234). In this sense, "*a catalytic container*" can refer to arts-inspired teaching and learning that prompts feelings and thoughts, which can be shared in an emotionally safe way (Dale & James, 2015), with a possible "*far-reaching effect*" on pressing issues of social justice and social change.

A Script as Self-Study Method

To speak up, communicate fluently
With confidence, no awkward silences
Picking up cues from audience faces
Spontaneous, authentic responses
Pedagogical tool for reflection
Further our knowledge without prescription

"A Script as Self-Study Method", was based on the transcript of our audio-recorded reflective conversation some months after the conference presentation. In our conversation, we reflected on how the staging of readers' theatre script served as a self-study method. In particular, we focused on the characteristic of *interaction* that LaBoskey (2004a) identified as central to self- study methodology. As LaBoskey (1998, as cited in LaBoskey, 2004a) pointed out, "especially in many cases, [self-study] researchers are not just interacting around an external data set; the interactions are the data set, or at least a part of it" (p. 848). Furthermore, "interaction within self-study for the purpose of studying our professional practice settings takes many forms" (LaBoskey, 2004a, p. 848). Similarly, we noted how verbal and non-verbal forms of interactions stimulated by the staging of the readers' theatre script—"*[speaking] up*" and "*picking up cues from audience faces"*—became our self-study data. These multiple forms of "*spontaneous, authentic responses*" served to "provide us with multiple perspectives" (LaBoskey, 2004b, p. 859) to further our reflections and ways of knowing as teacher educators and researchers committed to social change.

Connecting in Performance

Before, I was a bit apprehensive
Performing was really liberating
It was active fun, inviting pleasure
I felt the anxiety fade away
I began to merge with the character
And became entangled in the picture
Learning to interpret through performance
The words took on a different meaning
The message became powerful, profound

"Connecting in Performance", was based on the transcripts of the script readers' voice notes. These voice notes became the most valuable source of new learning for us. "Connecting in Performance", draws attention to the lived experiences of the script readers and illustrates "performance itself [as] a way of knowing" (Pelias, 2008, p. 186). As Pelias (2008) explained, the conceptualisation of performance as a way of knowing "rests upon a faith in embodiment, in the power of giving voice and physicality to words, in the body as a site of knowledge" (p. 186). Pelias's (2008) exploration of performance as a way of knowing centres on the idea of "a working artist who engages in aesthetic performances as a methodological starting place" (p. 186). However, in the case of our script reading, only one of five script readers has expertise in the performing arts. The others share our interest in arts-inspired self-study methods, but would not describe themselves as working artists who engage in aesthetic performances.

We came to understand how the staging of a readers' theatre script as an arts-inspired method can "in, and of, itself serve as an intervention…that…can be transformative for the participants" (Mitchell, 2008, p. 366). Here, we are considering the five readers as participants for whom "*the words took on a different meaning*" and "*the message became powerful, profound*". In preparing to stage the script, our focus was on the audience's experience, and so we had not fully considered the experiences of the readers themselves. In composing and reflecting on the poem, "Connecting in Performance", we have become mindful of the transformative potential of inviting others to participate as readers in staging a readers' theatre script.

Nevertheless, the poem also shows that the readers did experience some initial apprehension and anxiety. We need to be sensitive to this, especially when considering involving students as readers. Forgasz and McDonough (2017) have cautioned that student participants in active and embodied pedagogic processes can experience discomforting feelings of initial apprehension and anxiety. However, they advise that engaging thoughtfully with such feelings can offer opportunities for "powerful learning" (p. 61).

Implications

In the peer review feedback on our proposal for this paper, a reviewer asked, "*I want to know what message the authors might give to me as a non-theatrical teacher educator. What can I learn from their experiences? What else have they learnt about themselves and their craft as teacher educators – without my replicating the readers' theatre?"*

This interaction was helpful to us in considering what our self-study might offer to others. First, we would like to clarify that we too are "*non-theatrical teacher educators*". None of us has a professional or academic background in the performing arts or, indeed, in any of the many art forms we have explored through our collaborative arts-inspired self-study research over the years. What we share is our commitment to envisaging new ways of knowing for social change. It is because of this that we are always seeking inventive ways of knowing and engaging our own and others' creativity through self-study.

The three blank verse poems communicate our learning about how the multiplicity of "active, embodied experiences" (Forgasz & McDonough, 2017, p. 58) involved in staging a readers' theatre script can trigger processes of "*feeling* and *seeing* our way into knowing". Such processes are experientially different to the "*thinking* our way into knowing" processes of "logical deduction and critical thinking [that are generally] prized as the most trustworthy processes of knowledge production" (Forgasz & McDonough, 2017, p. 58) in many teacher education and research contexts. From our perspective, active, embodied experiences that facilitate feeling and seeing our way into knowing in educational research and practice could be cultivated through a variety of means—with readers' theatre being just one possibility. Our paper offers an exemplar of how we developed the staging of a readers' theatre script as a self-study method and we hope that it will also offer some artistic inspiration to others who are committed to social change, but who might see themselves as "non-theatrical" or "not artistic". Our collaborative arts-inspired interactions with many students and colleagues who have no formal background in the arts have shown us that creativity is central to our common humanity. Our task as teacher educators and educational researchers is to nourish that innate creativity in sensitive and generative ways to facilitate organic learning in the interests of social change and social justice.

Note

[1] The participants sent e-mail communications giving us consent to use their names, words, and screenshot video images in the script and publications. Our intention in making public their images and names was to acknowledge their contributions to our learning.

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Critical Collaboration

William Cavill, Jr. & Stephanie Baer

Identity | Critical Friendship | Self-Study | Currere | Teacher | https://equitypress.org/ | Art Education

We were already friends and enjoyed engaging in opportunities to challenge one another's thinking. During a conference several years ago, such a moment arose and we both tugged from different directions. It started with a little debate about our identities:

> *Stephanie: Do you consider yourself an art teacher?*
>
> *Bill: No, I haven't taught art for a long time. I'm a teacher teacher. So are you.*
>
> *Stephanie: Yes, but I'm still an art teacher.*
>
> *Bill: But you don't teach art anymore. You teach others how to be good art teachers. That's entirely different.*

The discussion continued, back and forth in this manner, until we decided it was something we should investigate further. We knew we wanted to collaborate rather than simply give one another feedback on individual searching.

We are currently situated in higher education programs in which we are responsible for teaching and improving art education methodology courses for future art teachers. Our classes are relatively small and provide us both ample leeway in the design and implementation of the curricula. As we continued to lead our pre-service students through the critical development of their teaching identities (Ramirez & Allen, 2018), we thought it critical that we were not only familiar with and confident in the origins of our own but that we were also in the practice of understanding our selves through and with our work as educators and artists. We wanted to model collaboration and the generative nature of exploring *self alongside other*, similar to how Allison and Ramirez (2016) described co-mentoring. "We were positioning ourselves as co-mentors in a reciprocal partnership, mentoring each other as we faced similar challenges and responsibilities" (p. 6). This extended the more traditional notion of critical friends or "executive coaching" (Loughran & Allen, 2014) where instead of only seeking feedback from an external, trusted scholar, we were interested in the potential synthesis offered through collaboration.

Stephanie had been using Pinar's (1975; 1994) currere method with her undergraduate teacher education students to help them identify and develop personal, meaningful stories of self- empowerment and professional identity (Baer, 2017). She introduced Bill to the methodology and after some deliberation, he was convinced it might shed light on their identity debate. We began following Pinar's four steps for examining our own educative journeys through regression, progression, analysis, and synthesis (Pinar, 1975). Throughout our investigation of the methodology, we worked together in a manner that surpassed critical friendship and allowed us to perform a self-study that capitalized on our strengths of collaboration, storytelling, and art-making to critically evaluate our data.

The image in Figure 1 astutely illustrates our notion of critical collaborators. Instead of engaging with the current steps on our own and then coming together at the end to discuss it, we approached new understandings of our diverse backgrounds together. Like the tree trunks pictured above, our collaboration created a stronger and more authentic awareness of the journeys we had taken and enabled us both to look forward with confidence. Our personal narratives and artworks were offered up in weekly meetings with an invitation to be questioned, critiqued, and clarified. Awareness of one another's consistent and sometimes divergent, perspectives necessitated a constant re-situation of identity, motivation, and purpose. In order to effectively collaborate, we had to be open to questioning our assumptions of identity through open conversations about what our intentions were and how those assumptions informed our identity development. Why was Stephanie so centered on being called an art teacher? Why was Bill so averse to being labeled an artist? What might that mean for the students in our classrooms?

Figure 1

Growing Together. Color photograph, 2019. Photo credit: Stephanie

Regardless of how or why it started, both trees were continuing to grow with one another. They had their own paths but were both absolutely intertwined, determined by, and dependent on the support of the other. They were both stronger because they were growing together.

Aim / Objectives

The problem that we have come together to consider is one of identity as educators, researchers, and artists. How can we be all of those things and—*if* we can be all of them—how do we weave them together and is any one component more important than another?

Understanding the intricacies of the multithreaded tapestries of our identities required critical collaboration that went beyond the benefits gained through a traditional critical friendship.

Individually, we had reflected in limited ways (e.g. talking with family and friends outside our discipline, journaling, etc.). We wanted to identify individual and shared goals, consider new ways of knowing our mutual and diverging paths, and utilize methods in tandem with one another.

Despite the disparities of our backgrounds, we both grew up with an appreciation for the arts, moved into the field of art education, and chose to be postsecondary teacher educators to help improve the field as a whole. However, the differences in how we originally understood our roles as art teachers or teaching artists persisted as an impetus for conversation and debate between us for a long period. Knowing this about ourselves became vital to how we approached and encouraged our students and the development of their teacher identities. It was this dichotomy between our self-perceptions as artist-teacher and teaching-artist that pushed us into the realm of self-study and critical collaboration. Our ultimate goal is to develop and refine this method of critical collaboration to benefit any teacher to better understand themselves as an educator and maker. This paper serves as an illustration of critical collaboration and its impact on professional and personal identities linked to teaching practices.

Methods

The natural evolution of our critical collaboration borrows from currere method and self-study, necessitating a weaving together of ideas. Each approach offers a unique perspective on how critical friends might evolve into critical collaborators. This phenomenological qualitative research addresses our "conscious experience of [our] life-world" (Merriam, 2009, p. 25), and our identities as artists, art educators, and teacher educators. Our methodology for conducting the study is rooted both in Pinar's (1975; 1994) currere method of self-study in which we explored the phenomenon of professional identity as well as Russell's (2005) notion of critical friendship. In Pinar's (1975) regressive step, we worked through personal histories, collaborator interviews, and recorded conversations to elucidate the assumptions we had about the impact of our pasts. In the progressive step, we considered our futures as educators and artists with written narratives and recorded conversations and projected the influence that our current identities had on our long and short-term goals. Now, in the analytic step, we create and collect artwork, organize, and discuss the copious amount of data that we have been collecting for years regarding our identities.

Weekly online conferences allowed us to meet "face to face" and recording our conversations made it possible for us to revisit those discussions. Using personal narratives, informal interviews of one another, as well as collecting and creating artifacts like artwork, course assignments, personal and professional mantras and videos of our teaching, we uncovered (and are continuing to uncover) incredible insights about ourselves, our identities and their evolutions, motivations, goals, and teaching practices.

Next, we fine-tuned our phenomenological study with Zeichner's (2007) introspection on self-study:

> *I believe that self-study research can maintain this important role in opening up new ways of understanding teacher education and of highlighting the significance of contexts and persons to inquiry while joining the discussions and debates about issues of importance to teacher educators, policy makers, and those who do research about teacher education. (Bullough & Pinnegar, 2001; Clandinin & Connelly, 2000; Zeichner, 2007, p. 42)*

As Zeichner and others suggested, we developed a new way to create, collect, and analyze data through critical collaboration. We used this methodology to get to the root of issues that all educators face, those of identity and purpose as they are tied to the profession. The importance of facing similar challenges, examining self through others, and identifying ways to improve our own teaching practices can not be overstated.

Additionally, we paid close attention to Moustaka's (1994) horizontalization process for collecting and examining phenomenological data in which every piece of data is initially given equal weight and then broken down into themes.

Moustaka's process is particularly poignant to us as an "interweaving of person, conscious experience, and phenomenon" (p. 96). Through which, "...every perception is granted equal value, nonrepetitive constituents of experience are linked thematically, and a full description is derived" (p. 96). For further measure, we tempered our research with Schuck and Russell's (2005) explanations of critical friendship. They describe the difficulty of conducting self-study and the important role that critical friendship should play in it. Although we expanded the notion of critical friendship into a more specific and appropriate term for our own research, critical collaborator, we adopted it from their definition of critical friendship as someone who "acts as a sounding board, asks challenging questions, supports reframing of events, and joins in the professional learning experience" (p. 107).

Critical collaborators, however, do more. The longer we have worked together, the more it has affected our work. For instance, this article is not merely a summation of the thoughts, actions, and research of two people, it is a fusion of those things. We work on this paper at the same time and separately, add and subtract from each others' written work, and constantly question word choices, references, and ideas. By going through the currere process in this same manner, we have grown to respect, appreciate, and depend on the other's feedback and point of view. Now, in the analytic phase, we have come to a similar place in which we unabashedly critique and question the other's work in an effort to make it as clear and meaningful as possible. The interwoven collaboration that we have developed through this process is a powerful tool that we intend to now share with our own students.

Outcomes

With each phase of the currere process (Pinar, 1975; 1994), we exposed, clarified, and complicated our identities. We noticed deep-seated assumptions we had about ourselves and the other, and found thoughtful ways to reflect on our collected data and continuing conversations. Though we did not arrive at concrete results or identity labels, we did develop a clearer understanding of how we got here. We more deeply appreciated the complexity of our teaching methodologies and educative goals. That awareness gave us the power to be more purposeful in our teaching and how we lead students to develop their own identities. Through the currere and collaborative processes, we have found our individual paths crossing more and more frequently and that they are now imbued with much more understanding and rationale. We have given ourselves the freedom to explore the fabric of our personal and professional identities and each takes solace in knowing that there is another navigating the same tapestry. Below are some insights into that exploration, owed to the critical friendship turned critical collaboration.

Figure 2

She Who is an Artist. 2001. Artwork by Suzy Toronto

Stephanie

There is an image that has hung in my space since I was a young art student (see Figure 2). My sister and brother-in-law gave it to me and it was perfect. That identity was solidified and reified often for me growing up, so much so that I majored in fine art in college without ever questioning the decision. As I have grown and evolved into the artist and teacher I am today, I have come to understand that image differently. Bill helped me identify the foundation that had been built early on and what led my assumptions about the innate need for art and making. Having taught art as a job rather than a calling earlier in his life, he encouraged me to unpack why being called an artist and why calling my students artists was so important to me. It was my foundation for knowing myself and what I had to offer the world. I was failing to put as much weight on the more recent identity developments I was experiencing as a teacher and teacher educator. I was glossing over how my most current courses had developed into exercises in confidence-building through visual means. I was using art and creativity as a way to help students see themselves more clearly. Exploring my past, learning about Bill's past, and discussing what we dreamed for our students helped me clarify why and how I taught.

The shift was in how and where my identity has rested and had meaning. I previously borrowed others' confidence that I was where and who I should be, and now I understand my artist self to be a structure that holds the way I view the world. It is a comfortable home for when I venture into the uncertain territory of teaching and learning. It offers a vehicle for making meaning and creating pathways for communication, seeing, and empowering learners.

Bill and I explored our current artist selves more intentionally. I intended to offer up images of what I was creating in a letterpress class I enrolled in. However, I found myself ruminating on photographs I was taking throughout the day. I was searching for a way to express and understand my current academic life (see Figures 3–5) while in conversation with Bill.

Figure 3

My Courage Always RISES. Letterpress form, 2019. Photo credit: Stephanie

Quotes from other artists often provide the necessary insight to explain your own situation. Finding the right type and design to illustrate Jane Austen's ideas about courage and resilience was an exercise in owning the words myself. Many of the conversations between Bill and I had been about self-actualization, so it was at the forefront of my mind as I gathered images. The insight gained through reflection on the images *with* Bill offered another layer to how I was able to see and understand my context as a teacher educator and how that influenced my perspective and choices throughout the day.

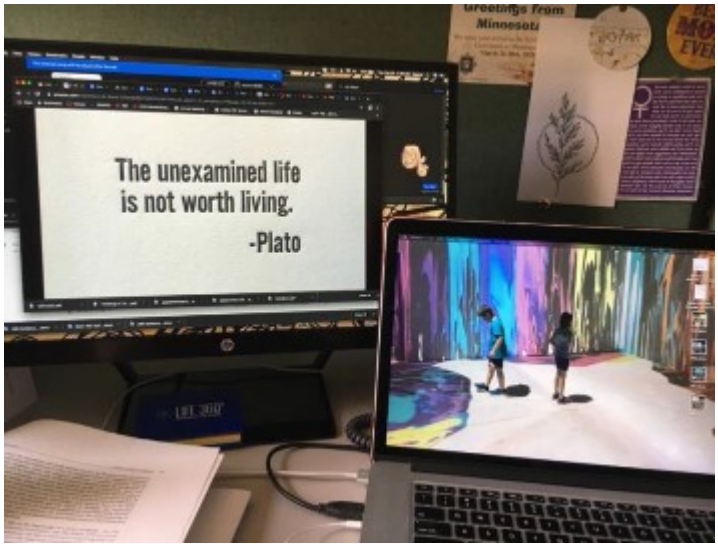
Figure 4

No Stopping Any Time. Color photograph, 2019. Photo credit: Stephanie

On an evening walk with my 8-year-old daughter, we paused at the end of a street marveling at the clouds and fading light. She looked up at the sign she was leaning against and asked, "Why can't we stop?" She had a pleading look in her eyes as she motioned out to the open space we'd been staring at. "It's okay," I said, "Just enjoy it." This was reflected in the conversations Bill and I had asked one another, like; "Why don't we stop? What is it about the daily sandstorm we all seem to create for ourselves that pulls us so far from these moments?

Figure 5

Examining Life. Color photograph, 2019. Photo credit: Stephanie



Interesting juxtapositions present themselves and often need to be documented. The moment captured in Figure 5 offered an interesting glance at the whole of work and life, teaching and parenting, ideas and spaces. With each photograph I shared with Bill, layers of meaning unfolded. What would begin as a seemingly simple moment of capturing beauty, creating an interesting composition, or noticing some natural irony, became an exercise in how Twyla Tharp (2004) described creative habit:

> *Creativity is more about taking the facts, fictions, and feelings we store away and finding new ways to connect them...Metaphor is the lifeblood of all art, if it is not art itself. Metaphor is our vocabulary for connecting what we're experiencing now with what we have experienced before. It's not only how we express what we remember, it's how we interpret it—for ourselves and others. (p. 64)*

Bill looked at my images each week and asked me questions like, "Why did you choose that one?" "What's beautiful to you about that?" "What does this one mean?" "Why that angle?" He gave me his perspective and we made connections between his artwork as well. We questioned the emotions and ideas behind them. My responses were not always ready or eloquent but allowed me to question the decisions I was making and see my and his perspectives with more complexity. My images became deeper metaphors for how I was seeing and experiencing the world, my work, and my personal life. Just as my identities were inextricably woven into one another, my meaning-making with photographs became a composition of threads from all aspects of my life. I was more fully understanding how the decisions I was making in one area would tug and loosen threads connecting to other areas.

In exploring my past artist identity and the hold it had on me (Cavill & Baer, 2019), I was able to re-examine the role it played in my worldview—as a teacher educator interested in using art as a vehicle, rather than a content area. I wanted my students to experience the creative process, but not be limited by its labels.

Bill

As a public school art teacher, I never thought of myself as an actual artist. I discovered this about myself through the conversations that Stephanie and I had in the early stages of the currere process. Even when I was teaching others how to make art, to relate to the world through art, and to see as artists saw, I did not believe that I was an artist. I often found myself saying things like, "I don't make art, I make examples." I believed that art was something reserved for those who had made careers out of it. In my mind, I had traded being an art maker for being a teacher. How could one be both? So, when I made images they were for instructional purposes; I thought about the elements and principles and how the piece could be used to demonstrate those. The work took on a purely functional quality.

Figure 6

Don't Touch That. Ink and colored pencil, 2010. Photo Credit: Bill

Figure 6 is a piece that I made to share with public school students as an example of the use of line, value, shape, repetition, and balance in a composition. At the time, I did not appreciate it as a work of art in and of itself. As Stephanie and I collaborated over months and years, I began to understand that I was not seeing the entire picture. I had focused so hard and for so long on the teaching aspect of my career that I had neglected the artistic. Through our dialogue, I began to accept the possibility that I might, in fact, *be* an artist. It did not happen in a moment. There were no angels singing and no glorious lights from on high. It was a slow and arduous revelation. I was reluctant to accept this new component of my identity because I did not believe I had time for it, was qualified for it, or have it be accepted by my artmaking peers.

When Stephanie and I began the analytic step in the currere process, we realized that artwork would be an important kind of data to collect. I was reluctant to share my artwork, but Stephanie encouraged and assured me that it would prove enlightening. Shortly after that conversation, I found myself doodling during a faculty meeting (see Figure 7). When I looked at that image through the analytic lens that Stephanie and the currere process had helped me acquire, I saw it as *more* than a doodle. It was a snapshot of my life at that moment; a visual expository of the meeting that demonstrated my frustration at the futility of such meetings. I realized that I was making art. Once I began to think of those drawings as art, I fell in love with the artmaking process and results. Moreover, I found myself better engaged in meetings than I had been before, paying attention to what was said, how it was said, and what was left unsaid. I recall being excited and anxious to share that drawing with Stephanie; would she validate it as art or confirm my inner doubts about its artistic quality? She validated it, and I was soon sharing my pieces gladly, even proudly, every time I made one.

Figure 7

Retreat. Ink, 2019. Photo Credit: Bill

Figure 7 was based on a college-wide faculty meeting that lasted for hours and was filled with vague promises and awkward silences. After conversing with Stephanie about the piece, it became the first of a long series of drawings I made based on the common things in my life. I created one at a board meeting for a non-profit organization (see Figure 8), another during a State Conference session (see Figure 9) and always through university meetings (see Figure 10). Being willing to share these images at all was a testament to the critical collaboration that Stephanie and I had been through. When I began this process, I thought so little of my own artistic abilities that I would have been embarrassed to share them. Having gone through this self-study, I was able to view my work through someone else's eyes and finally appreciate its value as art.

Figure 8

LoL. Ink, 2019. Photo Credit: Bill

Figure 9

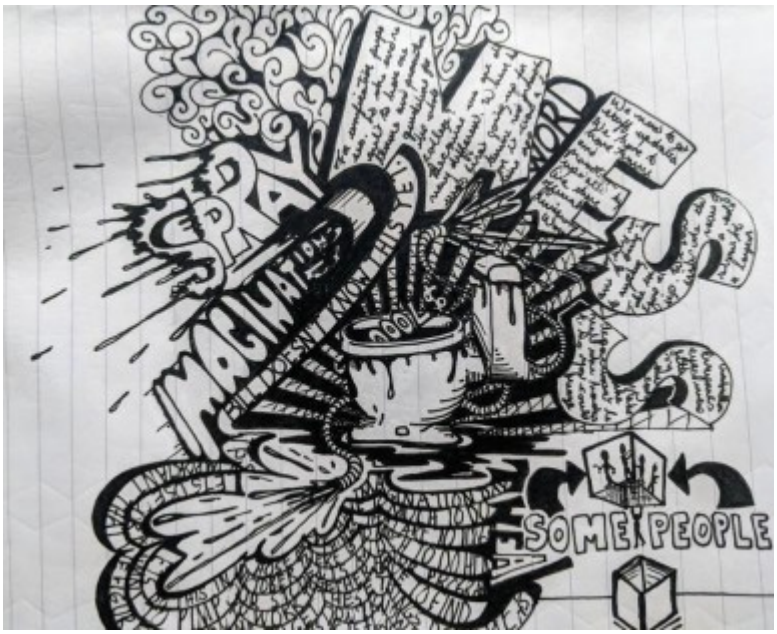
Be Kind. Ink, 2019. Photo Credit: Bill.

During our critical collaboration, Stephanie and I would often share our frustrations, concerns, successes, and excitement about what was going on in our various institutions. One thing we occasionally shared was how

inconsequential many of the meetings we found ourselves in were. Sharing these experiences taught us both to question the agenda behind the agendas and consider the true purposes for the meetings. Looking at these pieces reminds me of all the topics that were covered during conference sessions and faculty meetings. Stephanie and I were able to relate these experiences directly to our own professional lives and the similar problems we faced as they poured down on us like sand in a sandstorm (Baer & Cavill, 2020).

Figure 10

Little Mess. Ink, 2019. Photo Credit: Bill



Occasionally, faculty meetings get messy. In this particular meeting (See Figure 10) several departmental facts were revealed to attendees that caused stress and frustration. Keeping this visual record helped me to collect my thoughts, keep my cool, and consider my reactions.

This related well to the conversations that Stephanie and I had regarding our own students and classrooms. This image caused us both to talk about how our own students might become overwhelmed when we surprised them with new content or requirements.

The reflective power of the images we have created, and the critically collaborative consideration we have given them, may make it necessary for us both to change how we teach future art teachers. While the details of those changes will be the content of the next step of currere, analytical, we understand now the powerful tool inherent in self-study through critical collaboration.

Moving Forward

As critical collaborators, we have offered one another the space and time necessary to ask fundamental questions about ourselves. The threads of our identities have shown their true colors and become stronger because of their connections with one another. We understand critical collaboration to require vulnerability, thick skin, openness, perseverance, time, friendship and compassion, patience and flexibility, coworking, and a true interest in another's experiences and growth.

As we move forward through the analytical to the synthetical within the currere process, investigating ourselves as teacher educators and critical collaborators, we are making the assumption that good leaders know themselves well and because of that, are more reflective, empathetic, adaptive to change, and able to create productive change. We

connected these ideas of knowing one's self to our ability to see others better and more readily with empathy and care. We anticipate that the results of this continuing study will provide us with a clear and authentic definition and description of critical collaborators that can be used to help ourselves and other educators develop a deeper knowledge of what it means to be a teacher, researcher, and artist.

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Triggered by the Kavanaugh Hearings

Unraveling Trauma Together and Interweaving Empathy into Teacher Education through Dialogic Personal Writing

Monica Taylor & Emily J. Klein

Feminism Misogyny Sexism Empathy Trauma

In this self-study, we, two feminist teacher educators who are colleagues and close friends, use our personal writing exchanges to explain how we made sense of our embodied reactions to the Kavanaugh hearings in the United States and how these conversations influenced our teacher education practice to incorporate more empathy as a way of knowing, learning, and teaching. In July 2018, Trump nominated Brett Kavanaugh to the Supreme Court to succeed a retiring justice. Right before the nomination was sent to the Senate, Dr. Christine Blasey Ford shared that Kavanaugh had sexually assaulted her 36 years prior in high school. His immediate response was: "I categorically and unequivocally deny this allegation." The hearings that emerged served as the trigger and context for our study. Although our research is U.S. centered, we acknowledge that misogyny and sexism pervade politics worldwide. Our dialogic narratives broke from the confines of traditional academic writing, enabling us to grapple with and unravel our past traumas and begin to interweave and identify more empathy into our teaching.

Objectives

We explored the following question: How can dialogically writing about our own traumas and real-world experiences of sexism and misogyny influence our work as teacher educators?

In this paper, we provide the backdrop of our feminist friendship and the ways in which we make meaning together through personal and professional terrains of trauma, sexism, and emotions. We connect our own epistemology with those of other feminist self-studies. We then explain our self-study methodology of co/autoethnography and how it enabled us to both process the trauma that was triggered and re-imagine our teaching practices to more deliberately strive toward empathetic pedagogy. Next, we share pieces of our co/autoethnography to illustrate our collaborative experience. Finally, we highlight the ways in which our teaching has been changed by these exchanges and how empathy can be used in teacher education to disrupt the patriarchy and why it is essential in these sexist and troubled times.

Feminist Friendship and How We Make Meaning Together

Our friendship may have begun at the university fourteen years ago through collaboratively designing a teacher leadership program, but it certainly has not remained there. It grew organically as we recognized shared professional and personal passions, creatively designed curriculum, co-taught courses, and established a research and writing partnership. We considered one another work wives and on more than one occasion have noted that we spend more time together than we do with anyone else, whether in person or virtually via text, email, and Facebook.

Our feminist relationship is built on three tenets. We actively listen to one another and acknowledge the other's experience, often by saying "I hear you." We do not judge or critique one another. We confirm that the other person is not alone in how she is feeling. We are well aware of how academia rarely allows for "I hear you"—academics typically live in isolation, whether because of structural hierarchies or evaluative procedures like tenure and promotion which usually focus on individual accomplishment. There is no way to share emotions or be vulnerable. We are pushed to produce, produce, and produce.

Second, tending to our personal friendship within the context of our everyday lives always comes before our academic responsibilities. We are curious about who the other is outside of work. We find time to go to the theater, hear music, see ballet together. We recommend books and articles to one another, we meet to enjoy a good meal, we take each other to our favorite clothing stores to shop. We are sister-friends. Our personal friendship fuels our professional partnership. There would be no research and writing without it.

Third, our friendship is grounded in the ethic of care and self-care, for us, is not "self- indulgence" but "self-preservation" or as Lorde (1988) wrote, "an act of political warfare" (p. 130). We consider self-care both nurturing our well-being, and mental, physical, and emotional health but also how we care for each other, our colleagues, and our students. We strive to reduce anxiety and stress and live in balance. We know that being grounded and centered allows us to be emotionally and intellectually supportive of our students. We also take seriously our responsibility as feminist role models to have compassion for the self and prioritize boundaries. Insisting on self-care for ourselves and others disrupts the academic structures which constantly promote production over thoughtfulness (Mounts et al, 2015). As Lorde (1984) wrote, "For within living structures defined by profit, by linear power, by institutional dehumanization, our feelings were not meant to survive Those dreams are made realizable through our poems that give us strength and courage to see, to feel, to speak, and to dare" (p. 39).

Our feminist friendship has helped us to construct ways of knowing and making meaning that blur the personal and professional and arm us to tackle life at the university. We make meaning in relationships, through caring, connection, cooperation, and collaboration (Belenky et al., 1986; Maher & Tetreault, 1994). We often joke that we have "one brain," implying that together we are smarter and more willing to invent and take risks. We are aware that to really allow for multiple truths our meaning-making can be messy, uncertain, "contradictory, partial, and irreducible" (Ellsworth, 1994, p. 320). Our insistence on this feminist paradigm better equips us to resist the patriarchal academy which continually positions us as gendered subjects in a hierarchy (Gore, 1993). Much like our foremothers in self-study (Arizona Group, 1996, 2000; Manke, 2000; Perselli, 1998, 2004; Skerrett, 2007), we recognized the need to explore issues of gender, privilege, and power. We hoped that writing vulnerably would help to disrupt sexist and misogynistic norms, and replace them with new opportunities for ourselves as well as our students.

Method

We used co/autoethnography as a self-study feminist research methodology that took autoethnography, "a form of self-representation that complicates cultural norms by seeing autobiography as implicated in larger cultural processes" (Taylor & Coia, 2006, p. 278) and moved it beyond the singular to the plural. Our methodology relied on our constructing knowledge together through allowing our stories to be dialogically interwoven. We investigated our own storied selves within the social context of our relationship as well as the larger society through the Kavanaugh hearings. Our approach was critical yet we did not critique one another's experiences. Rather it was in the listening and hearing of the other's

story, not the acting or telling, where we found meaning and connection. As we interacted through our personal communications, reading our past descriptive stories, and considering our present reflections, we looked for insights and attempted to make sense of what we read and heard. Sometimes the meaning of our stories changed as we mirrored what was there and dialogued.

Specifically, our data were generated organically and entailed texts, emails, and Facebook posts and messages. Using "nomadic jamming" (Coia & Taylor, 2014) as our collaborative writing process, we juxtaposed reported chronological details of the Kavanaugh hearing in fall 2018, alongside our own narratives and dialogic exchanges. Ours was a messy process and involved several iterations. Eventually, we crafted a co/autoethnography that broke from traditional academic writing and instead shared our deep emotions and detailed descriptions of personal anecdotes. The style of our piece resembled an article by Middleton (1995), where she combined academic writing with retellings of everyday experiences to show how "lived reality" led to the construction of feminist theory. We tried to do the same, chronologically retelling the Kavanaugh hearings, and interspersing excerpts from our shared sense-making.

Our self-study methodology of co/autoethnography demonstrated trustworthiness using the criteria Richardson (2000) provided for writing as a means of inquiry. These included contributing to the field of teacher education substantially, engaging and connecting with the reader, having esthetic merit, resonating for others, exemplifying reflexivity in both the process and the product, and encouraging other ideas. We selected these criteria because it allowed us to acknowledge the fluid and dynamic nature of our feminist identities.

Snapshots of Our Co/Autoethnography

One

From September 4-7, 2018, The Senate Judiciary Committee questioned Judge Kavanaugh and heard witness testimonies concerning his nomination to the Supreme Court. A few days later, as the committee was getting closer to a vote on sending the nomination to the full Senate for approval, Dr. Christine Blasey Ford, a professor at Palo Alto University, came forward and courageously brought to light that Judge Kavanaugh had sexually assaulted her 36 years prior, while they were both in high school in 1982. She felt her "civic responsibility" began "outweighing [her] anguish and terror about retaliation."

Blasey-Ford shared that during a house party in the summer of 1982, when she was 15 and Kavanaugh was 17, Kavanaugh and one of his friends, Mark Judge, pushed her into a bedroom, pinned her down, groped her, and tried to take off her clothes while drunk. She said that when she attempted to scream, Kavanaugh put his hand over her mouth. She remembered that she thought he might kill her and stated, "he was trying to attack me and remove my clothing." Kavanaugh's friend then jumped on top of them and knocked them to the ground, enabling Ford to escape. Ford had not told anyone about the incident until 2012, when she was working with a couple's therapist with her husband. Kavanaugh's immediate response was: "I categorically and unequivocally deny this allegation. I did not do this back in high school or at any time." The Senate Judiciary Committee postponed its vote and invited both Kavanaugh and Blasey Ford to appear at the public hearing (https://edtechbooks.org/-oyQJ).

> *Monica: This could have been my high school experience. I went to a private school in Texas that was a lot like Georgetown Prep. There were lots of parties like the one Blasey- Ford described, drunken nights at someone's home with the parents away. High school and college were all about entering the danger zone with men, in their rooms, in my room, in the park, walking on the street, getting into my car at night and never knowing if I would actually have control. But men rarely feel this way–they have no idea what it feels like to always be on the lookout for danger. We feel unsafe all of the time.*
>
> *Emily: It's intense to think how little oversight there was overall and how many of my friends are nodding their heads right now. We all have a story and we all remember the anxiety so well of having to always be on your guard. Even now I feel it—that I have to make sure I'm always alert and aware. Does it ever go away? It's bringing up so much for me about issues of safety and vulnerability—thinking back to my own*

sexual abuse in high school, how totally unprotected I felt from the adults, but also how much I didn't feel I could even reach out to my peers. We had no language for talking about what happened to us.

Monica: Why do we always have to feel so incredibly vulnerable? I always tell my students how uncomfortable I feel after my summer evening doctoral class. I never feel safe parking below our building and walking to my car. It is dark back there and I feel nervous about being attacked. Why can we never feel safe? Here I am a full professor, who has worked hard to be in this position, and yet I am physically unsafe on my own campus at night. Why is that permissible? And when I have said that to male colleagues, they offer to walk me to my car any time—but why do I have to rely on men for my own safety?

Emily: Yes and, of course, it's the men who make us unsafe. I was one of the "lucky" ones––in that I got to see my abuser go to jail eventually—even if it wasn't for what he did to me. I think about the level of validation I have gotten from that and how very few women get it.

Monica: For me this fear is deeply lodged in my body and I have been carrying it around feeling like at any moment I could be unsafe or unprotected. From the time I was little until about 6, I watched my father rage at my mother. And there were so many injuries that she felt compelled to cover them up. There was her broken ankle from his kicking her that she told people was from tripping and falling. There was the perforated ear drum that she had because of a smack to the head. When my brother was only two years old, my father got tired of his crying and slammed him against the wall and broke his shoulder. We told people that he fell off the bed and even my brother thinks that is what happened to him. On their honeymoon, he was high on valium and driving and they had a horrible car accident. My mother's leg was broken and even more scary was that she had to have a tracheotomy because she couldn't breathe. And those were only the injuries I can remember. Just writing this to you makes me feel so sick to my stomach. My heart is racing and I catch myself holding my breath. I remember being that vulnerable little girl, hiding behind the couch terrified that one day he would go too far. I became my mother's care-giver too—caring for her in the aftermath—it was almost as if a double layer of fear resides in me, for my mother and then for myself. Thankfully she mustered up the courage to leave him but she often doubted her decision and what would become of her life.

Emily: Oh honey it's just so intense and so much. I think about the level of trauma and how deeply ingrained it is. I think the violence and abuse—and watching this as a child is something that we don't talk enough about at all. (Facebook Messenger, 9/16/18)

We were struck by the degree to which everyone we know seems to have such a story.

We have been deeply aware of how institutions have perpetuated our own and others' abuse and how we are complicit in a system that protects rapists and abusers. We considered how our own work in teacher education contributes to a society that privileges certain ways of being that are disembodied and rational. We have actively sought to develop different, slower research and writing habits that disrupt these traditional academic ways of being. We also wondered about the physical and emotional toll that this continual clampdown has taken on our bodies and our minds.

The early revelations by Dr. Blasey-Ford triggered our own painful memories. Our writing served as a way to document, but also to provide empathy for one another. We thought about how to share our own experiences of violence and abuse with our students. We had discussed how our student teachers might face their students' trauma in the classroom, but what might it look like for us as trauma survivors to help support preservice teachers in this work.

Where do our students have space to process their own traumas that could so easily be triggered in their classrooms? How do they learn to manage their emotional responses? How do we model these strategies for our students?

For example, when Emily went to observe two talented male physical education teachers and noticed that they called only on the boys in the class, her reaction was strong and angry— almost visceral. Worried that she might be overly sensitive to their actions, she texted with Monica to think through how to raise the issues and process the emotions

that emerged. Being heard empathetically and making connections to how Kavanaugh was raising issues about how women are treated in society, she was able to find a less charged angle when she debriefed with them. She relied on the observational data she gathered rather than the feelings that were evoked. The narratives around the hearings pushed us to think about how the patriarchy continually dictates how women and especially young women are encountered in public spaces like schools. Examining our personal responses and dialoguing privately increased our confidence in calling out these societal practices with our students.

Two

In the interim before the hearing, two other women, Deborah Ramirez and Julie Swetnick, accused Kavanaugh of separate past instances of sexual assault. Kavanaugh's response was: "This alleged event from 35 years ago did not happen. The people who knew me then know that this did not happen, and have said so. This is a smear, plain and simple" (https://edtechbooks.org/-tjVd). Later that day, Julie Swetnick released a sworn declaration that Kavanaugh targeted girls for sexual assault, spiking drinks with drugs to make girls more vulnerable to sexual assault (https://www.cnbc.com/2018/09/26/michael-avenatti-identifies- kavanaugh-accuser-as-julie-swetnick.html). Kavanaugh denied the allegations.

As more details about Kavanaugh and Blasey-Ford unfolded, Emily began to consider sharing her own story of sexual abuse more widely through her social media networks. Although she had recounted the incidents for years with close friends and spoke at *Take Back the Night* in college, she had not spoken publicly about what happened to her in a long time. She recognized that her feed included professional colleagues and former students, as well as parents of her son's friends, and even her husband's professional colleagues. She worried about the fallout for others and turned to Monica to think through the implications and possibilities.

> *Emily: Ok so I'm thinking about sharing publicly for the first time about my dance coach and the sexual abuse. On Facebook. I'm really scared.*
>
> *Monica: I cannot even imagine how terrifying this could be for you but I also understand why you are considering doing it. Blasey-Ford is a role model to us all.*
>
> *Emily: I just keep thinking that if she can do this in front of the entire world, certainly I can make a step forward as well. It feels important. Maybe because I'm an academic in as safe a position professionally and personally as I can be in. If it's terrifying to me, imagine what it is for others? I feel like people will take me seriously, that people who know me will believe me and that might open spaces to believe other women.*
>
> *Monica: Yes. You have a platform, a position of authority, some sort of power from which you can speak and others or at least some people will listen.*
>
> *Emily: I mean in our work we talk about social justice all the time. Isn't this part of my responsibility—giving voice, telling my story, when there are so many women who can't? Ugh. I worry about the fallout—like parents of Sam's friends who know me.*
>
> *Monica: But your bravery is also important for Sam—to see what it looks like for women to speak truth to power. We talk about that all the time but you sharing your own story is really walking the talk. (Text, 9/20/18)*

Emily eventually shared the following post:

> *I understand it is very hard to understand the experience of a teen who has been sexually abused or assaulted. I can barely understand it myself—let me say that I too was 15. It was 3 years until I told someone, 5 years before I went to the police. Even then I only did because other women I loved came to me and asked me if I too had gone through what they went through—had nobody else come forward I don't think I ever would have sought legal recourse. Even then when I went to the police I would find out*

> *years later my statement never made it to the Virginia DA (although I have a copy of it). The DA would eventually decide not to prosecute because the testimony of at least five girls was not enough. Later this man would go to jail for years. I was "lucky" and it only took maybe 20 girls. . . We told adults. Nobody believed us. Or none of the right people. And let me say in the years I didn't speak of this it was a struggle to breathe, to get up every day, to keep from drowning in shame and terror. I was afraid to write about it in my journal. The fact that I have spoken of it so much is a testament to the power of the women and men who supported me- themselves children. You can't imagine the psychological and emotional damage of a statement like the President's today. Edited to say: Most people wouldn't know it but I actually don't share a lot of very real stuff on fb. But I think it's time. When the most powerful person in the nation says that it "can't be that bad" if people don't come forward then it is incumbent upon us all to push back against this insanely inaccurate and harmful narrative. #ibelievechristine #dearchristine #whyididntreport (Facebook, 9/21/18)*

After years of private grappling with a history of violence and abuse, we wanted to move beyond the private to a more public space of sharing and reflection. Having the support of one another helped us to find the courage to speak out, giving voice to our experiences, a kind of initial step in activism work. Going public alongside one another began to influence how and what we shared with our students.

As we reflected on instances of childhood shame, we examined how we experience shame and even shame ourselves in academic work. Our friendship, developed as a means to counter traditional academic isolation, has allowed us to navigate this feeling through empathy, "the antidote to shame" (Brown, 2012, p. 74). These insights have encouraged us to design empathetic teaching practices, focused on the body and our emotions as a way of knowing. For example, one semester, Monica observed that some of her male student teachers were overwhelmed with sadness, anger, and frustration and worried about how to manage their emotions. To address this, she designed a modified Theatre of the Oppressed paired activity where one person as a pilot described how they felt in their bodies during a critical classroom incident and the other person as actor mirrored those feelings. Seeing a mirror of their feelings offered some new insights and also helped them to think through how to use those feelings. So rather than feel guilty about their anger, for instance, they began to think about anger as a tool for defending what is moral and just. Allowing for emotions in the classroom invited a new way of knowing. In their culminating reflections, one student said that he felt like he had "gotten more in touch with feelings" while another student said that "it's important not to repress your feelings." They also commented about how the activity made them think of their own students' emotional experiences. Both honoring our bodies and using feelings as a way to make meaning has helped us to strengthen our voices as well as those of our students.

We continue to think about how crafting this co/autoethnography influenced our work as teacher educators. We realize how valuable it has been for us to have this personal empathetic space to reveal our authentic selves, be vulnerable, and theorize about the work we are doing in a feminist way––emerging from the lived experience. We have grown in our conviction that our best work is that which speaks to the deeply held beliefs and passions that inspire and move us. We have begun thinking about how to hold space for our preservice teachers, where they can explore their own traumas and sit with the emotions raised. What began as dialogue, emerging from friendship, has become a means to break the boundaries of traditional academic work, the roots of new ways of being in our careers and selves. We are "living a feminist life" (Ahmed, 2017) and teaching as feminists with love and empathy.

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Pedagogical Tapestries

Paired-Course Collaboration and Course Design for Authentic Student Learning

Jane McIntosh Cooper & Susie L. Gronseth

Teacher Education | Collaboration | Faculty Development | Professional Community

In this collaborative self-study, the authors examine how well pedagogical values are enacted in two complexly paired undergraduate courses in a large urban teacher education program in the US. The context of the study is a six-year course pairing in an urban teacher education program in the US that is designed to enable students to authentically connect content from “introduction to teaching” and “educational technology” courses. The study explores the instructors’ journey in navigating the complexities of this pairing as they endeavor to bridge the gap between theory and practice (Russell et al., 2001). It also examines how the ongoing paired coursework aligns with the desired goals of all program stakeholders, students, and instructors. We examined these themes through reflections on data collected through student surveys, instructor journals, and recorded weekly meetings. Findings that emerged revolve around the tension between structured and fluid curricula, the impacts on all levels of faculty involved, and insights gained about the continued cross-discipline collaboration. Impacts of this work have evidenced in multiple spheres, including personal, through new insights gained about our own pedagogical values; practical, through direct changes made to the curricula; and theoretical, through the instantiating of new lenses from which to examine and explore successful collegial collaboration.

Introduction

This self-study arises out of the questions and tensions of faculty of different subject areas collaborating together in paired courses to create a more seamless and authentic experience for undergraduate teacher candidates. Paired courses contain different content yet are linked together to streamline or enhance the objectives of one or both (Gaier, 2011). Both authors are full-time clinical faculty in a large public, urban university in Texas. Jane specializes in differentiated and democratic teaching practices and began teaching the introduction to teaching (Intro) course several years ago. Susie has expertise in educational technology integration and has taught and developed curriculum for adjunct and graduate student instructors for the educational technology course (Tech) for eight years. Together, we have been inquiring collaboratively into the shared curriculum and its delivery. This study seeks to examine both the tensions that have arisen and the unique knowledge gained from this collaboration.

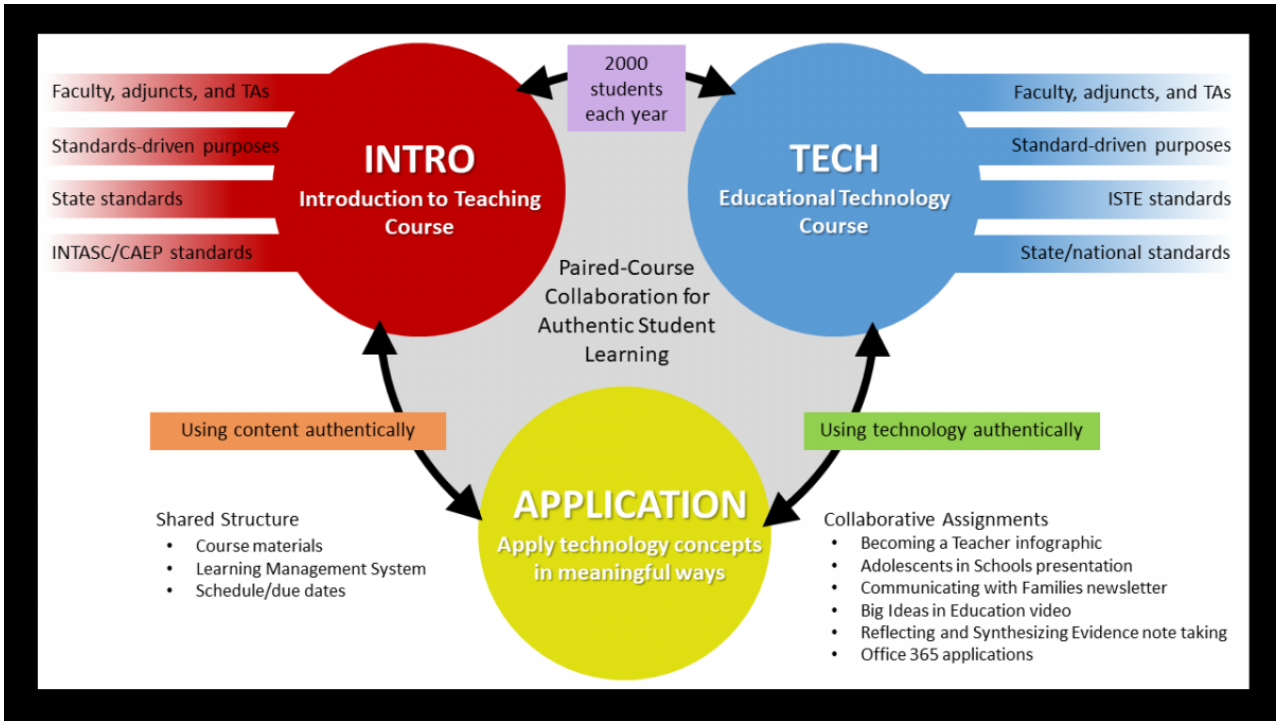
Context of the Study

As part of a larger grant-based reform effort (Cochran-Smith et al., 2018) focusing on inquiry-based program improvement and supporting a "culture of evidence" (Dwyer et al., 2006), this collaboration began by focusing on student experiences in these paired courses.

Reform drivers of this collaboration sought to bridge the gap between theory and practice and gaps among faculty members within a teacher education program (Russell et al., 2001). Existing gaps among faculty in colleges of education (Burgan, 2009) are mitigated by this work, as inquiry-based investigations into practice results in collaboration (Devlin-Scherer & Sardone, 2013; Fullan & Scott, 2009) and improves coherence for teacher candidate experiences. Paired courses, in particular, provide a "synergetic partnership between courses that can have exponential results in student learning that may not have happened without the pairing of courses" (Gaier, 2011 p. 25).

Figure 1

Illustration of the relationship between the Intro to Teach and Ed Tech courses.



These efforts encouraged us to formally and systematically investigate the ongoing practice of collaboration between Intro and Tech (see Figure 1). The courses are first-semester requirements for secondary level-focused pre-service teachers seeking state certification. There are typically three to four sections of each course taught in fall and spring 16-week semesters, impacting approximately 200 students each year. Multiple faculty at all ranks, including full-time and contingent faculty (adjunct and graduate student instructors), teach in these courses, and instructors may change from semester to semester. Susie serves as lead curriculum coordinator for Tech, while Jane is the most tenured person teaching Intro.

Tech emphasizes assessment, productivity tools, and ethical issues for the effective integration of technology into school curriculum. It is grounded in the International Society for Technology in Education (ISTE) Standards for Educators (2017), which specify competencies in using technology to support student achievement and participating responsibly as educators in the digital world. Intro introduces future teachers to the theoretical and political foundations of education in the US and society's expectations of educators and students. The courses are aligned to state and

national standards, providing introductory information about instructional strategies and lesson planning, design of classroom environments, and challenges of equity, access, and excellence (CAEP, 2013).

The classes were initially paired in 2012 as an effort to mirror and equip future educators to be able to integrate instructional technologies as part of their teaching practices (interview, Jan 2020). Like many other teacher preparation programs (Cooper et al., 2018), the stand-alone educational technology coursework was viewed as falling short of authentic integration of knowledge and skills. Continuous collaborative efforts were seen as necessary to mitigate the theory-practice split with purposeful strategic opportunities to enact technology skills while constructing theoretical knowledge about teaching. The practical pairing of these courses includes six shared assignments in which students express their burgeoning knowledge of themes (Intro) in newly learned technologies of Tech. Student work is graded by instructors from both classes. The collaboration also involves shared course materials, Learning Management System course sites, scheduling, and due dates.

Objectives

The authors began this study to create a fresh perspective on how well the established curriculum of the paired courses is fulfilling course established goals (Loughran & Northfield, 1998), as the following journal excerpt illustrates:

> *Is there really any strengthening of connection ... what our goals are, to have students use these in meaningful ways in the classroom, or is it just more busy surface work for them and us? (journal, August 2019)*

As an initial provocation (Pinnegar, 2009) for this study, this quote shows the discontent with aspects of the course pairing. This ongoing and dialogue about coursework led us to ask —

- What are the constraints and supports for individual instructors in linked courses to enact their values?
- What insights on our practice, both individually and collectively can we gain through our collaboration, and how does this improve future implementation of paired courses?

Methods

We used a collaborative self-study approach in order to see the practical alignment of our goals and values (LaBoskey, 2004) to the content of the shared course material, with a direct effort to improve our practice (Hamilton & Pinnegar, 1998). Pre-study work included the examination of course artifacts and student feedback (Spring 2019) to begin our self-study analysis. These initial analyses were done individually to establish the basis of discussion. We began meeting bi-weekly to dialogue to make meaning of our individual and co-joined experiences (Hamilton et al., 2016). These meetings provided us the impetus to determine shared interests, questions and goals as we began to understand each others' "personal practical knowledge" (Craig, 2004), as well as becoming more aware of our shared "landscape of teacher education" (Kitchen, 2009). The continued conversations of our "lived experiences" have been an essential basis for the co-construction of knowledge for the purposes of this study and our pragmatic work of these shared courses (Cooper, et al., 2019).

These initial conversations determined the complexity of our individual course experiences, divergent roles, and subsequent values within our work together. We found that they shaped the shared concerns of both participants and determined the scope of the ongoing work. We began the conversations in an open-ended and iterative way, allowing for natural convergences to emerge. These meetings were audio-taped, transcribed when needed, and coded inductively (Charmaz, 2006) and formed the basis of further discussions.

Early in Fall 2019, themes began to emerge as we reflected individually and jointly on the previous work; the iterative reflections ensured trustworthiness to the process. We began a series of joint journaling around emergent themes, including role and value investigations, reflections on purposes of curricular choices, and standardization between the

two courses. We shared our personal journals online for asynchronous feedback and comments, which became a basis for further conversation. Resonant themes (Conle,1996) solidified as we collectively and individually reflected upon our goals and values (LaBoskey, 2004). We developed, shared, edited, and revised interim texts (Clandinin & Connelly, 2000) throughout the research. Our findings are represented through the use of lifelike exemplars (Bruner, 1986) that show how our joined practices work (Lyons & LaBoskey, 2002) and are grounded in the authority of the experiences represented (Munby & Russell, 1994).

Outcomes

Through our investigation into the improvement of practice, unique themes and tensions have emerged as a result of our paired coursework and resulting collaboration. Conversations around the improvement of the paired classes include the structure of the curriculum, the pacing of the curriculum, and how to handle change over time. Through these themes, we will interrogate how individual values and goals for practice became points of tension for the enactment of the curriculum within the structure of the paired courses.

Structure of the Curriculum: Rigidity and Fluidity

One identified tension was how structured the course design should be, and how much fluidity can/should be allowed. This tension seems to be exacerbated through both the structure of the shared assignments between linked classes, as well as the added complexities of multiple sections and instructors varying from semester to semester. In an effort to understand the contours of this tension, we further examined its context.

As an introductory course in the teacher education program for all secondary (grades 6-12) certification students, enrollment is often quite large. To illustrate, in Fall 2019, there were four sections of students taking Intro, with two full-time professors teaching 140 students in online and face-to-face classes. Approximately 120 of those students also enrolled in the paired Tech course, which was taught by two graduate students and one adjunct professor and coordinated by a full-time faculty member. The integration of these classes thus included input from six instructors during that semester, including tenure-track, clinical, adjunct, and graduate student-faculty that have varying degrees of experience and knowledge, particularly in regards to the standards needed for accreditation and teaching practices expected by the local school districts and the state.

The complexity induced by having multiple and varied instructors gave rise to recurring discussions regarding how structured the elements of the classes should be. Jane explained it in this way:

> *I sometimes feel that if I was not tied to the other class, I could allow more breathing room for my students, that I could change and make decisions on they fly, but I am so respectful of the agreed upon timeline, that I feel rushed and student-focused teaching is not as robust as it should be. (journal, September 2019)*

As Susie attended to the needs of adjunct and graduate instructors, she often advocated for a structured approach during conversations about the curriculum. In a discussion regarding assessment, for example, the utility and revision of a standardized rubric was debated. Susie felt that the guidance of a pre-set rubric provided instructors with needed support regarding the grading expectations for a paired course assignment. Jane felt that the rubric was too restrictive and did not fully align with her democratic approach to assessment. Once this tension was uncovered, we began digging deeper into the purposes associated with the values of each individual teaching stance. We grappled with how values of a student-centered teaching style might coalesce with guidelines and such pre-planned grading structures within the paired courses and assignments.

Another tension illuminated in this study was that Jane viewed the a priori timing structure and extensive assignment descriptions as hindrances to her stated pedagogical goals of responsiveness, student choice, and democratic curricular decision-making, while Susie saw these curricular choices as necessary supports for contingent faculty. The problem of how much structure is needed in these paired courses to support all, especially for adjunct and graduate

instructors, has led to a rigorous discussion between us over the last several years. As Susie contemplated in our shared journal:

> *At times, my mind wanders to how we could better equip them for this kind of arrangement, such as doing a kind of PD day at the beginning of the year where we go through the collaborative assignments But, that kind of thing is exactly one of the extended supports that would be dependent on the stability of the beautifully designed assignment. Change one thing about the assignment, and we would then also have to update the training and possibly have to clarify and retrain. (October 2019)*

It is clear from this excerpt that her primary concern is providing sufficient support for the Tech instructors. This illuminates differences in the "curriculum maker" role for the courses and how competing values between us surfaced in the deep and extended discussions regarding curriculum.

Our ongoing dialogues led us to at first realize and develop empathy for each others' needs and roles within our professional knowledge landscapes (Craig, 2004); and then through our relationships, we began to develop empathy towards the other's position (Cooper et al., 2019). We found that by uncovering the core values regarding what we believed about the purposes of education that were at stake for each participant, we developed insights that could enable us to better coordinate a more seamless paired-course experience for our students.

For example, Jane's goals for the Intro course were strongly theoretical, including:

> *...connecting theory with practice, moving from a student-mind to a teacher's mind, and multiple deconstructions of individual experiences are no small feat in a class of students who rarely have been taught to critically-think throughout their experiences in high school and/or college. (journal, January 2020)*

These contrasted with Susie's purposes, who mentioned goals that were practical and skill-based, as the excerpt below illustrates –

- to teach the pre-service teachers foundational technical skills that they will... use in their beginning teaching practices,
- to convey digital citizenship concepts and practices that they should enact as a professional educator, and
- to develop decision-making skill that can help these new teachers be able to identify instructional technologies... and how to purposefully use them to their greatest potential – particularly enabling them to support and guide their students in learning to use technology tools. (journal, January 2020)

While the purposes mentioned in these excerpts are valuable skills in the complexity of teaching preservice teachers' knowledge and skills of the profession, the emphases in each course are clearly different in kind.

Time: Breadth and Depth

The differing goals and emphases between Susie and Jane are not representations of large shifts in teacher educator understanding but in differing degrees. While these degrees, in theory, are negligible, practicing them with paired course assignments seems to widen them. The courses share six assignments that utilize six different technologies and have unique authentic goals, such as drafting a digital newsletter for a parent-teacher night and constructing an infographic about one's view on becoming a teacher. When the goal of clarity and consistency is emphasized in the collaboration across instructors, the products of this tend to be more structured. An example of this is how an assignment is described to include both Intro and Tech content as part of a single shared handout that is then used by instructors of both courses.

The tension emerged as Jane, whose above stated values are connected to "deconstructing of educational experiences," recognized that the pace of the assignments (almost one assignment per week for the first several weeks) limited her ability to enact stated goals for the course. She needed time to fully engage students in these critical

skills and to facilitate in-depth peer-to-peer and student-teacher feedback in order to deconstruct dialogically and elicit and engage in multiple perspectives (Cooper et al., 2018). This was noted in a reflection from Fall 2019:

> *….I felt really rushed to make sure that students felt comfortable with some of the structures of the assignments. (journal, September)*

When changes are made throughout the semester, this adds qualities of tension between the courses and associated instructors. Unexpected and uncommunicated external factors, like changes made to teacher candidates' observation schedules, technology glitches, unexpected instructor absences, local disasters, and global pandemics (such as the present COVID-19), have impacts on the negotiated course schedules and curricula. This amplifies the difficulty of persisting in the collaborative arrangement. For example, in response to a Fall 2019 change in observation schedules that impacted two of the shared class assignments, this tension is evident in a journal entry:

> *It seems that every week more and more issues come up regarding the integration of these courses and the efforts to collaborate become ever more stressful. (journal, September 2019)*

In a conversation that reflected over this tension, Jane explained her view that there was not enough time to go in-depth into the material and time in the classroom was often lost with housekeeping tasks related to the next paired course assignments:

> *Jane: It seems like there might be too many assignments…. Susie: We've already gotten rid of some!*

When the two values – one for students to feel comfortable doing more with technology and the other to iteratively deconstruct ideas – practically meet within this complex environment, the continuum of time is affected. Developing and enacting critical thinking requires time and reflection, both with others and individually (Curtis et al., 2016), and developing confidence and skill in using technology takes iterative practice with varied tools (Gronseth et al., 2010). Both of those things require time, with one area being diverse and pragmatic and the other area ruminating the development of specific incremental skills. The tension over time has contributed to the refinement of goals that enable both to be accomplished.

Interestingly, as the authors were finalizing this paper in Spring 2020, the COVID-19 global pandemic forced campus closure, and the courses were converted to fully online delivery for the second half of the semester. We met with all of the instructors for the two courses as a group to discuss the next steps for the online transition. One of the first things we did was cancel the remaining two shared Tech/Intro assignments for our students because of their complexity to implement during this tumultuous time. The group agreed that the targeted objectives could be addressed in alternative solo-course activities. Thus, this exemplifies how such external factors can significantly affect the scope of our collaboration in these courses.

Growth: Sustainability and Pedagogical Change

Both from pragmatic and values perspectives, we have grappled with how to enact change within these courses in the context of the collaborative arrangement. Pragmatically, the courses are large with many interactive and connected components. Reflections on how change, or even just sustainability, of these paired courses have surfaced often:

> *How do we navigate the tensions of what is possible to complete in these courses and what is practical or sustainable, given the complexities and ranges of experiences that the instructors bring to the classroom. And the students also… what kinds of scaffolding they need. (journal, November 2019)*

While the course goals may be stated a priori in the curricula, the implementation of these goals can vary due to differences in how the instructors of the multiple course sections interpret them. Our work together has encouraged rethinking and reconsidering of shared components, including how the goals are evaluated through the shared assessment rubrics. To illustrate, each shared assignment has two grading rubrics – one for Intro and one for Tech. Initially, the two rubrics for an assignment were designed similarly to have ten points divided across five criteria areas

with three levels of proficiency. Jane found that the rubric structure did not align with her grading approaches in which she emphasized analysis and application of new learning, and she wanted to remove the rubrics entirely. Susie, however, countered with a position of advocacy for more novice instructors – that the rubrics provided the instructors with needed support in the form of clear guidance and transparency to students regarding their grading.

Resulting conversations led to changes to the rubrics. The criteria were collapsed down to three areas for each rubric, and the performance levels in each area were broadened so that the grading focus could be more on conceptually-based skills, including multiple perspectives and application of knowledge. Greater point ranges allowed instructors to emphasize and encourage deeper student reflection, reiteration, and revisement of assignments. Ongoing dialogue about purposes allowed for greater understanding and agreed upon changes to paired course components.

We consider most of the course changes that we have made during this collaboration to be at the level of "tinkering," that is, slow, incremental changes to the course design over time. The legacy of these joined courses is evident in the electronic and historical remnants of previous versions of course materials and online course sites since 2012. We ask ourselves, "How does change occur, should it occur, and what is the best way to make changes with so many moving parts?" A journal excerpt speaks to these important questions:

> *Is there a principle related to collaborative design … that articulates how a collaborative design develops this optimal final product, and then supportive and connective materials and elements are developed around it, and all is well and good, until one of the components of the optimal initial product changes or shifts, and that causes some changes and adjustments to be made to those things around it and then all of the beautiful supports and materials that have been developed around it have to be redeveloped or replaced, and so on. Piecemeal change. Or, at some point, it is decided that systemic change is needed and the entire structure is leveled and rebuilding is started from the ground up (maybe even starting back at the Analysis/needs assessment phase). (October 2019)*

Implications

The examination of constraints and supports within the paired course model in our study reveals personal, collaborative, and institutional implications about the improvement of practice for ourselves and our preservice teachers. In order for individuals to want to take the time to engage in such a cycle of continuous collaboration, there needs to be seen the inherent personal value in the meetings themselves. As new instructors are added, they may question how they can enact their own values through such a structure. We surmise that it is worthwhile to dialogue about the needs of multiple stakeholders who are involved in the courses through planned initial discussions that delve into the deeper purposes for instruction and learning. Starting every semester and/or meeting with this type of conversation would likely lead all members to recognize similarities and discordances across their collaboration, allowing for a reduction of inconsistencies.

Our findings highlight the relational aspect of the collaboration. As rich collaborations can be "risky" in the sense of involving vulnerability and developing empathy for divergent perspectives, establishing trust within the team is necessary to reach a level of shared co-construction of knowledge and decision-making (Curtis et al., 2016). Oftentimes, higher education is structured into "silos" of separated expertise (Burgess, 2009), which makes intellectual and personal vulnerability less common. It is a worthwhile area to develop, however, as feeling empathy from others (Kitchen, 2009) has been found to positively enhance responsiveness in teacher education contexts, particularly with less experienced graduate student instructors and adjunct faculty. Some strategies to support this include spending time getting to know each other outside of the collaboration, allowing for personal check-ins, and empathetic listening in dialogue (Cooper et al., 2019).

Expanding professional collaboration in paired courses to include all participating faculty (full-time faculty, course designers, adjunct, and graduate students) allows for inclusiveness in the shared dialogue and decision-making. While prescriptive and detailed instructor materials may be helpful at times, they do not always enhance pedagogies. The

small changes enacted through this self-study have been examined from our perspectives, and we acknowledge that improvements might not be as evident to students and others who have not been privy to previous versions of the assignments, rubrics, and other shared course structures. We are working to incorporate greater transparency to our students in regards to the collaborative paired- course design and our pedagogical moves, and we have also begun a process of tracking their feedback collaboratively in online surveys and end of course reviews. Future work may also include inquiry into instructor and student perceptions of the curricular elements that foster the continuance of the integration of the two courses.

Institutionally, teacher education programs in the United States have been asked to respond to growing critiques of quality from multiple sectors (Zeichner, 2017), with requirements to move to more evidence-based program evaluation (Cochran-Smith et al., 2018). Authentic person-centered collaboration is seen as antithetical to these externally-based, compliance-driven demands. The collaboration highlighted here represents a link between these two poles. This study started externally-driven in order to enhance program improvement, and the time, space, and incentives created an opportunity for a re-examination of the collaborative practices, relationship, and curriculum of the paired courses. Through this work, we have determined the scope of our inquiry to the level of individual concerns and as a result, have learned much about our practices. Institutions can consider creating initial incentives, allowing for organic growth, and giving preference to the purposes and values of its members when looking for program improvement. As authentic collections of data and improving paired classes through effective collaboration *is* program improvement (Lys et al., 2019), collaborations that inquire into teaching and curriculum development are ways that teacher education programs can attend to both the institutional demands of a culture of evidence while simultaneously validating the relational nature of teaching and learning.

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Weaving Self-Studies through Journaling

A Systematic Review

Alan Ovens & Dawn Garbett

Research Methods | Journaling | Trustworthiness

Journaling is core to many self-study of teacher education practice (S-STEP) research projects. Its appeal lies in the freedom it allows the researcher to purposefully record and explore the experiences of being an embodied individual situated in practice. Rather than being a way to simplify or reduce teaching to its core constituent elements, journaling offers a means for making sense of the self-in-practice in ways that embrace the uncertainty, non-linearity, and inevitable 'messiness' that is inherent in pedagogical settings. This suggests that its value as research method for S-STEP researchers is not just its ability to collect or generate data for later analysis, but also in the potential to be a tool for introspection, processing and deep, ongoing reflection. While this potential is coherent with S-STEP methodology, we note that there are few guidelines describing how journaling might be performed as a method for enacting S-STEP research or articles that define journaling as a research method (JARM). As Pinnegar and Hamilton (2009) point out, despite its popularity and common use, it is only tacitly assumed that everyone knows what journaling means. Similarly, Lighthall (2004) suggests that there is a shared understanding by S-STEP researchers that all journals are essentially the same and that, "the only methods necessary are those we all, students and teachers, already possess by virtue of our ability to write anything" (p. 216).

The fact that such a key research method lacks clarity and guidelines sparked our interest. What does it mean to engage in journaling as a research method in the S-STEP methodology? Are there some tacit common protocols and guidelines? Should there be? Is there an expectation that researchers detail their method and discuss how issues of bias are managed? In this study we begin to tease out what journaling as a method means in the self-study community and how journaling is enacted as a research method (JARM). Specifically, this study explores the aim, frequency, nature, and purpose of using journaling as a research method for the S-STEP methodology in selected publications.

Journaling as S-STEP Method

Self-study is a methodology that embraces multiple methods of research. While drawing heavily on traditional qualitative methods of data collection, self-study generally transforms those methods by taking them into a new context and using them in ways that often depart from the traditional. In other words, self-study is marked by flexibility and creativity in terms of its research methods and tools based on the desire to render the complexity of the 'self-in-practice' in a form that allows for analysis, reflection, and possible transformation. In a real sense, this means that there is no one set self-study method. Rather, methods are often chosen, created, adapted, and evolved depending on their ability to facilitate the inquiry (Pinnegar & Hamilton, 2009). Likewise, Loughran (2004) states, "There is no one way, or

correct way, of doing self-study. Rather, the process and choice of methods how a self-study might be 'done' depends on what is sought to be better understood" (p. 15).

In their analysis of the methods and tools of self-study, Tidwell & Jónsdóttir (In Press) place journaling as one of the five most common methods reflecting narrative and text-based data/representation. The core characteristic of these methods being that they are intentional in the use of text (verbal, written, image) in terms of what and how data were gathered and analysed. Samaras (2011) mentions journaling when she discusses narrative as a data collection technique. She describes narratives as "Stories, journaling of your ongoing record, essays, other reflections about your study" (p. 175). We note that this is different from how she describes documenting "the self-study teacher researchers' metaconversations to himself or herself and to critical friends of an unfolding of questions, reflections meaning making and shared insights" (p.175), which she refers to as a self-study teacher researcher log. Pinnegar and Hamilton (2009) define journals in a very broad sense as "writing with a purpose" (p. 124). Certainly, journaling has a long and rich history with respect to chronicling events and unpacking the flow of daily life. Journaling has been important to enriching our understanding of teaching in terms of both recording events and providing insights into people's thoughts, reactions, feelings and aspirations in relation to such events. Journaling is both a process and an artifact that helps capture the immediacy of practitioners' lives through a process of intermingling description, commentary, introspection, and analysis in ways that enable deeper reflection and transformation.

While every self-study unfolds in a somewhat fluid and unpredictable manner, the self-study researcher needs to attend to issues of quality and trustworthiness. Bullough and Pinnegar (2001) suggest that quality in self-study research is grounded in the trustworthiness and meaningfulness of the findings. They conclude that there is a need to respond to the burden of proof and state that, "Like other forms of research, self-study invites the reader in the research process by asking that interpretations be checked, that themes be critically scrutinized, and that the "so what" questions be vigorously pressed" (p.20). This directly points to the expectation that S-STEP researchers are transparent about their methods and address how they conducted the research with detail and justification. This need for transparency addresses directly the criterion outlined by LaBoskey (2004a) in respect to exemplar-based validation and the fact that in self-study, it is the reader who assesses the quality of the research, which itself requires that sufficient detail is provided to enable it to "ring true" to the reader.

Method

The results presented below are grounded in two complementary datasets. In order to ensure we captured working examples of S-STEP we focussed our systematic review only on work published within the S-STEP community-initiated journal and conference publications, namely *Studying Teacher Education* and the Castle conference proceedings. In this way, we were assured that the studies not only represented examples of S-STEP research but that they had also been through a blind review process and judged worthy of publication by the S-STEP community itself (as acting editors or reviewers). We have not considered any articles that may be identified as self-studies but were presented or published outside of the target publications.

Our first data-set consisted of articles published in the first fourteen volumes (2005–2018) of *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices*. It thus concerns self-study work written for journal publication and blind-reviewed using internal evaluation criteria. This data-set contained 242 articles that addressed self-study as an empirical research practice. A second data-set was generated from self-study works published in the conference proceedings of the Self-Study of Teacher Education Practices (S-STEP) International Biennial Conference, also known as the Castle conference. This data source was composed of 12 conference proceedings consisting of some 1332 articles. Articles since the 5th Castle Conference in 2004 have been involved in a double round of blind peer review before acceptance into the proceedings (Garbett, Fitzgerald, Thomas, in press). A word count of 3,000 excluding references was imposed until 2014. In 2016, this limit was extended to 4,000 words but included references. We acknowledge that this restriction limits a fulsome description of the methods used. We used a random number generator to sample a chronological list of titles from the proceedings and produced a final data set for analysis from

the Castle conferences comprising of 254 articles. When the two data sets were combined, we had a total number of 496 examples of S-STEP research to analyse.

The analysis consisted of three rounds of coding and recoding the journaling data in order to better understand the frequency, nature and aim of using journaling as a research method. The data was coded using Gibson and Brown's (2009) method of thematic analysis. In the initial stage of analysis, we read through all the articles and identified those that used journaling or journal-like practices (such as diaries or written logs) as part of their method. Once identified, we noted how journaling was described and performed in the research. This round of analysis identified 315 of the 496 articles within the data set which used journaling or journal-like practices in their methodology. The second stage of analysis consisted of focussing on those papers that explicitly described journaling as their method (as opposed to those that may be journal-like) in order to develop a more complete picture of how journaling was being used as a research method. We identified 214 articles explicitly naming journaling as one of their methods. In this stage of the analysis we searched for commonalities, differences, and relationships between the themes that emerged.

We did two rounds of coding in order to let the themes more fully emerge and be understood. We decided to treat each variation or different use of journaling within an article as a separate case of journaling. This means that while there were 214 articles in the data set, there were 223 cases of journaling as research method that were analysed. Those 223 mentions of journaling have been coded to determine how, when, and why journaling is being used as a research method.

Results

In our first read-through of the data set, we analysed the articles for any mention of journaling in the research methodology, data sources or data collection section of the articles. This was not as straightforward as we expected since there was often a lack of clarity or looseness about the use of term journaling as well as some practices not being explicitly labelled as journaling. For example, we were often unsure whether terms such as reflective writing or keeping notes should be categorised as journaling. In addition, we found that the term 'journaling' meant considerably different things for different authors. This apparent diversity meant that we had to exercise caution with respect to what actual practices we were labelling as journaling. We applied a fairly inclusive definition that a journal was a document produced for a broad range of reasons that could include descriptive notes and reflections. However, in applying this definition we found that the structure, consistency, and approach to journaling varied among users, which led to uncertainty as to whether the practices used were in fact journaling or more 'journal-like' in our view. To address this we coded the data in two ways. Firstly, starting with a broad definition, we found that journaling and journal-like practices were used in 63.5% of the studies analysed (i.e. 315 of the original 496). We included in this analysis all those studies whose research method was 'journal-like' but not explicitly identified as journaling. These included articles referring to the use of documents that we believed paralleled journals, including reflective writing, diaries, notes, field notes, written logs, etc. In the second read-through, we focussed only on articles that explicitly mentioned the use of 'journaling' or 'keeping a journal' within their method. Narrowing this down to focus only on those studies that were more explicit about their use of journaling lowered the number to 214 out of 496 or 43.1% of the articles in the data set. Table 1 presents the breakdown of this finding between the conference proceedings and journal articles.

Table 1

Frequency of Using Journaling as a S-STEP Research Method

	CC Proceedings	*STE Journals*	*Combined Total*
Uses journaling/journal-like practice as a data source	147/254 57.9%	168/242 69.4%	315/496 63.5%

Names journaling as a data source	99/254	115/242	214/496
	39%	47.5%	43.1%

While journaling is a popular research method for S-STEP, an analysis revealed that very little detail was provided on how the method was actually carried out. Table 2 details what information was provided in the method sections. Despite other methods, such as narratives and observations, being quite well explained and referenced, we found that often there was very limited detail concerning any guidelines or protocols for journaling, and very few references to support the method. For example, Kaplan (2002) discusses two of his three primary sources of data but does no more than state that the third was personal journal writing.

> *I have relied on three primary sources for data – student writing, student evaluations, and personal journal writing. Collected works included student autobiographical pieces; student writing on personal observations of their own teaching and self-growth; reflective field notes and observations on my own teaching; and formal student evaluations of my own teaching. (p. 32-33)*

We found descriptions of method were very limited in what information they included around the frequency of journaling, the quantity or length of journal entries, or the size of the final data set. For example, the most frequent length, mentioned in only 3.6% of the articles, was 0-4 pages. There were only two other instances of word count or time lengths being mentioned: one stated 12 entries totaling in all 14,000 words and the other example stated 10 minutes. The most common times for journaling were before or after meetings, sessions, classes, lessons, or workshops. In addition, there was limited detail or guidelines on what journal entries were written about. One third (33.2%) of articles did not state what constituted the content of a journal entry. Despite this, just over half (51.1%) outlined how journal writing was stimulated with 47.1% stating that they were guided by questions, prompts, or guidelines to some extent while the remaining 4% specified that journal entries were open ended.

We also thought that it was significant that almost 90% of studies did not provide a reference for journaling. Of the 23 references that were cited, few were specifically on journaling as a research method. In addition, only three references were cited more than once in our data set. These findings highlight an irregularity in referencing for JARM, which suggests that there is likely a lack of adequate resources/research around the topic. Research that contains clear, structured guidelines for JARM would help to better ensure that the journaling is produced with rigor and is, therefore, free from potential bias.

Table 2

How Much Detail was Provided about the Method of Journaling

	Total	*Percentage*
Outlines what constitutes the content of the journal entries	149/223	66.8%
Records quantity of journal entries	22/223	10.3%
Outlines frequency of journal writing	90/223	40.3%
Provides detail on length of entries or total size of data set	10/223	8.9%
Outlines how journal writing was stimulated	114/223	51.1%

Provides a reference for journaling	24/223	11.2%

Despite the lack of detail on how journaling was performed, it was evident that journaling was an attractive method to many of the researchers because of its flexibility. Within the data set that explicitly mentioned journaling as their method (n=223), we found that the stated purposes for journaling were varied and expansive. In all, we found 70 different purposes for journaling, which we reduced down to 15 categories. These are presented in Table 3 below. The three most common categories were: to contextualize/document teaching practice, experiences, decisions, and observations (14.3%); to document a/the process of their research or practice, document development, or document the implementation of a program (12.8%); and to analyze or reflect on experiences, reflect on learning, or reflect on a project (12.8%). To express, record, capture thoughts, feelings, reactions and beliefs was the only other category to be mentioned in more than 1 in 10 cases (11.4%).

Table 3

Purpose for Keeping a Journal

	CC Proceedings	*STE Journals*	*Combined Total*
To contextualize/document teaching practice, experiences, decisions, observations	4	6	10/70 14.3%
To document a/the process of their research or practice, document development, or document the implementation of a program	2	7	9/70 12.8%
To uncover assumptions of practice, improve practice, improve behavior, monitor behavior	0	3	3/70
To help inform, reframe, or question other data sources or findings	0	2	2/70
To help construct a narrative	0	2	2/70
To give a more complete understanding of the researcher's topic or findings, or triangulate data	1	4	5/70
To uncover intentions, capture perspectives, identify characteristics	1	3	4/70
To make informed decisions, gather information on practice, reframe thoughts or actions	0	6	6/70

Analyze or reflect on experiences, reflect on learning, reflect on project	2	7	9/70 12.8%
Catalyst for critical friend discussion, document interchanges with critical friend	0	2	2/70
Understand a sub-culture	0	1	1/70
To express/record/capture thoughts, feelings, reactions, beliefs	2	6	8/70 11.4%
To record developing ideas/views, record dialogue, reflect	1	4	5/70
Guide progress, monitor growth	2	1	3/70
Record events	1	0	1/70

Discussion

Journaling is a commonly used and flexible tool in S-STEP methodology. As we appreciated the extent of its usefulness we realized there were two important themes that ran through our analysis. The first is that there is very little common agreement between S-STEP researchers as to what constitutes the nature and practice of journaling. We identified that the very term “journaling” was used indiscriminately. For example, Tidwell (2002) uses journaling and notetaking interchangeably in her article. Magee (2010) on the other hand described using journaling and field notes as different forms in her article. Seaton (2006) refers to their journal as a field text but Jonsdottir & Gísladóttir (2016) refer to their field notes as something that exists within their journals. McAndrews (2000) explains that her journal existed within her portfolio. Spiteri (2010) describes her journaling “took the form of a daily diary (p. 135). Heston (2008) uses two journals in her article – a “reflective journal” (p. 173) and a “journal” (p. 174). We found it interesting that Heston thought that both journals were distinguishable enough from one another to call them, and use them for, separate things.

Another example of lack of agreement is the way some researchers talk of journaling as a process rather than as a product. For example, Ramirez and Allison-Roan (2014) make explicit that they envisage journaling “as asynchronous dialogue" (p. 174), while Strom et al. (2018) state, “After each meeting, we took time to journal and reflect on our dialogue and new ideas or insights that emerged from our collective conversation" (p. 145). Another example is provided by Conrad et al. (2010) who states, "The critical friends also noted their experiences during this process by journaling" (p. 147).

We are not suggesting that there is a problem with this diversity. Flexibility, and the ability to create and adapt research methods to suit the research problem and nuanced nature of educational practice is an essential feature of the S-STEP methodology. What we are highlighting is there appears to be no common principles or shared understanding of what journaling is as a method for S-STEP research. It appears to be a term that covers a broad range of practices, each with

the rich potential to achieve many possible purposes. This seems to be supported by the cursory use of referencing and lack of consistent citations to journaling as a research method.

Secondly, and emerging from the theme above, there is a clear lack of detail and transparency that described how journaling was used as a research method. While flexibility can be incredibly generative, there is also a need to ensure that the research is sufficiently trustworthy (Tidwell, et al., 2009). As in all research, there is an expectation that the researcher clearly document the research design and data analysis process. As Silverman (2013) notes, documenting method involves, amongst other things, providing full descriptions in respect to what data has been studied, how it was obtained and how it was analysed. With respect to self-study, LaBoskey (2004b), states that trustworthiness can best be achieved by making the data visible and by clearly presenting and illustrating the "methods for transforming the data into findings, and the linkages between data, findings, and interpretations" (p. 1176).

The issue here is that there is a lack of clarity and consistency in describing how people use journaling as a research method. How entries become 'data', how this data is then analysed, and how bias is managed and mitigated are all grey areas. It is not clear methodologically whether journaling is the process of documenting things as they happen or if it is a record of internal metaconversations and reflections. Either way, as we have found in our analysis of the data, the reader is typically not privy to methodological decision-making around the process of journaling, particularly when that process becomes more than gathering or collecting data. We believe there needs to be more discussion and transparency around this topic. This is most important when journals go beyond personal recordings and their content shared and used as data. We wonder how does the desire to use journal entries as evidence to reinforce a particular stance or to highlight a change in perspective influence the way it is written in the journal? Does such an awareness influence how an entry is written if the anticipation is to use in a future publication? If we take journaling a step further to use it as a place to analyse our musings in an iterative way, are we getting further from or closer to anything of substance?

Conclusions

Our analysis revealed three key findings. Firstly, the assumption that journaling is a commonly used research method in the self-study of teacher education practices (S-STEP) field is supported, although there is little consistency around what it actually looks like in practice. Secondly, journaling was rarely defined with adequate specificity or detail, even given the acknowledged word count limitations in the Castle articles. Overall, we found very little information was provided on the purpose of journaling, how each entry was triggered and recorded, what would count as an entry, how often and when journaling would be done, how long an entry was expected to be, and how the entries would be analysed or contribute to the analysis. Thirdly, journaling was a term used to cover a broad and growing range of practices. Overall, we found 70 purposes for journaling in the descriptions, which demonstrates that it is a very flexible tool. Such findings raise concerns around the rigour of self-study when journaling is used in such a diverse way with little clarity or transparency around its specific application. Our concern is that this lack of detail not only compromises the quality of the research produced, but may not sufficiently address the need for trustworthiness of S-STEP research.

We hope such findings will promote discussion on S-STEP methodology. We are continuing to analyse the works and to use examples from articles to illustrate that journaling has evolved to become something of a literary art form. Perhaps it is more accurate to write that journaling gives self-study researchers a sequestered space in which to wax lyrical. As Gustav Flaubert wrote in *Madame Bovary*, "Human speech is like a cracked kettle on which we tap crude rhythms for bears to dance to, while we long to make music that will melt the stars." Perhaps that is true of our real intent when we say we have drawn on our journals for evidence.

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"We're Completely the Same Kind of Lunatic"

Friendship as Method in Self-Study Research

Tanya van der Walt & Tamar Meskin

Collaboration | Critical Friendship | Friendship | Friendship As Method | Self-study of Creative Practice

As collaborative theatre-makers, researchers, and teachers of theatre in higher education in South Africa, self-study allows us to explore the interactions between our work as theatre artists and our theoretical interests in education, along pathways "at the intersection between theory and practice, research and pedagogy" (LaBoskey, 2004, p. 827). Traveling these pathways, we have found ourselves often in a space of "in-betweenness" (Meskin & van der Walt, 2010), exploring the lacunae between theatre, teaching, and research, within an educational context. Our critical friendship dates back to 2004, since when we have helped each other "provoke new ideas and interpretations, question [our] assumptions, and participate in open, honest, and constructive feedback" (Samaras, 2011, p. 75). On our journey, our collaborative relationship that has shaped our practice and our research for many years has remained constant. In this paper, we put that relationship at the centre of our research by connecting it to the notion of "critical friends" in self-study methodology and interrogate how the threads of our collaboration and friendship interweave with the multifaceted tapestry of self-study.

Objectives

A core element of self-study research is making use of 'critical friends', who act as "interested, invested partner[s] in the research endeavour" (Meskin et al*.,* 2014, p. 9). The value of critical friends is noted in much self-study research (Costa & Kallick, 1993; Whitehead & McNiff, 2006; Pinnegar & Hamilton, 2010; Samaras, 2011). In this paper, we seek to extend this thinking, as well as Tillman-Healy's (2003) notion of "friendship as method", and interrogate our own critical friend dyad to offer one 'enactment' of a critical friendship collaboration.

Our critical friendship, which began as a casual friendship at work and deepened over many years into a close personal friendship beyond the world of work, is a result of the continued thinking together that underpins everything that we do in our collaborative practice as co-creators, co-directors, and co-researchers. In our collaborative work, we have engaged in an ongoing process of what Samaras (2011) calls "dialogic validity" (p. 219) rooted in our longstanding friendship, through our continued conversations, sometimes amicable and sometimes contested (often informal and unrecorded), that have helped to shape our thinking. These intersubjective exchanges create a dialogic space in which our ideas are tested, debated, and built upon, through encouragement and critical engagement. We believe that it is our personal friendship that gives the critical aspect its particular power.

Our intention in this paper is to position the notion of *friendship* at the centre of self- study research, through exploring our enactment of critical friendship, as a creative expansion of the methodology. Thus, we ask:

1. How does our personal, creative, and collaborative friendship impact our critical friend relationship as self-study researchers?

2. How do we understand the concept and functioning of critical friendship from this perspective?

In so doing, we seek to "develop understanding of practice that then turns back on itself to be useful both to the self-engaged in the practice and others who are practitioners" (Pinnegar, et al., 2010, p. 205).

Methods

To explore our critical friendship, we examined our own collaborative practice through the use of Reciprocal Self Interviews (RSI) (Meskin et al*.,* 2014), as well as a lengthy recorded conversation where we discussed our ways of working together[1]. In both, we used questioning and dialogue to excavate nodal moments where our friendship enabled a deeper experience of critique and knowledge exchange. In so doing, we were enacting critical friendship, as described by Costa and Kallick (1993), where the critical friend

> *is a trusted person who asks provocative questions, provides data to be examined through another lens, and offers critique of a person's work as a friend. (p. 50)*

Critique "as a friend" is important; in our experience, our personal friendship allows a more probing critique, one that reflects our insights into who we are as people, and affects how such critique is received. We do not shy away from the difficult or contested; rather, our personal friendship serves as a safe space, protecting us as we grapple with the most challenging aspects of our work. Writing about the RSI as a method, we observed:

> *It was like looking into the mirror...we are not always comfortable with what we see, but the more we explore our inward gaze and receive feedback from the critical friend, the more our image can shift, evolve and acquire depth, complexity and texture... (Meskin et al., 2014, p. 15)*

The RSI provided important markers of our critical friendship, in terms of both the content generated and the methodological practice, which we have continued to explore.

Our recent work using object inquiry to understand and research creative practice (see Meskin et al., 2017) has also impacted how we imagine our personal friendship as the key to the critical friend relationship we enjoy. After carrying out the RSI, and as we began writing this paper, we began to consider how many everyday objects are present when we are together and how their materiality operates as a liberating mechanism for our creative, critical work together (Pahl, 2010; Mitchell, 2011). We examined our critical friendship retrospectively, looking to identify significant objects which form a part of our working process. We then used these objects as anchor points; both their denotative and connotative meanings allowing us to explore different aspects of the understanding we seek to give and receive as critical friends. In this way, we construct a metacognitive discussion between friends about using friendship as a research technique, enabling a unique shared/sharing process that contributes to our educational research. Thus, we offer here an "exemplar" (Mishler, 1990, p. 448) of critical friendship in action; a critical friendship with the emphasis on the friendship, rather than the critique, foregrounding the value of collaborative practice as art, teaching and learning, and research.

A Critical Friends Toolbox

Our collaborative partnership is rooted in our personal friendship. Like most creative collaborations, ours evolved out of a casual work relationship, and as the professional collaboration grew, so did our sense of personal commitment to each other. As we learned to work together as co-creators of theatre work, as co-directors of scripted texts, as co-researchers of creative practice, and as scholarly co-authors, so we began to share other aspects of our lives with each other, with increasing intimacy and trust. Our collaboration thus began organically and evolved instinctively over the

progress of our many projects together. In our recorded conversation, we discussed this 'casual' beginning to our collaborative work:

> *Tamar: And then I remember talking about that TIE[2] project, and thinking this is interesting, she gets me, and we were talking about...*
>
> *Tanya: We're completely the same kind of lunatic.*
>
> *Tamar: Yes, we were talking about how to make 'Macbeth' accessible and what would we do with it, and how would we make it work with these kids …. But I mean we didn't sit down to discuss this is what we're going to do. It was very kind of informal… in terms of the actual collaboration, we never sat down and went okay, now we are going to have a collaboration. It just kind of happened.*

This casual and organic beginning has continued to set the tone for our work together. We have never developed formal structures or procedures for our collaborative work; rather, we tend to work in an organic and visceral way, making what Tamar calls "a heart connection and a head connection" to our work.

To understand our practice more fully, and to advocate for self-study of creative practice, by exploring how our personal and critical friendship underpins our research and demonstrating the material and immaterial elements that make it work—what makes us "completely the same kind of lunatic"—we have constructed our Critical Friends Toolbox from the objects we identified as being significant in our working together. The objects stand for and embody our understandings of our own critical friend relationship. In the rest of this paper, we will unpack this metaphorical toolbox to demonstrate what we do, how we do it, and why.

A Bottle of Wine and Two Glasses

At the centre of our critical friendship is an ability to "think together" (van der Walt, 2018), and the basis of this shared thinking is dialogic, as Tamar noted in our recorded conversation:

> *The dialogic part for me is critical. It's not theoretical, it is dialogic. So we ask questions of each other, not in a kind of like academic way. But the questioning is also about discovering. So we're both discovering simultaneously. So it's an exchange of ideas that happens in a question and answer kind of way but it's not like one person has all the questions and the other person has all the answers. So it becomes a dialogic exchange.*

We co-construct meaning in an iterative and evolving process that we have irreverently termed "*over-wine thinking*" (hence, the significance of the wine bottle). John-Steiner (2000) observes that "Generative ideas emerge from joint thinking, from significant conversations, and from sustained, shared struggles to achieve new insights by partners in thought" (p. 3).

Our 'significant conversations' demonstrate "shared sensibilities and ways of seeing" (Colin & Sachsemaier, 2016, p. 13), or, more simply, that 'two heads are better than one'. Each participant brings to this process their own sets of 'knowings', and through shared thinking, places those knowings at the disposal of others in the collaborative relationship. When this happens, as in our critical friendship, a sense of mutuality and interdependence emerges, and it is a relationship both synergistic and symbiotic.

The wine points to the playfulness and fun in our relationship. Our critical friendship happens under conditions of spontaneity, in ways that are not always serious, accompanied by a playfulness that shifts the feelings associated with a project into a realm of liberated thinking. According to Gordon (2009), what establishes something as play is "a set of features that shift the frame of an activity from one domain to another through the meta-message that 'this is play'. . . Playfulness is the attitude that makes this shift possible" (p. 4). The wine here operates as the metaphorical lever to open the experience to that meta-message; we can talk about big ideas and serious matters, without taking ourselves so seriously, within a space of playful possibilities. This is a generative space of "freedom and connection [that] makes transformation possible" (Gordon, 2009, p. 5).

A Digital Voice Recorder

The voice recorder captures dialogue as it happens. Listening to our recorded conversations, we hear a flow of dialogue, often overlapping, punctuated by questions and challenges to each other to think in different ways; underlying it all is the sense of excitement to be engaged in this exercise of discovery.

In these conversations, the dialogic thinking and co-construction of meaning operate as processes of mutual appropriation**,** or 'speaking back' by which we are able to help each other to articulate what we know instinctively and implicitly, or what we are in the process of coming to know, as we grasp and articulate the emergent meanings and knowledge that lie within our work. The recorder becomes the vehicle for reflecting on both critique and questioning, allowing them to become generative factors in our work.

Critique, of course, can be a destructive force if mishandled. To avoid this, we try first to ensure that our critique is constructive, and second, to see the critique as something separate from our friendship, and not personal. We have found ourselves able to do this well because we are such good personal friends which allows us to trust the positive intentions behind any critique. Being constructive is equally significant; as Tamar noted, "There's no use to criticism if it's not constructive, particularly in the theatre. Why would you tell somebody that something's terrible if you can't tell them how to fix it?*"* In theatre, critique is part of our DNA, and the constant message is to 'take the note'[3].

The voice recordings of our dialogues also reveal the presence of lateral thinking, or "thinking outside of the box". Our thinking process shows no linear logic; rather, as Tanya observes, *"*it's inventive, and it's creative, and it's sort of a little bit off the wall, but it takes us somewhere in a discursive way*"*. This does not mean that we agree about everything; the discursive and dialogic space of our shared thinking is also a highly contested space. Indeed, disagreement and contestation are key components of the critical friendship dynamic; we see such contestations as wrestling with each other's ideas, which allows us to find alternative meanings and perspectives in our practice.

A Teapot and Teacups

We have probably drunk a million cups of tea together, and for us, tea signifies the power of listening and empathy. Our collaboration works because it is based on a willingness and openness to listening. Our friendship embodies "dialogic empathy" (Cummings, 2016), a "constant and open-ended engagement, responding and reacting to the other as actors respond to fellow actors" (Cummings, 2016, p. 6). Empathy is a crucial component of theatre practice, and we believe that our friendship, measured in those infinite cups of tea, offers a similar engagement in relation to our self-study research. Our conversations reflect the same dynamic quality in a process of recursive 'responsive engagement' where meaning emerges from and through engagement with the other. It is the opportunity to uncover and seek out new perspectives that makes an empathetic, dialogic friendship so powerful a research tool.

We share a willingness to compromise, to find the 'in-between' of our ideas, in what John-Steiner (2000) calls "mutual appropriation", the "result of sustained engagement during which partners hear, struggle with, and reach for one another's thoughts and ideas" (p. 199). Over the years of our friendship, we have learned that as long as we can boil the kettle and make tea, we can share our ideas, our struggles, our decisions, our reasons for being and doing, in a space free of judgment.

A Notebook

Our work begins with verbal brainstorming; we throw out ideas, phrases, references we think might be useful, crazy thoughts and eccentric connections; we make lists, play with word associations, doodle, and scribble down as much as we can. The notebook is the crucial physical accompaniment to this process, embodying the creative meandering which Czikszentmihalyi (2014) calls a "flow experience", or

> *The holistic sensation present when we act with total involvement. … It is the state in which action follows upon action according to an internal logic which seems to need no conscious intervention on our part. We experience it as a unified flowing from one moment to the next…. (p. 136-137)*

Later, he defines this as an autotelic activity, or "things people seem to do for the activity's own sake" (p. 229). Extending this idea, Sawyer (2003) describes group flow as the state where "everything seems to come naturally; the performers are in interactional synchrony. . . [and] each of the group members can feel as if they are able to anticipate what their fellow performers will do before they do it" (2003, Kindle edition, loc 1113 of 5563). Sawyer (2003) calls this state "a magical kind of high" (Kindle edition, loc 1169 of 5563), where the group is completely immersed in the joy of their task, sparking ideas off each other in a close interplay between creative minds that generates a deep sense of pleasure. Our critical friendship is an embodied example of group flow in action, as we work almost instinctively and seamlessly off each other's ideas. It allows us to work organically 'at the speed of thinking' in a manner that is intuitive and visceral, following the map in our notebooks.

Chocolate Brownies

We bond over chocolate; the brownies stand for the trust that underpins our friendship, and which is vitally important in researching our practice. Working with a critical friend to ensure the quality and trustworthiness of one's study requires sharing our "most current, least finished work" (Farrell, 2001, p. 151). This is when we need the most help; sometimes we are looking for answers, sometimes for guidance, sometimes for reminders, and sometimes just a shoulder to cry on and a voice telling us to get on with it. Only with trust are these things possible.

This speaks to Farrell's (2001) notion of "instrumental intimacy" (p. 151), which he says:

> *...occurs when each begins to use the mind of the other as if it were an extension of his own...The boundaries between the self and other diminish until the members are able to think out loud together as if they are one person...it is common for the participants to find their ideas emerging in a cascading flow, such that neither one knows or cares who thought of the idea first. (p. 157-158)*

This can only happen when members of a group, over time, deepen their sense of commitment to each other and their shared work. Such sharing requires "trust and confidence" (John-Steiner, 2000, p. 190), allowing the participants to trust each other enough to make themselves vulnerable and open their ideas to comment and criticism by others.

We trust each other implicitly, and we use this trust as a way of managing the risks of vulnerability and opening oneself to criticism. Because we know each other so well, and because we have worked together so long, we have a well-developed 'shorthand' that allows us to grapple with more and more challenging and complex ideas in our work, through a deep emotional and intellectual connection that results from our friendship . . . and a whole lot of chocolate brownies!

A Trusty Computer

Our conversations become emergent texts which we then share back and forth; each time the feedback operates as another level of critical engagement, echoing Samaras' (2011) hermeneutic spiral. It is a recursive process that keeps working through the stages of the research, with the level of interrogation deepening with each new round. The computer is the vehicle for this process, and by the time a paper, for example, is complete, there are numerous versions in our shared Dropbox folder. In this process, we pare away the tangential aspects to reach the core focus of a study, with each of us taking a turn to play the editing game. By the time the final draft is complete, our joint-voices are inscribed in every paragraph and every word choice.

This co-construction of meaning is a product of John-Steiner's (2000) notion of "connected knowing" (p. 101). If two (or more) minds are working together creatively, then the meanings of their ideas and their insights have to be constructed through dialogue and mutual meaning-making, which is the root of co-constructed meaning. John-Steiner (2000) explains that "Thought communities enable participants to engage in the co-construction of knowledge as interdependent intellectual and emotional processes" (p. 196). Our critical friendship, we believe, operates as such a "thought community" and it does so because we share freely, without fear, embracing vulnerability as the necessary precursor to generating knowledge, allowing us to build something that is more than either of us might produce alone. This is the essence of critical friendship and what gives it its value as a core component of self-study methodology.

A Map or Guidebook

We consider ourselves experts in academic tourism, which is of course fun. But it is not just for fun! For us, the map points to the necessity in the critical friendship of moving outside one's comfort zone, opening one's self up to new experiences and new possibilities, just as travel does. The critical friendship space is one of both comfort and discomfort; even the most constructive criticism can be painful. However, one must embrace the discomfort because it is those spaces that "moments of ideation" (van der Walt, 2018) can occur.

We see our travel experiences as formative in creating the wellspring of our ideas. Stepping outside of one's normal environment—either literally or metaphorically—makes one think differently; when one shares those different thoughts with someone else in dialogue, this leads to more thinking, in an infinite cycle of learning. Travel gives one time to 'wonder'; all those potentially dead spaces—airports, planes, trains, automobiles, queues— become living spaces in which to have fruitful discussions and generate ideas. As we noted in conversation:

> *Tamar: Sometimes it is important to get away from our normal environment to discuss our project. Definitely.*
>
> *Tanya: Absolutely. Trains, planes, and... Tamar: And automobiles.*
>
> *Tanya: And automobiles, and glasses of wine and...*
>
> *Tamar: Absolutely. I can't recommend it enough. That's absolutely an essential part of it.*
>
> *Tanya: It is, because you do need to be out of the space of everyday life, of the demands of the department, the demands of the children.*
>
> *Tamar: And also, I think what happens when you go into a new space, whatever new space it is, you're taken out of a comfort zone in some way. So it makes you think and as soon as you think, things occur to you. And then because you have a dialogue, that thinking can then lead to more thinking; you are kind of thinking tangentially. And I think that happens when you move out of your habitual zones.*
>
> *Tanya: Yes. And I think we've always been very good at kind of using those sort of strange spaces, like sitting on planes, we've always been quite good at using that sort of dead space, dead time, as a space in which to do a whole lot of creative thinking.*

By moving out of our comfort zone, and opening ourselves up to a range of experiences, we use the time and the place of travel as generative spaces for problem finding and problem-solving (Sawyer, 2003, 2007).

Photographs

At heart, collaboration involves a relationship between two or more people, who enter into a relationship of mutual interdependence. Simon Murray (2016) refers to this as a "force field where two or more people, practices, groups or organizations 'meet' to create an outcome (known or unknown) It is the spatial and dialectical 'betweenness' of collaboration" (p. 36). The idea of 'betweenness' aptly describes our critical friendship and is captured in this collage of photographs of us in spaces that are not academic– traveling, drinking wine in Buenos Aires, at Machu Pichu, on Easter Island, outside Shakespeare's house, having adventures, having fun, and creating a space of mutuality. Our critical friendship, like the photograph, is intersubjective and takes place in the intersectional spaces between our individual subjectivities. For self-study, this speaks to the interactional nature of the research; it is living, breathing, active engagement of the self with someone else, in a community, in the world, which gives it the power to become a change agent, to make a difference, for what Hamilton and Pinnegar (2015) call the "absent others" (p. 147). This is the "so what of what we do as teachers" (Samaras, 2011, p. 72), and as artists or researchers.

Figure 1

Conclusion

This discussion of how our critical friendship and our collaborative working process function attempts to capture the tone of our friendship and its playful nature; and to demonstrate the theoretical concepts that explain the 'why' of our friendship. In doing so, we hope to help self-study researchers expand the potential of critical friendship, through highlighting the significance of the *friendship* part of the descriptor. We are aware that not all researcher relationships are like ours, and they do not need to be; what matters is the intent to imagine the critical friendship as a creative, collaborative space in which it is possible both to work and to play. We believe that the creative, collaborative friendship space constitutes a mutual zone of proximal development (Vygotsky, 1978; John-Steiner, 2000) where we teach and learn simultaneously, and enrich each other in the process.

[1]The RSI and the recorded conversation were then transcribed and analyzed closely to reveal "manageable themes, patterns, trends and relationships" (Mouton, 2001 p.108). All the quoted observations and insights from our data which are included in this paper are from the recorded conversation.

[2] Theatre in Education

[3] Directors frame their critique as notes given to performers and technical crew members during rehearsals, which form the basis for improving the work and are fundamental to the art form. Any serious theatre practitioner understands the necessity of listening to these observations in order to make their work better; not to do so would be self-defeating. Hence, the aphorism.

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Serving Metropolis

James Muchmore, Ariel Anderson, & Lynn Nations-Johnson

Teacher Education | Self-Study | Tenure and Promotion | Service

Metropolis is the fictional city depicted in Fritz Lang's epic silent film with the same name, *Metropolis* (Pommer & Lang, 1927). Set in a dystopian future, the movie begins with an army of workers descending to their jobs far beneath the earth's surface where they operate the machines that keep Metropolis running. Juxtaposed with these dark and somber images is a beautiful scene from the heights of Metropolis. The title card reads, "As deep as lay the workers' city beneath the earth, so high above it towered the complex known as 'The Club of the Sons,' with its lecture halls and libraries, its theaters and stadiums." We view the city of Metropolis as a metaphor for the academy, where the work of teacher education is divided into the familiar triad of teaching, scholarship, and service, and new faculty are advised to stay away from the "workers' city" (i.e., too much service) lest they not be admitted to "The Club of the Sons" (i.e., receive tenure). The academy places a premium on scholarly productivity in the form of research and publications; it is essential for tenure. Good teaching is important too. Service, however, usually gets short shrift—being viewed as a dangerous time-drain that should be avoided at all costs.

Context of the Study

We are three experienced professors—Ariel, Lynn, and Jim—who have worked together in the same department at Western Michigan University (WMU) for more than 20 years. Ariel came to WMU in 1986, Lynn arrived in 1989, and Jim was hired in 1998. All three of us have carried very high service loads throughout our careers, which has made it difficult (if not impossible) to maintain the steady stream of publications that is viewed as the premier mark of productivity in academia. Although each of us independently navigated the tenure and promotion process and attained the status of full professor, our journeys were not easy.

The purpose of our self-study is to explore the role that service has played in our lives and to understand why and how our careers progressed in this manner. Put simply, we are driven by the following question: What does it mean to live a life of service in teacher education?

The existing self-study literature on the teacher education professoriate focuses mainly on beginning faculty members, speaking primarily of the tension between teaching and scholarship (e.g., Elijah, 1996; Garbett, 2012; Guilfoyle et al., 1996; Hamilton & Guilfoyle, 1998; Kitchen, 2008). Service demands placed on teacher educators are not often addressed, except when the faculty members have assumed formal leadership roles such as department chairs or college deans (e.g., Clift, 2011; Mills et al., 2012; Ramirez & Allison, 2016). Our study is unique in that it comes from the perspectives of three late-career professors who have undertaken extensive service activities while remaining in faculty roles.

Method

To answer our research question, we conducted four lengthy conversations in which we essentially shared our life stories. The conversations, although generally free-flowing, were guided by a list of specific questions that we had prepared in advance, such as the following: What motivated you to become a professor? What were your career aspirations when you started? What personal and/or professional obstacles have you encountered in attaining your career aspirations? How have you balanced teaching, research, and service activities? There were 19 questions in all. Each conversation was audiotaped and transcribed, resulting in a total of 137 pages of single-spaced text that we then analyzed using Bogdan & Bicklen's (2003) process of analytic induction. This means that we read and discussed the textual data, looking for key ideas that defined our experiences. In order to ensure the trustworthiness of our analyses, we also served as each other's critical friends (Schuck & Russell, 2005), challenging and/or affirming our interpretations in order to reach a consensus.

The Academy as Metropolis

One of the central characters of Metropolis is Fredor, the son of the city master, whose life of privilege is disrupted when he inadvertently discovers that his lifestyle is supported by a vast underground city of workers. While secretly visiting the underground city, Fredor witnesses a deadly explosion that occurs when an exhausted worker is no longer able to keep pace with his machine. Many people are killed or injured. Shocked by this carnage, Fredor imagines the machine to be Moloch, a pagen god that demands human sacrifice, and he has a vision of enslaved men being forced into its mouth by whip-wielding overseers. He then imagines an endless supply of Metropolis workers mechanically marching into the jaws of the machine where they too are devoured.

Elijah (1996) evokes an image of the academy that is strikingly similar to this scene from Metropolis. In her life history study of Katherine, a beginning tenure-track teacher educator working within a research university, Elijah quotes Katherine as saying, "The university is the beast; I don't have a metaphor, anywhere, where the university is not the antagonist; it's a sucking mall, its needs are infinite" (p. 78). In another study, Guilfoyle et al. (1998) describe academia as "a savage place… built by white males who had no familial obligations (because their wives took care of the kids and created relationships—if there were any) and who had endless time to write and write and generate tradition" (p. 183).

Such strong feelings against the academy can be explained by the history of the teacher education professoriate. According to Cole and Knowles (2007), teacher educators have always held a precarious position regarding their status and pathways to tenure and promotion. When teacher training institutions first joined universities in the Twentieth Century, they brought with them faculty norms and traditions that focused more on pedagogy than on research. Research was narrowly defined at that time, and it did not encompass the study of teaching or professional practice. Research was the work of scientists with highly specialized skills and focused areas of expertise, and teacher educators did not belong to this group. As a result, there emerged a class system within the university, with faculty who engaged in research holding a higher status than those who prepared teachers. Efforts were made to map the epistemology of scientific research onto the field of teacher education, but the result was simply to obscure the class system without eliminating it. Today, while some education professors have gained favor within the academy by engaging in accepted forms of research, many faculty members remain burdened by the labor-intensive work of teaching large numbers of students, supervising field experiences, coordinating programs, and meeting accreditation requirements. As a result, it is easy for teacher educators to feel marginalized within the academy as they attempt to navigate a tenure and promotion process that does not value the difficulty, complexity, and importance of their work.

Kitchen (2008) describes teacher educators as standing between the tower and the field—the tower being the place of employment that is committed to the values of the academy (i.e., research and academic writing), and the field being the place of employment committed to the practice of teaching and learning. To gain tenure, teacher educators must orient themselves toward the tower, but they often feel torn by their strong commitment to the field. Kitchen (2008) states:

> *As I spoke to my research partners and to pre-tenured faculty, it became evident that academic currency was given to graduate teaching, scholarly publications, and research grants. Preservice teaching and program leadership, which had been my passion for seven years, were often regarded as low in status and high in time commitment. Colleagues expressed concern that tenure and promotion were dependent on scholarly achievements, not teacher education practices" (p. 192).*

In another self-study, Hamilton and Guilfoyle (1998) quote an unnamed teacher educator who wrote in her journal, "This choice between teaching and research tears me apart. In the long run, I have to do more research to survive, but my teaching always comes first" (pp. 18-19).

Identity is a recurring theme within the self-study literature, with many teacher educators talking about challenges to their sense of self as they navigate the academy (e.g., Curtis et al., 2018; McLeod & Badenhorst, 2014; Mills et al., 2012; Williams et al., 2012). Teacher educators who began their careers as K-12 teachers often experience a sense of loss or disorientation as they transition into new roles in a university setting. For example, Martin (2012) states, "Despite four years in a doctoral program, my identity was still that of teacher. So, although my teaching experience was definitely an advantage to me in (my) role of researcher, this continuing identity as teacher wreaked havoc with my efforts" (p. 206). Other teacher educators, who have shifted into leadership roles, report an erosion of their identities as teachers and researchers as their schedules become increasingly filled with administrative tasks (Mills et al., 2012). In describing his work as a dean, Mills (2010) states, "My son asked me one day, 'Dad, what is it that you do at the university?' The best summary I could come up with was 'I go to meetings all day'" (p. 170).

Drawing upon Wolcott's (1977) moiety model for understanding educator subculture, Mills (2010) identifies two types of university employees: teachers and technocrats. According to Mills, teachers are those whose principal job assignment involves teaching, while technocrats are those whose principal job assignment does not involve teaching. In our experience, this either/or dichotomy has become blurred within the field of teacher education over the past 20 years, as the act of teaching itself has increasingly become a technocratic act. Issues involving standards-based curricula, data collection, assessment, and accreditation have steadily infiltrated our teacher education practices throughout our careers, demanding more and more of our time and attention, often at the expense of research productivity. In their review of the literature on the teacher education professoriate, Cole and Knowles (2007) state:

> *Teaching and supervising agenda, not to mention bureaucratic directives in the form of meetings and paperwork, simply drain many teacher educators of their energies for activities associated with research and scholarship… Colleagues in other academic disciplines would simply not tolerate the workloads endured by most teacher educators. (2007, p. 463)*

Ariel's Story

Ariel came from an intellectual family. Both of her parents were highly educated—her father being a chemistry professor, and her mother being a psychotherapist. "In my family," she said, "you go to school, and then you go to more school and more school. It's just what's expected." After graduating from high school at the age of 16, and from the University of Michigan at the age of 20, she knew that she wanted to be a professor.

> *My dad was a professor at Michigan State for over 40 years, and I knew the life of a professor pretty well. I knew it was a lot of work, but I also knew you could do that work (with some flexibility)…. I needed the freedom to kind of be my own boss, and I think being a professor you're about as close to that as you get without actually being your own boss.*

Having majored in early childhood education as an undergraduate, and having worked as a teacher in various settings, she decided to study educational psychology in graduate school. After earning her master's degree in 1977 and her doctoral degree in 1985—both from Michigan State University—Ariel came to WMU as an assistant professor in 1986. She was hired to teach large section courses in human development, which left her little time for research. She said:

> *I felt very burdened by just how many students I had to handle when I came in. When I came, I was told it would be 75 students…. By the time I arrived on campus in my first year, they had raised that cap to 90…. My load then was to teach back-to-back two of those huge sections of 90, plus another class.*

Ariel had difficulty navigating the tenure and promotion process at WMU. Because she was the first new tenure-track hire in 15 years, no one in the department knew how to mentor her. As a result, her tenure case was mishandled, which led to a great deal of dissension within the department. Some faculty supported her, while others did not. Ariel eventually turned to the faculty union (AAUP) for help, but this came with a cost.

> *So, after the dust settled… (the) president of the union came and asked me to serve. He asked me to come and be the Contract Administrator…. He pretty much just said that I owed it to the union to serve.*

This was the beginning of Ariel's 15-years of service to the AAUP, which included four years as contract administrator, four years as president, and five years as chair of the National AAUP Collective Bargaining Congress. Being heavily involved in contract negotiations at WMU, and frequently serving on university-wide committees, she was thoroughly immersed in service throughout most of her career.

Nevertheless, Ariel did enjoy this work to some extent, and she was very good at it. More than anything, however, she enjoys teaching. She still teaches the same high-enrollment sections of human development that she began with 34 years ago, and she recently won the university's top teaching award. Overall, in reflecting on her career, she said:

> *We have this three-legged stool that we sit on, with teaching, service, and research. You know, a three-legged stool is very unstable. It's easy to tip over, rather than one that is four-legged. It is very easy for the stool to tip if you have a short leg. I know for me that has been research. I did a lot of publishing before I even came here, and more since then, but not for a long time…. The service and the teaching—first and foremost the teaching—were my life source, my energy, my everything.*

Lynn's Story

Lynn has always enjoyed school.

> *I am one of these people, who when I was like four and five years old, would gather the children in the neighborhood into my parents' garage and set up a little school. And, of course, I was always the teacher. I was the oldest child in my family, and the only girl, so I had this sense of propriety, being in charge, taking care of people—the types of things that lots of first children do. I loved school.*

After receiving a bachelor's degree in Special Education and Elementary Education in 1974 and a master's degree in Reading in 1978—both from Brigham Young University—Lynn earned her Ph.D. from the University of California, Los Angeles in 1989. At first, she planned to work for a school district because she loved the K-12 environment, but her husband and others convinced her to try for academic positions too. She was soon hired as an assistant professor by WMU where she has remained for the past 31 years. In describing that first year at the university, she said:

> *I was given assigned time to get my publication record started. I think I taught three classes (per semester), and the remaining time was for writing. Then, I was gradually introduced to the service world, but I wasn't expected to chair any committees and so forth over the next couple of years.*

Having taught in several public and private schools in Utah and California between 1974 and 1989, Lynn still identified strongly as a teacher when she entered the professoriate. As a result, she explicitly requested to be placed in the field as part of her teaching load. She has maintained this connection to the field throughout her career, even though it is much more time-consuming than teaching a regular course on campus.

Over time, Lynn began to chair various departmental and university committees (e.g., Sabbatical Leave, Enrollment Management, Tenure and Promotion, etc.), coordinating academic programs, and writing state-mandated reports—until this kind of work eventually dominated her calendar. "I have tried time and time again to figure out how I got to the place

where I was doing so much service," she said. "Part of it is that I grew up in a home where you extend yourself. When you say you'll help, you do the whole thing. You finish it, and you do it really, really well." She then said:

> *I see being on a faculty as being a citizen in that community—and if everyone does their part, that community is informed. It's thoughtful; it grows; it develops; it's healthy. When people choose not to do that, it disrupts the fabric of that community. So, it is philosophic, and it is deeply tied to my beliefs in a lot of ways.*

Although Lynn was eventually tenured and promoted at WMU, her pathway to full professor was difficult. Due to her extensive engagement in service activities, combined with her strong commitment to working with preservice teachers in schools, some administrators questioned her research productivity. It took a great deal of self-advocacy and determination on her part, as well as support from others, for her to succeed. In retrospect she said:

> *To engage yourself fully in service is like a dead-end street. There might be a person here or there who recognizes it. Yet, it is so important, because when it doesn't get done well, either the department suffers, accreditation suffers, or individual people suffer because their (tenure) documents are not reviewed properly or with integrity. It's extremely important work, but the institution doesn't value it at any level. It's thankless work; you do it because you believe in helping the organization to work well, and you care about people.*

Jim's Story

Jim grew up in a lower-middle-class household in Kentucky in the 1960s and 1970s. His father held an office job in the state government, while his mother worked as a clerk/typist. Strongly influenced by his high school biology teacher, Jim entered college with the intention of becoming a medical doctor but switched to education after he realized that it was actually the teacher who had inspired him, rather than the field of medicine. He earned his B.S. degree from Vanderbilt University with a double major in Special Education and Elementary Education, and he obtained his master's degree in Reading from Vanderbilt in 1985.

After teaching in public schools for several years in Kentucky and Ohio, Jim felt that he still had much to learn about teaching. He said:

> *I had students from families where no one could read or write. When a parent came to school to sign a form, they would write "X" because they couldn't make a signature. So, here I was, a special education teacher with a master's degree in reading, and I had no clue where to begin.*

In search of answers to the challenges of teaching children in poverty, he enrolled in a doctoral program at the University of Michigan. Initially, he was not thinking about becoming a professor; he simply wanted to be a better K-12 teacher. However, this orientation changed over time, as he began to develop an identity as a teacher educator and a researcher. He said, "I worked closely with several professors at Michigan and already had several publications when I came to WMU. I felt that I knew what professors did, and I understood that this was what I wanted to do."

When Jim was hired at WMU in 1998, he found that the teacher education work culture focused so heavily on teaching and service that it was difficult for him to find the time for scholarship. He said, "Teaching three courses per semester, with one of those courses being the supervision of intern teachers, did not leave a lot of time for research and writing." He was also deeply committed to the time-consuming work of establishing and sustaining school/university partnerships, which further impaired his research efforts. Nevertheless, he was successfully tenured and promoted—although his promotion to full professor did require him to overcome a skeptical college promotion committee that did not value the full range of his teacher education practices.

Once Jim had established himself as someone who would do service, and would take it seriously, he was called upon to assume more and more service obligations. Eventually, he found himself simultaneously chairing every standing

committee in the department, plus many other service activities at the college and university levels. In reflecting on his experience, he said:

> *You soon find yourself in a situation like Metropolis. You're in the underground world servicing the machines, and it's like, "How did I get here?" I want to be up in the surface city doing all of the privileged stuff like writing and publishing, but instead I'm spending all of my time down in the basement operating the machines…. You feel like you are not appreciated in this role. If you get a publication, then everybody celebrates, but if you do a great job chairing a committee, then no one notices.*

Nevertheless, Jim does find satisfaction in much of the service work that he undertakes, particularly activities that help other faculty members within the department, or work that advances the university. He said: "In spite of its flaws, I do like WMU. I advocate for WMU, I promote WMU, and I generally feel good about the institution where I work. I don't think I could stay here if I did not feel that way."

Conclusion

Our identities as service-minded teacher educators arose through the enactment of our personal values and beliefs in the workplace. We all came from families that valued community engagement and social responsibility, and we were drawn to the field of education because we wanted to serve others. Interestingly, we all held special education teaching positions working with vulnerable populations before becoming professors, and we have each served as caregivers for our elderly parents. In addition, we all care deeply about the proper functioning of our university, and our sense of obligation to our students and to our colleagues makes it difficult for us to say "no." It is not that we particularly enjoy the technocratic side of teacher education. We would much rather spend our time thinking, writing, and publishing. However, we recognize that someone has to do the basic service work to build and maintain the infrastructure that enables our university to function. If not us, then who? Thus, our commitment to serving Metropolis tends to be a natural extension of who we are as people. If we eschewed service in our teacher education practices, then we would be negating our basic values, beliefs, and attitudes, becoming what Whitehead (1989) would call living contradictions.

Because we have each successfully navigated the tenure and promotion process at our university, we cannot say that our careers have been substantially harmed by our heavy focus on service, but the risk was certainly there. Time spent on service means less time for research and writing activities, which could have easily undermined our tenure and promotion cases. On the positive side, serving Metropolis has enabled us to understand the inner-workings of the university and gain a modicum of power, which we have independently used to leverage positive change. For example, as president of the faculty union, Ariel negotiated a contract that required administrators to view "working with schools" as a form of scholarship in tenure and promotion decisions, thereby providing a mechanism for recognizing teacher educators who engage in the labor-intensive activity of building school/university partnerships. Likewise, Jim and Lynn have used their positions on the Tenure and Promotion Committee to establish norms in which the work of teacher education is fully recognized and valued. Similar to the workers in Lang's film, we consider ourselves to be working-class teacher educators, building and maintaining the infrastructure of Metropolis so that our colleagues may join "The Club of the Sons." Overall, serving Metropolis has provided us with a sense of agency at our university, the feeling that we are active participants in our own destiny, rather than just the sad and defeated workers in Lang's film.

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"Well, It's Also about Me and My History"

Learning about Myself as a Relational Teacher Educator through Poetic and Dialogic Self-Study

Kathleen Pithouse-Morgan

Self-Study | Relational Teacher Education | Dialogue | Arts-inspired | Poetic Inquiry

I am a white South African woman who was born and grew up during apartheid. I qualified as a language teacher in 1995, the year after South Africa's first democratic elections. Currently, I teach graduate modules and supervise graduate students' research in the specialisation of teacher development studies at a South African university. My students are teachers with varied educational backgrounds, qualified to teach many different subjects in schools and higher education institutions. Some are full-time students who have recently completed undergraduate degrees, and others are experienced practicing teachers who are studying part-time.

The majority of students at our university have a low annual family income. Most of the students and staff would have been racially classified as African or Indian during apartheid. The apartheid state enforced racial classifications to stratify South African society. Central to this stratification was a racially segregated education system calculated to advantage the white minority and disadvantage the majority of South Africans (Christie, 1991).

My scholarship is in professional learning, focusing on the educative value of teachers originating and leading in their learning to enhance their ongoing development, in collaboration with others (Easton, 2008; Webster-Wright, 2009). Because of my mindfulness of the miseducative apartheid legacy of social and educational marginalisation and segregation, I work with my students to read, write, and share personal history stories as a vital component of their professional learning. The emphasis is on "personal history as those formative, contextualized experiences that have influenced teachers' thinking about teaching and their own practice" (Samaras et al., 2004, p. 909).

Aims

The stimulus for the self-study presented in this chapter was a recent university teaching portfolio in which I had to declare my pedagogic values. In the portfolio, I highlighted "dialogue and interaction within an open and supportive educational environment in which students and I can learn about, from, and with each other." Composing the teaching portfolio made me aware that I wanted to enhance my understanding of what this statement could mean. The teaching portfolio required me to use evidence from anonymous student module evaluations to illustrate the enactment and impact of my pedagogic values. And so, in the preliminary phase of my self-study, I asked, *"What can I learn from my students' module evaluations about dialogue and interaction within an open and supportive educational environment?"*

I communicated my response to this initial question in the proposal I submitted in September 2019 for the 2020 Castle Conference. Feedback on the proposal from two anonymous peer reviewers pushed me to move further in my self-study by inviting two colleagues as "critical friends" (Schuck & Russell, 2005) to help me gain alternative perspectives and think through possible responses to the reviewers' comments and questions. My research question evolved through dialogic engagement with the peer review feedback and the contributions of my critical friends. Hence, in the second phase of my self-study, I asked, *"What can I learn about myself as a relational teacher educator through dialogue and interaction with others?"* In positioning myself as an aspiring *relational teacher educator*, I am drawing on the seminal self-study scholarship of Kitchen (2002), who coined the term "relational teacher education…to describe open and collaborative relationships in which teacher educators and their students develop deeper understandings of classroom practice and sensitivity to the milieus in which each lives and works" (p. 36). For this chapter, I am working with an understanding of *relational teacher education* in which the "open and collaborative relationships" include relationships with others who serve as critical friends, such as my two colleagues and the peer reviewers of my proposal.

In this chapter, I offer a sequential account of the two phases of my self-study. First, I present the Method and Outcomes sections of my initial proposal in which I engaged poetically with my students' written descriptions in anonymous module evaluations of what they valued about our dialogue and interaction. To follow, I relate the second phase of my self-study, in which I responded to the peer review feedback on my proposal with the assistance of my two critical friends. For the second phase, I present three interconnected dialogue pieces, based on conversations with my critical friends and the peer review feedback. Drawing on Mishler's (1990) notion of trustworthiness, I explicate my poetic and dialogic self-study process to serve as a methodological resource for others interested in ways of knowing that are inspired by the literary arts.

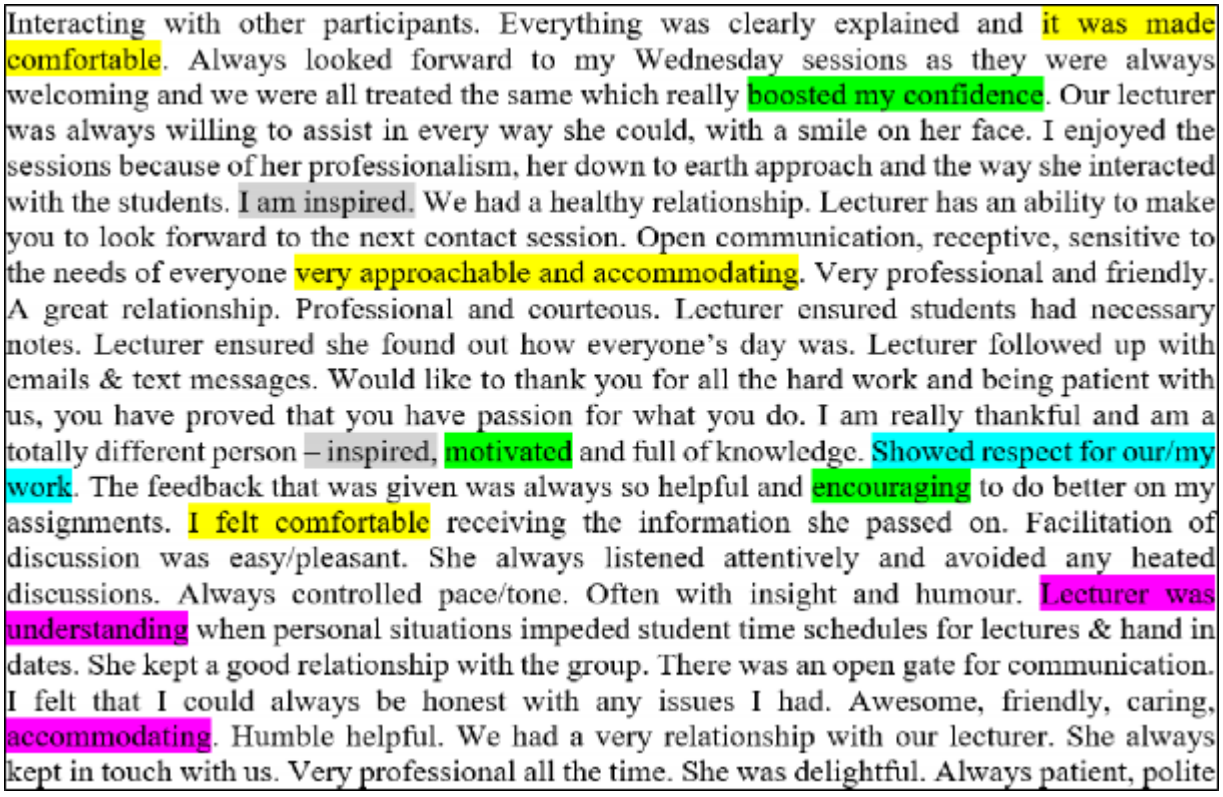
Phase One: The Proposal

Method

Poetic inquiry entails using poetic language and methods as research devices, thus infusing research with the imaginative possibilities of poetic ways of knowing (Leggo, 2008). I used poetic inquiry to engage with my students' written descriptions of what they valued about our dialogue and interaction. To begin, I went back to anonymous written student evaluations of my university teaching over recent years (2012-2018) to look at what I could learn from my students concerning my self-study question. Building on a method developed in previous poetic inquiries (Pithouse-Morgan, 2016, 2017, 2019), I copied and pasted relevant extracts verbatim from the student evaluations into a new document, which extended to four pages of dense text. I read and reread this composite text to colour code words and phrases that expressed what students seemed to value most about our *dialogue and interaction* (see, for example, Figure 1).

Figure 1

A section of the composite text made of words and phrases from student evaluations


Interacting with other participants. Everything was clearly explained and it was made comfortable. Always looked forward to my Wednesday sessions as they were always welcoming and we were all treated the same which really boosted my confidence. Our lecturer was always willing to assist in every way she could, with a smile on her face. I enjoyed the sessions because of her professionalism, her down to earth approach and the way she interacted with the students. I am inspired. We had a healthy relationship. Lecturer has an ability to make you to look forward to the next contact session. Open communication, receptive, sensitive to the needs of everyone very approachable and accommodating. Very professional and friendly. A great relationship. Professional and courteous. Lecturer ensured students had necessary notes. Lecturer ensured she found out how everyone's day was. Lecturer followed up with emails & text messages. Would like to thank you for all the hard work and being patient with us, you have proved that you have passion for what you do. I am really thankful and am a totally different person – inspired, motivated and full of knowledge. Showed respect for our/my work. The feedback that was given was always so helpful and encouraging to do better on my assignments. I felt comfortable receiving the information she passed on. Facilitation of discussion was easy/pleasant. She always listened attentively and avoided any heated discussions. Always controlled pace/tone. Often with insight and humour. Lecturer was understanding when personal situations impeded student time schedules for lectures & hand in dates. She kept a good relationship with the group. There was an open gate for communication. I felt that I could always be honest with any issues I had. Awesome, friendly, caring, accommodating. Humble helpful. We had a very relationship with our lecturer. She always kept in touch with us. Very professional all the time. She was delightful. Always patient, polite

From the colour-coded words and phrases, I distinguished five verbs that seemed to capture what the students valued most: *comfort; encourage; inspire*; *respect; understand*. To stimulate my thinking, I looked up the historical development of each verb's meaning in an etymological dictionary. I made a note of the entry for each word, then went back and highlighted phrases that I found intriguing. To illustrate, for *understand,* I highlighted the Old English literal meaning of "stand in the midst of" (understand, n.d.). And for *inspire*, I chose "to fill (the mind, heart, etc., with grace, etc.)" and "blow into, breathe upon" (inspire, n.d.).

Next, I pasted together a list of the highlighted phrases. I then played with these phrases to compose a found poem (Butler-Kisber, 2005). Over several months, I arranged and rearranged fragments of the highlighted phrases, trying out poems in a variety of formats. I moulded and reshaped the fragments until I felt that I had arrived at a piece that portrayed an expressive response to my guiding question.

Outcomes

The poem took shape in the tanka format, which is a form of Japanese poetry traditionally relayed as a personal message between two people (Breckenridge & Clark, 2017). From my perspective, this tanka, "Breathe With Us," serves as an appreciative response to the student evaluations. It is also an evocative reminder of what I value and wish to cultivate in my professional practice.

> ***Breathe With Us***
>
> *Stand in the midst, breathe*
>
> *Into the presence of grace.*
>
> *Look back with purpose,*
>
> *Grasp courage when grief is close.*
>
> *Breathe upon, among, with us.*

The first line of the tanka, “Stand in the midst, breathe,” reminds me of how connected I feel when I begin a class with my students by standing together in a circle with our eyes closed, taking deep, slow breaths. By consciously breathing together, we come into each other’s presence and prepare ourselves for a relational learning experience.

“Into the presence of grace” has connotations of compassion and heightened understanding of self and others. It signals the importance of a pedagogic culture in which teachers, students, and teacher educators feel able and comfortable to communicate openly and sensitively about lived educational and personal experiences.

“Look back with purpose,” reminds me of why I facilitate personal history self-study with students. My pedagogic purpose is to invite and support students to extend their professional learning as teachers by retracing and re-examining personal stories of the past and re-envisioning hopeful stories for the future.

“Grasp courage when grief is close”—in supporting and witnessing my students’ personal history self-study, I have noted that although many heart-warming experiences are shared, distressing memories tend to emerge more readily (e.g., Pithouse, 2011; Pithouse-Morgan, 2016). In discussing this with students, we have reflected on the significance of painful personal experiences in our lives and work and in relation to conscientiously fulfilling our professional responsibilities to the children we serve, as schoolteachers and as those who support the work of schoolteachers (Guilfoyle et al., 1997).

Finally, in considering the line, “Breathe upon, among, with us,” I am mindful that, as a teacher educator, an understanding of learning and teaching as relational and dialogic places a particular ethical responsibility on me to cultivate attentive, responsive relationships with and among my students. It also necessitates a conscientious awareness of how my words and actions form living exemplars for my students, who are nurturing relationships in their classrooms.

Phase Two: Moving Further with the Help of Critical Friends

Method

In this section of the chapter, I attend to my reworked research question, *“What can I learn about myself as a relational teacher educator through dialogue and interaction with others?”* This revised question was inspired by a comment from one of the peer reviewers of my proposal:

> *Reviewer B: Although the author reflexively engaged with her students via written teacher evaluations, interaction with text may be limiting. Engaging in collaborative dialogue with critical friends in addition to the interaction with text would move the inquiry to a deeper level and improve trustworthiness.*

I invited two fellow teacher educators, Makie Kortjass and Vusi Msiza, to be my critical friends. Makie and Vusi are early career academics and doctoral candidates at my university. Makie lectures in early childhood education and Vusi in curriculum studies. They are both members of our local self-study research group. I have longstanding working relationships with both of them. As Makie and Vusi were also working on papers for the Castle conference, I suggested that we could reciprocally mentor each other in developing our work. We shared our proposals and the reviewer feedback via email and then met for two quite extensive audio- recorded conversations (in December 2019 and January 2020).

I listened to and transcribed our discussions of my self-study. With permission from Makie and Vusi, I created a sequence of dialogue pieces to communicate my learning interactively. As a literary device, dialogue can demonstrate how character and plot development occurs through interaction between protagonists (Coulter & Smith, 2009). My use of dialogue is rooted in the work of researchers who have employed dialogue as a creative, analytical practice to deepen and represent their professional learning through self-study (e.g., East et al., 2009).

The dialogue pieces that follow are composed of lightly edited excerpts from the transcripts of my conversations with Makie and Vusi and the peer review feedback on my proposal. As I was transcribing, I made notes about my thinking. I

clustered fragments of the transcripts together and slowly reshaped these to create three interconnected dialogue pieces. The first two dialogue pieces, based on my initial conversation with Makie and Vusi, are followed by a brief reflective interlude. Then I present the third dialogue piece, based on our second conversation.

Outcomes

Dialogue Piece One: "In a way, they are taking care of me."

Reviewer A: I'm curious about if or how the researcher might address or make sense of student feedback that is/was not affirming—feedback that might point to relationship dynamics that were strained or unproductive.

Kathleen: When I was putting together all the comments from years of module evaluations—the comments that talked about relationships in the classroom— what I realised is that the students never made any negative or critical comments about our relationships. And, I thought, "Well, but the reviewers are going to say—and I would say it myself—'This all sounds very rosy, but what about the negative comments?'"

Vusi: So, from 2012-2018, nothing negative?

Makie: No, but the students don't usually talk much about relationships; they focus on the module, what they learnt.

Kathleen: But, you see, in my case, the students *did* talk quite a lot about relationships. But they never made any comments about relationships that were negative or critical or even saying how they could be improved. They did make comments about how the *modules* could be improved, such as, "We could have had more of this or less of that."

Makie: So, the comments about relationships *are there*. Just not the negative.

Kathleen: The *negative* is not there. But that doesn't mean that I think that's because our relationships are always perfect. It can't be possible that every student—and these are hundreds of students—always had a good experience in terms of relationships in my classroom. So, that's where I was hoping that you two could help me, as critical friends, to think about this. You know, having been students and still being students yourself, what could be some of the reasons why students wouldn't talk about this?

Vusi: It's a difficult one. OK, for me, as a student, in instances where I didn't write anything negative, I didn't want to discourage the lecturer. Because I could see, especially when you compare, I thought, "OK, you can see that *this one* is putting in the effort, and I can see the difference from where I was and where I am currently." So, I wouldn't want to discourage him or her.

Makie: I want to support what Vusi is saying. I think that's what some students feel. I remember I was talking to one student, one of *your* students, a student who doesn't usually put in too much effort. And this student was saying, "You know, I *have* to do this." I think you gave them some task or assignment. And she said, "I *have* to do this. I *cannot* disappoint her."

[Everyone laughs]

Makie: So, you know, as a student, if there is a lecturer who you think has that passion for the students and the work, then, if there is maybe one minor negative, you can just let it go.

Kathleen: And, I also don't know if race comes into it. Whether there's some dynamic like, "This white person is trying so hard, let's give her a break!"

[Everyone laughs]

Vusi: Yeah—You just reminded me of something else, that quite often students view the module evaluation as punitive or rewarding. I think that because they were happy about the sessions, they decided to reward you with all the positives. Because, I remember, in my undergraduate studies, when we were not satisfied, we said, "OK, it's fine, we'll *get you* in the evaluations!"

[Everyone laughs]

Vusi: So, I think they then decided to reward you and leave out other things.

Kathleen: So, there could be that part of not wanting to discourage me or disappoint me. In a way, because relationships are very emotional, *they are taking care of me*.

Dialogue Piece Two: "I feel it's the most important thing that I'm doing."

Vusi: But, I want to go back to the module evaluation form. Is there a section where it says, "How can the relationships be improved?"

Kathleen: Interestingly, the prescribed module evaluation questions don't ask about relationships. And, in terms of what needs to be improved, my students don't talk about relationships, they only talk about the module. But, somehow, in the written answers to "What aspects of the module were facilitated well?" or "Any other comments?" my students do—

Makie: —bring in the relationships. So, no question is specific to relationships—

Kathleen: —but the students bring it in. This is interesting because it shows that it's *important to them*.

Reviewer A: But, are there circumstances in which harmony cannot or should not be maintained? And how is this work gendered and/or reifying gender expectations?

Kathleen: Is it always necessary to have a harmonious relationship? Is that me *as a woman* feeling like I should take care of my students? But then, I think those traditionally "feminine qualities" of caring and relational teaching should be in every classroom. And the issue of having harmonious relationships—yes, sometimes, you do want to disrupt. But I think, for me, it is particularly because of all the personal history work I do with my students. It is because I understand *now*—which I didn't know initially when I started as a teacher educator—how many students have had what I would call traumatic schooling experiences. So, I think I'm always very aware of that, and I try to be sensitive to that in my teaching. I try to create a safe, containing space because of the experiences I have learnt about over the years. And now, I know that *I never know* what students are bringing with them into the classroom. So, I think for me, it has more to do with my understanding of South African histories, which might be different from other contexts.

Makie: So, that's your answer. It's not because you are a woman—well, maybe—but because of the work that you have been doing on personal history and the things that were coming up about what the students have experienced. So, now, you are more aware, and you want to create that harmonious relationship.

Kathleen: I suppose I put a lot of effort and energy into that because I feel *it's the most important thing that I'm doing*.

Makie: And you are also ploughing the seeds so that the students can do it with their learners.

A Reflective Interlude

In reconsidering my first conversation with Makie and Vusi, I became conscious that, as much as I talked about my desire to enact relational teacher education as being a response to *"what students are bringing with them into the classroom,"* my emphasis on it as *"the most important thing that I'm doing"* might well be rooted in my personal history. This led me to go back to an (as yet unpublished) personal history self-study piece I have been working on that centres on a diary from my childhood. By working with the diary as a personal history artefact, I have been piecing together a story of my childhood experiences related to my father's terminal illness and death 36 years ago. And I have been exploring possible influences of these childhood experiences— especially concerning my schooling experiences—on my pedagogic values and practice as a teacher educator.

In the period between our first and second conversations, in an email to Makie and Vusi, I shared some of this thinking and an excerpt from my writing about my childhood diary. Here, I present a small section of the excerpt I sent to Makie and Vusi:

Despite all the material and academic resources of the school I attended as a white middle-class girl, such as a swimming pool, sports fields, a library, and so on, as far as I know, there was no school counsellor or psychologist. I have no memories of talking with anyone during that year to share my confusing feelings about my father's illness or death, and there is nothing in the diary to suggest that I did so. From what I remember, my school life carried on as if nothing had happened. Here, I found resonance with my students' descriptions of deep silences and shadows that marked their childhoods and extended into adulthood.

This then served as a prompt for my second conversation with Makie and Vusi, represented below.

Dialogue Piece Three: "Well, it's also about me and my history."

Vusi: Are you making the point that now, as a teacher educator, you have started to realise that *dialogue and interaction* —are you maybe saying that this is something that you didn't experience as a child? That you decided to write in your diary because you never had anyone to listen *to you*?

Kathleen: I think you've expressed that nicely. In the proposal, when I was writing about relational pedagogy, it was about *me* taking care of my students and *me* creating an open and dialogic learning atmosphere. But in our conversation, what I realised is, maybe, it's just as much about *them taking care of me* as it is about *me taking care of them*. That was my first realisation. And the second realisation was that I was saying, "Well, it's *because of them*, and *their experiences*, often what *I see* as traumatic experiences, that I feel we need to have this very *caring, safe* environment." Then when I thought about it more, I thought, "Well, it's also about *me* and *my history*." So, even though my schooling was much more privileged than most of my students in terms of resources and materials, it also was constrained—in the sense that there was no one to talk to when I had a traumatic experience in my own life. But, I was focusing *on the students*. I was saying, "I'm doing this *for them* because of *their histories*."

Vusi: Yeah

Kathleen: But, perhaps, I'm doing it just as much *for me* because of *my history*. And, when I thought *I* was taking care *of them, they* were also taking care of *me*. And the other thing that came up when I was doing some reading about this (Rumyantseva et al., 2019; Sanders, 2019), is how important it is to acknowledge the *resilience* of our students. So, even though, many of them might have had what *I think* are traumatic experiences, the fact that they even made it to higher education means that they are remarkably resilient because they've come through so many challenges. I have to *acknowledge* that resilience and the capacity that they bring with them, just as much as their vulnerabilities.

Vusi: I think it's very clear now.

Implications

One of my long-term research collaborators, Anastasia Samaras, often says that critically constructive feedback from others in self-study is a "gift." And I repeat this sage advice regularly to my students and colleagues. But sometimes, such feedback does not feel like a gift that I want to open, because it pushes me to go beyond my comfort zone. Through critically collaborative conversations and reflection (Samaras, 2011), I have become more mindful that, as a teacher educator, I am comfortable in the role of a *caregiver* who is responsible for cultivating safe spaces for others — my students. However, through poetic and dialogic self-study, I have come to better understand that "safety [in the classroom is not] something that we as individual teachers can define, create or bestow on our own" because "caring is a fundamentally relational activity that happens in a web of reciprocal relationships, not in a one- or even two-way flow" (Sykes & Gachago, 2018, pp. 93-94). For years, I have put a great deal of energy into trying to foster an emotionally supportive classroom environment and have aspired to be a relational teacher educator. Now, I see that I was never quite fully prepared to "practice and model what [I] preach" (Kitchen, 2002, p. 40) by taking a "reciprocal approach" and "being sensitive to the role that each participant plays…in the relationship" (Kitchen, 2005, p. 195). And perhaps this requires me to begin to acknowledge that "relational teaching [might also involve me being more] open and [acknowledging] my own struggles" (Sanders, 2019, p. 5). Interrupting a pattern of silence that has persisted for more

than 30 years is not easy. But, I have discovered a sense of grace and courage in starting to talk with compassionate others about things I had not told anybody.

In looking at how my self-study research process unfolded, I can see how extending my composition and interpretation of the found poem through dialogue with others enabled me "to present different voices of the self that help present a more complex and complete account of my [learning]" (Furman, 2005, p. 28). As I read what I have written, I can see how my personal and professional voices and selves are interwoven and interconnected in relationship with the voices and selves of others. This intermingling tells a story of professional learning that is made possible through multifaceted, sustained encounters between self and others, and those encounters give this learning a unique texture and complexity. I offer my inquiry as an exemplar of how elements of the literary arts can enrich self-study research in critical and creative ways, particularly in contexts such as South Africa that carry painful histories.

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Narrative Metissage

Georgann Cope Watson & Edward R. Howe

Narrative Metissage | Reconciliation and decolonization | Memory Work

In this S-STEP study, we analyze how our lived experience intersects with our ability to authentically work towards reconciliation and decolonization in both our personal life and professional practice as a teacher educator. The purpose of this study is to look back to look forward, forging a new path towards personal reconciliation and decolonization. Loughran (2002) reminds that context is everything in S-STEP research. The political, social, and cultural context for this study is Canadian reconciliation as per the Truth and Reconciliation Report (TRC), released in 2015 which revealed the true history of Indigenous cultural genocide through the Indian Residential School System (Truth and Reconciliation Commission of Canada, 2015).

Within the TRC Calls to Action are specific recommendations for educators. This study is a response to this call, as a commitment for personal and professional reconciliation and decolonization of teacher educator practice. The setting for this study is complex, as we examine some of our life's memories of Indigenous peoples through images and narratives. The settings move across Canada, following our own complex path from naïve consciousness to critical consciousness.

S-STEP provides the theoretical and methodological framework for this study as an approach to look at self through both a personal lens and the lens of a critical friend. The research literature informing this study is within settler identity research (Battell & Barker, 2015) and Indigenization plus decolonization of educational practices (Pidgeon, 2016; Hare, 2016).

Aim of the Study

The research question for this study is: What are our historical understandings of Indigenous Peoples and their histories, cultures, and contemporary realities and how do these understandings influence our personal and professional process of reconciliation and decolonization? Georgann was prompted to begin this process while participating in a Massive Open Online Course created and presented by Jan Hare (2016, University of British Columbia): "Reconciliation Through Indigenous Education". In the introduction to the course, Hare suggests that students go beyond the present and look back at the ways in which perspectives, attitudes, and actions in Indigenous/settler relationships intersect with personal history. Subsequent conversations with Georgann prompted Edward (Ted) to reflect back on his childhood memories and lived experiences connecting to truth and reconciliation.

Following Clift and Clift's (2017) framework for self-study memory work, which recognizes the relevant and significant links between personal and professional constructions of self-as-teacher, and Hare's (2016) strategies to decolonize my thinking about Indigenous-settler relationships, we engaged in this S-STEP research to investigate our own complicated history concerning Indigenous-settler relations at personal, familial, and collective levels. This study looks back to look

forward, situating our personal reflections of Indigenous-settler relationships in context, and as such, informs reconciliation and decolonization of teacher educator practice.

Methods

Memory work is an approach to self-study that encourages teachers to examine their own lived experiences (Clift & Clift, 2017; Pithouse-Morgan, et al., 2012). Memory work frameworks guide this study as we work through a journey of remembering my social and cultural experiences with Indigenous peoples, our historical knowledge of colonization, and our understanding of the final report of the Truth and Reconciliation Commission (2015).

Narrative metissage is an arts-based method of inquiry that interweaves personal stories and serves as a process of uncovering and co-constructing knowledge about self, about others, and about the world (Etmanski et. al., 2013; Lowan-Trudeau, 2018). It is "a way of merging and blurring genres, texts, and identities; an active literary stance, political strategy and pedagogical praxis: (Chambers, et al., 2001, para 1). Donald (2009; 2012) further refines metissage as the critical juxtaposition of Western and Indigenous narratives of place. Narrative metissage provides a way to systematically explore my lived experiences in the context of my professional practice as a teacher educator.

The analysis of the narratives reveals a significant shift in critical consciousness about ourselves as teacher-educators. In this study, we grouped the narratives and images into three themes: naïve levels of consciousness, a non-questioning and accepting relationship with Indigenous Peoples (It is the way it is), interpretive levels of consciousness, a questioning of socio-cultural contexts of my relationship with Indigenous Peoples, (Why is it this way?) and critical levels of consciousness, an analysis of historical and social contexts of colonization (How can we change our ways?).

We shared our narratives and images with each other as critical friends and we regularly engaged in critical discussions for clarity and perspective. Loughran and Northfield (1998) emphasized the need for S-STEP researchers to collaborate by checking data and the interpretations of that data with others in order to allow for perspectives to be challenged. Additionally, they proposed that self-study researchers work with colleagues to broaden validity of their work and push a reframing of teaching practice.

The following narratives represent some of our memories. The memories inform our critical consciousness, and in turn, inform a transition in personal and professional teacher- educator practice.

Georgann: Real Injun

Real Injun (2009, National Film Board of Canada) is a documentary that examines the portrayal of North American Indigenous Peoples through the beginning of the film industry to the present. This documentary accurately captures my earliest childhood memories of the relationships between cowboys and Indians. As I child, I was obsessed with horses, and by extension with cowboys and cowgirls. I viewed them as the heroes of the stories I read, the TV shows I watched, and the films I went to see at the cinema. Indians were either sidekicks (The Lone Ranger and Tonto) or savages (Chief Sitting Bull). These were the assumptions I held in my early memories. I always had a toy horse, and my costumes and outfits were connected to being a Cowgirl, never being an Indian. In my early memories, I never questioned the takeover of the land, the displacement of people, or the violence of the battles. I simply assumed that Cowboys were better than Indians and that Indians were to be conquered and captured. I assumed that this was the only way to make Indians into Cowboys.

Figure 1

Girl on pony. (Cope Watson, 1961)

Ted: A Childhood Anthropologist's Story

As recounted in a previous narrative paper (Howe & Xu, 2013), in recent years I have reflected on my own connections to First Nations Peoples and the implications of decolonization, truth, and reconciliation.

In the 1970s, growing up in Victoria, British Columbia (BC), in a middle- class, predominantly White neighbourhood, I experienced first-hand the growing pains of a nation in transition and in search of a multicultural identity. While I learned about other cultures, they were rarefied, foreign, exotic, and distant. Even our study of West Coast Indians seemed far removed from every day — as if it were an ancient civilization. I recall visiting the Royal BC Museum in grade four to view Indian artifacts and to experience a potlatch feast and celebration. I ate smoked salmon and tried dried seaweed for the first time. But this was merely a perfunctory gesture. Why didn't our teacher invite local elders to our classroom to learn about people living within our own community? In fact, one of the star players on my soccer team was of First Nations background. We could have asked him to invite his parents or grandparents to teach us about their culture. Instead, we made fun of this boy making racist comments like, "let's shmoke shome shamon". Not surprisingly, he was ashamed of his cultural heritage. Thus, we studied First Nations traditions, but we didn't critically question pervasive racist attitudes and the assimilation policies of the government nor did we learn about the Indian Residential Schools and systematic stripping of culture.

Figure 2

Royal BC Museum. (Howe, n.d)

Georgann: A Tent in the Woods

I am not an Indigenous person, and I do not necessarily feel a strong sense of place or a strong connection to the land. I struggle to make a connection to this concept. When I reach back into my memories of place, I experience a kaleidoscope of living and being in many places, but, of always feeling like a visitor. Except in one place. “When I am in this place, I can feel my roots stretch right through my body into the ground”.

These are the words I shared with a cousin when we were in our thirties at a family gathering. We grew up together on our collective familial land: a tract of waterfront land with 7 sites: each site occupied by relatives of my family. It is called Cope Lane. It is my home. In this place, amongst my parents, siblings, grandparents, aunts, uncles, and cousins, I feel an authentic sense of place and a deep connection to the land. I know everything about this place, and I feel connected to the animals, the lake, the beaches, the jetties, the gardens, and the woods... Especially the woods.

When I was 7 years old, I pitched a tent between my family’s home and my grandparent’s home in the little plot we called ‘The Woods’. I set up a bed, I had a flashlight system for light, and I had snacks and drinks. I also brought along my dog, Susie. Susie and I lived in that tent for the summer. I was never afraid, as I felt I was home, and that there was nothing to fear in the woods. I was happy there. Cope Lane is the only place I have ever felt that I had a clear sense of place and where I knew exactly who I am and where I come from.

Figure 3

A tent in the woods. (Cope Watson, 1964)

Having been born and raised just a stone’s throw from the Pacific Ocean, I have always felt a close connection to the sea. During the time I’ve lived in land-locked regions, I have felt disconnected, as I long for the serenity of waves lapping on the shore. I believe there is an island mentality or way of being that relates well to Indigenous ways of knowing and the importance of learning from the land (and sea). A special place for me is the family cabin on North Pender Island near Victoria, BC. My family discovered this unique spot during our boating and exploring of the Gulf Islands in the mid-1970s. When we outgrew our sailboat, my parents bought recreational property there, where we tented for years before building a cottage in the early 1990s. There is a common expression among Penderites, “Relax... I’m on Pender Time” and that saying reflects the slow pace of life on Pender. So, Pender life is not for everyone, as we have no Internet at our cottage and some folks might be prone to “cabin fever” as there is no one around for miles. But I like it that way. It is the one place I can be truly off the grid, digitally disconnect and regain a sense of connection to the land. Days can go by without seeing a soul. But on the other hand, there is a strong sense of community amongst Penderites and I have learned a great deal during the times I have retreated there for respite. For example, there is no garbage collection on Pender. Residents must think carefully before throwing out anything. Each bag of garbage costs $5 to dispose of and you must drive your garbage to a private contractor to have it taken care of. There is a recycling coop where residents sort their own plastics, papers, metals and so on. Previously, I had no knowledge of the vast array of recycling materials

and how someone must go through these by hand in order to ensure that they are indeed recycled. Many people on Pender find effective ways to re-use materials. For instance, my children helped build a sustainable house out of pop cans! I used our weekly garbage and Pender recycling as a “teachable moment”. I subsequently developed a lesson on classification and sustainability. My family has learned the importance of recycling and we have a deep appreciation for the fragility of our earth. It reminds me of a local Kamloops elder that often tells us that he used to be able to drink the water from our local rivers but those days have long gone as we continue to pollute our environment.

Figure 4

Pender Island. (Howe, 1970s)

Georgann: Colonizing Practices

For many years, I taught a parenting program called Nobody’s Perfect, a federally sponsored program with a target group of young, single, socially or geographically isolated parents, or parents who have low income or limited formal education (Nobody’s Perfect, n.d.). Nobody’s Perfect was always co-facilitated by one community worker and one public health nurse.

Once, and only once, we facilitated a course for Indigenous parents living on reserve. I was excited about this opportunity since I had also worked on other community services committees and initiatives in the area and I knew this particular band was impoverished. I prepared for the first class exactly the way I prepared for all of the classes, I organized the venue with the help of the band office, I made childcare arrangements for the children of the participants, I organized the course material and I purchased the food for the common meal. I was all set to go.

It was a disaster! First, parents wanted to be with their children, and they did not want them in a separate space. The books and the course materials went unopened, and the food remained untouched. We sat in a circle, which was common practice for this group, but since there was no talking circle process, the parents remained silent. The agenda, which was normally co-composed between facilitators and parents, was never developed. We eventually made it through the 6-week program, but it was rough going, and I left that program with many questions. This was a turning point, a point where I had to begin to question how culture, history, and knowledge were contextualized.

Figure 5

Nobody’s Perfect Parenting Program at Kamloops Residential School. (Nobody’s Perfect, 2020)

In the late 1990s, we moved to another ski resort near Kamloops. There is a point when driving in that area where you exit the TransCanada Highway to head north on the Yellowhead Highway. As you move around the exit, a large red brick building comes into view. It is one of the last standing Indian Residential School buildings in the country: The Kamloops Residential School. The image, for me, is haunting, particularly in the dark when it is lit up. It is impossible to ignore the building, and it is a symbol of my changing consciousness. Only in the late 1990s did I begin to question the Indian Residential School system, and to think about the children that attended there. I was still very naïve, and I did not make any connection to colonization, I did not know about the treaties, the Indian Act, or the land disputes. I began to think about the children and to learn about the physical, emotional, and sexual abuse they endured at the schools. But there was no way to access the Internet for me then, and I could only begin to educate myself through common knowledge and stories. Ironically, the stories came mostly from outside the Indigenous community and were only partial truths.

Figure 6

Kamloops Residential School. (Kamloops Residential School, 2020)

Ted: The Sixties Scoop

I invited an Aboriginal Education worker from our local school district to be a guest speaker in the second to last lesson of my class. I asked her to share with us Indigenous pedagogies including oral traditions. I was thrilled when she indicated that she wished to embed her personal story and chose to share her own lived experience. This tied-in nicely with my previous lesson on narrative inquiry and would provide a bridge to the final lesson on Indigenous ways of knowing, with another guest speaker and with our artifact sharing circle. But I was completely unprepared for what transpired during her riveting 90-minute lesson. It moved me greatly and caused me to reflect deeply on my own personal practical knowledge (and more importantly, on my lack of knowledge in this area).

Our Indigenous guest speaker gave a heartfelt and thought-provoking presentation on the 60s Scoop (2020). She tied this shameful piece of modern Canadian history to other stories of lived experiences and to her own very personal story. It is astounding to think that between 1955 and 1985, more than 20,000 children were taken from their Indigenous mothers and put up for adoption to White families as assimilation. It is shocking that most Canadians do not know the

truth. Until this presentation, while I had knowledge of the Residential Schools, I had never heard of the 60s Scoop. She asked us to reflect (Think, Pair, Share) and to share with the class how her story changed our way of thinking. In a moment of profound epiphany, in the middle of this activity, I was struck by the possibility that my own second cousin could also be a 60s Scoop baby!

In a subsequent conversation with my second cousin, I have learned that she was adopted into our White settler family in 1966 at the tender age of 9 weeks. More than 30 years later, she learned of her Indigenous heritage and re-connected with her Cree birth mother. Much of their shared history until then had been kept secret. Her adopted mother's meta-narrative was that her birth mother was French-Canadian. She grew up thinking that she was part French-Canadian as being an Indian was not something to be proud of back then. As a young adult, my second cousin found all this difficult to process but with counseling she has been able to deal with her identity issues and her mixed feelings. But it is too late to embrace this part of her family heritage. It is lost forever.

Georgann: That Didn't Happen!

My first real experience with the null curriculum came when I was a teaching assistant in a year one Women's Studies course. Colonization and the Indian Residential School System, as well as the lesser-known 60s Scoop were part of the curriculum (60s Scoop, 2020). I had access to scholarly work and to research on Canada's true history with Indigenous Peoples. My critical consciousness increased, and I began to make sense of some of my assumptions about, and experiences with, Indigenous Peoples. I was able to share this knowledge and understanding with many students, friends and family members. The null curriculum of Canada's social and historical relationships with Indigenous people was finally being addressed in some educational contexts.

Not all students, friends, or family members were willing to look beyond the naïve to the critical. I often heard comments during lectures that "Oh, that didn't really happen, this just can't be true". Or: It wasn't that bad, the children had a roof over their heads, a bed, and food to eat. And they were getting a good education". These forms of resistance were major obstacles, as the voices of the Indigenous community were absent from the conversation. I tried to share knowledge with everyone I knew, not as a way of disdaining or proselytizing, but as a way to confront the null curriculum. But often, they just didn't want to know. Pushing back against the narrative that Canadians are not racist but welcoming of all people is a pervasive and perpetual challenge.

Image 7

60s Scoop Image. (60s Scoop, 2020)

Ted: Witnessing History, Truth and Reconciliation

When I moved to Thompson Rivers University, in 2014 one of the first courses I was asked to teach was EDEF 3100 History of Education. This core educational foundations course is not a popular one because many of our Bachelor of Education students often don't see the relevance of history in classroom teaching. It is challenging to teach educational foundation courses, but I was keen to make this course relevant and to introduce students to teaching for social justice, decolonization, and reconciliation. Perhaps, as a new faculty member, it is not surprising that I was given this difficult course that few people want to teach. While First Nations history was embedded in this course, it was buried in a textbook that was written many years prior to the TRC. So, I attempted to find ways to update the curriculum and to Indigenize my teaching by reaching out to Indigenous faculty and the community. One of the most memorable lessons was a field trip to our local Secwepmec museum situated next to the Kamloops Residential School, which to my surprise was still in operation until 1996. My teacher candidates watched a documentary and were given a presentation as well as a guided tour of the school. We ended the lesson with a talking circle facilitated by an Elder who was a residential school survivor. This was a very moving experience for me. Some students were brought to tears. It was particularly difficult for those of us who had grown up in a Christian home to see what had transpired at the hands of the Catholic church and the Anglican church (my own faith). But it was when I was asked to develop the online version of History of Education that I really came to understand the lived experience of this Elder survivor. I interviewed her on a cold winter's day beside the Thompson River where she recounted her story. I will never forget the look in her eyes as she told me of the abuse she endured as a little girl, removed from her parents. I was shocked by the harsh words she used to describe Sir John A. MacDonald, our first Prime Minister, and a man that I had been taught to admire. In June of 2015, I witnessed history in the making when Justice Murray Sinclair presented the TRC Report and addressed Prime Minister Justin Trudeau in the House of Commons. It was especially meaningful to me in light of this critical incident. This was a turning point for me on my reconciliation journey.

Image 8

Student Trip to Kamloops Residential School. (Howe, 1970s)

I had never considered an exploration of my own identity as a settler. My consciousness began to change as I moved to communities with higher Indigenous populations. As I interacted more frequently with Indigenous Peoples, I became more curious about their cultural and social patterns and behaviours. This curiosity led to a focused study of my own historical relationships with Indigenous people, leading to changes in personal and professional behavior and practices. My personal process of reconciliation and decolonization is emerging, as evidence in both professional practice and personal life. It is humbling to learn about colonization and the intergenerational trauma of Indigenous Peoples resulting from the Indian Residential School. The First Peoples Principles of Learning (FPPL) now guide my personal and professional practice.

Promising Pedagogies of Practice and Final Thoughts on Truth, Reconciliation, and Decolonization

The campuses of Thompson Rivers University are located on the traditional and un-ceded territory of the Secwepemc Nation within Secwepemcul'ecw. As we share knowledge, teaching, learning, and research within this university, we recognize that this territory has always been a place of teaching, learning, and research. We respectfully acknowledge the Secwepemc—the peoples who have lived here for thousands of years, and who today are a Nation of 17 Bands.

We acknowledge Tk'emlúps te Secwepemc. We acknowledge T'exelcemc and Xat'súll. We acknowledge the many Indigenous peoples from across this land. Across Canada, universities are leading the way in our response to calls to action from the Truth and Reconciliation Commission Report (2015). But we have a lot more work to do. At formal gatherings, we begin by a territorial acknowledgment, such as the one above. But we must go beyond superficial gestures and merely reciting a highly scripted text. As Chair of the School of Education within my university, and as a result of conversations such as the one shared here, I have initiated a new oral tradition whereby we start our meetings with a story of experience, tied to the land. That is one way to go beyond reciting the territorial acknowledgment. In this way, each of us can reflect deeply on our own personal and professional response to the TRC. This study has prompted me to reach out to faculty to make deeper connections to the TRC and to honour the Indigenous Peoples who have inhabited these lands for thousands of years. Our narrative metissage and other narrative methodologies as well as S-STEP and reflexive turns, could provide all educators across Canada and elsewhere with a path forward, as we struggle with the challenges posed by truth, reconciliation and decolonization.

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'Substituting' Becomes a New Way of Knowing

Creating a Different Third Space in a Self- Study of English Language Arts Teacher Education

Laura B. Turchi & Natalia Bondar

Teacher Education | Self-Study | Reflective Practice | English Language Arts | Lesson Planning

A substitute is one who stands in the place of another: the Latin *statuere* derives from the root *stare* — to stand, with an implication of stability and constancy in the etymology. There are many substitutions for "real" teaching built into the work of preparing future teachers: theory largely substitutes for practice, as do vicarious experiences, like the stories told to pre-service teachers, or videos they watch of classrooms, or texts they read outlining teaching strategies.

When teachers-in-training are required to create formal and detailed lesson plans, these are substitutes for the myriad ways practicing teachers prepare to deliver lessons, and the adjustments and decisions they make based on student feedback and teaching experience. Formal lesson planning also substitutes, in a methods class, for research papers and other products more typical in undergraduate education. The lesson plan is used as evidence that the extensive theory and philosophy of teaching promoted by the instructor will be incorporated into future teacher practices.

In this paper, the authors refer to themselves in the third person, as Laura and Natalia. We are both instructors and researchers in this self-study, and we use these labels to clarify the different stances we take in our work together. We refer to the students enrolled in the English Language Arts Methods course described here as pre-service teachers (PSTs). When a reference is made to students, we mean middle- and high-school students.

In the case of the undergraduate PSTs discussed here, substitution can also describe their evolving identities: the methods course asks them to substitute thinking like a student with thinking like a teacher. In this study, some PSTs were well on their way to a first teaching position: they planned to graduate, certify, and be employed in local schools in a few months.

Others were earlier in the program, barely acquainted with classrooms. And some of the classmates were dabbling: heading for graduate school or on other pathways, but wondering about a teaching future enough to enroll in the class. And if substitution can mean changing comfortable roles for new adventures, it is also part of the current professional journeys of both authors. Laura, having failed to earn tenure in a Research 1 institution, is imagining exchanging her autonomous habits for the inexorable schedule of high school English teaching. Natalia, with a Ph.D. and recent experience as a literacy coach in her district, is imagining new opportunities in higher education. Whereas we were once professor and graduate student, we are now friends, wanting to explore the benefits of collegiality and collaboration. We both love our work, are mindful of its costs, and wonder about the next steps.

In this self-study, we examine a temporary substitution of one teacher educator (Natalia) for another (Laura) in a secondary English Language Arts Methods class. We use the intentionality of self-study to examine this substitution as a third space for generating knowledge of our practices. We describe and reflect on the learning that the short-term "standing in" made possible for both instructors: we consider the impact of the substitution on the pre-service teachers we temporarily shared in the course, and the potential implications of our substituting-partnership for teacher education.

Substitution and the Third Space

It is reasonable to think of student teaching itself as a substitution, where the veteran stands away so that the novice can stand up and try the work of teaching for herself. Unlike in the experience of a substitute teacher— where students may weaponize unfamiliarity with names, procedures, and materials— typically pre-service teachers are protected. The process of trial, error, and reflection under the watchful eyes and commentary of a veteran teacher and a supervisor/observer is a guided immersion into classroom teaching provided by the educator preparation program. Studies describe this trio of people as creating a third space of learning: the intersections and relationships among university personnel, mentor teachers, and future teachers (Cuenca et al., 2011; McDonough, 2014; Taylor et al., 2014). In this study, we consider a different third space, one created ad hoc between a university instructor, her temporary substitute, and the PSTs in a methods class. Laura's opportunity to work at the University of Jordan for two weeks of the 14-week semester provided the impetus for the study, when she requested help — the substitution — of Natalia, a recent Ph.D. graduate who taught in a nearby school district.

Despite previous work together on a journal article, and the first instructor's having served as a member of the second's dissertation committee, the researchers had never before had such a good reason to consider together the "competing centers of gravity" (Smagorinsky, et al., 2013) that produce "a kaleidoscope of perspectives on effective instruction" (p. 147) in English Language Arts teacher education. Laura invited Natalia not only to substitute but also to engage in self-study. For Laura, the opportunity for professional dialogue about preparing teachers, and the window into the real work of high school teaching, was worth the vulnerability that comes with welcoming a substitute: opening up a course design to scrutiny. For Natalia, the excitement about exploring techniques for teaching secondary English was worth the nervousness about making this interaction helpful and not overwhelming to the PSTs. What could she share about her experiences that would be most useful? How should she best support their work on class assignments? How could she best connect their college learning to their future teaching? These considerations guided Natalia's interactions with Laura's class. The instructors expected the "substitute" would need minimal acculturation (Kleyn & Valle, 2014), although they recognized that the class was a particular group of people and that a culture was created by its being designed and owned, in a sense, by Laura as the instructor of record. Both instructors were interested in constructivist and even transformative teaching of and by teachers while recognizing its difficulties (Sockmand & Sharma, 2008).

Methodology

The aim of the study was to expand meaningfully on the opportunity to teach together if asynchronously, through self-study processes. The researchers sought to understand the value of a new third space, one which bridged teacher preparation and classroom practices while engaging pre-service teachers as a group.

Data Sources

The two instructors/researchers agreed to not only plan for the substitution but also to think carefully about the affordances of, and constraints to, this new third space: to reflect on and thus better understand what the unusual opportunity for professional dialogue afforded them each. As both English teachers and social scientists, the researchers for this self-study recognized and valued the power of mirrors and windows (Bishop, 1990; Woodson, 2014). They documented their experiences so that these would yield self-directed insights and perspectives on each other's work. The researchers first collected evidence of the planning and meeting related to the planned substitute teaching (Grimmett, 2016). Their data sources included (1) texts created in Blackboard that established the curriculum

and activities, especially readings in the course; (2) texts created by each instructor to design and carry out the class sessions (teaching notes, PowerPoint presentations); (3) pre-service teachers' comments collected through a Google Form designed according to the "Bless, Press, Address" feedback format. Natalia learned this protocol for guiding feedback at her district's reading/writing workshop institute and also employed it with her high school students during peer review sessions. By using this format with the PSTs, she both invited their feedback and shared a strategy that they would be able to employ in their future teaching. In addition, the researchers preserved such data sources as exchanged emails and contemporaneous notes from their face-to-face dialogues before and after the substitution. Finally, to gauge their shared impact on the future teachers, the researchers reviewed the formal unit/lesson plans that collaborating groups of the PSTs submitted at the end of the semester.

Analysis

To both experience and theorize the "third space" of substitution, the researchers engaged in *dialogue* to make meaning of individual and co-constructed experiences (Hamilton, et al., 2016). These dialogues became the basis for understanding each other's unique professional landscapes (Craig, 2004). The researchers enjoyed long, wide-ranging, open-ended, and trusting face-to-face professional communications before and after the two class sessions where Natalia was the instructor for the course, then shared the drafting of this research report in order to describe and reflect on how the third space they created had useful implications for their practices.

Findings from a New Third Space

Within the third space created by one instructor substituting for another for two class sessions and the valuable professional discussions surrounding this asynchronous collaboration, the researchers found multiple topics for mutual insight, learning, and reflection. Their *documents* and *dialogues* revealed and expanded their thinking about English Language Arts as a content field as well as the strategies and challenges of guiding preparation for teaching in that field. While the usual "third space" in teacher education is focused on coaching and problem-solving for a specific student teacher, the professional dialogue, in this case, created a space that tried to account for serving a group of 30 diverse students. This new third space felt less urgent and more reflective; less about immediate problem solving and more about identifying issues worthy of longer-term dialogue and inquiry. Thus in this third space, the researchers enjoyed a sort of luxury in making time to consider what emerged as four important considerations for their practices.

1. The Validity of the Work Required of Pre-Service Teachers in the Course. The instructors/researchers considered the validity of the requirements of the major project in the course. Pre-service teachers were tasked with designing teaching strategies and materials for approaching a canonical text through a reading/writing workshop model. In the course, the workshop model was largely defined by using the Gallagher and Kittle text *180 Days*; however, the third-space dialogue of the researchers revealed a reality that there are many versions of "the workshop model" in practice in school districts where the PSTs were placed.

The researchers found they had a new working definition for *validity*: the extent to which activities and requirements in the methods course prepared pre-service teachers for authentic situations in teaching. In addition to comparing what different schools and districts required (for instance, submission of lesson plans to a principal or other administrator), discussing the validity of the methods course assignments led to considerations of the nature of high school teaching, especially in the age of accountability. There are requirements that teacher education professors can choose to ignore, but classroom teachers cannot.

Reviewing the final units that the pre-service teachers created, the researchers found that the PSTs were well versed in the language of the Texas Standards and very aware of testing mandates, especially because many of the future teachers were the product of the regime themselves. The teacher education program certainly acknowledged the reality of state standards and required formal lesson plans to include them. Laura would characterize the College of Education stance in general as seeing state testing as necessary but flawed. But in the third-space dialogue, Laura learned much

more about the state assessment's question design and what happens when a thoughtful teacher (Natalia) is strategically focused on what the state test offers, rather than what it constrains.

Natalia's approach, a result of developing Texas-test-styled assessments as a literacy coach, is that the state test can be a helpful tool for effective lesson design. While acknowledging the limitations of the multiple-choice format, she saw value in the sophistication and clarity of the test's questions, most of which connect an author's choices to the text's meaning or purpose, a design feature that can be effectively used to focus instruction on sophisticated literary and rhetorical analysis skills. For instance, preparing students to respond to questions like "What does this excerpt reveal about character?" is helpful — perhaps even critical — for instructional planning. It will not be sufficient for students to simply identify, for instance, a literary term like *metaphor*: students need to learn to see and describe how a metaphor conveys meaning by expanding understanding, making connections to other ideas, etc.

The researchers' professional dialogue about the relationship between assessment and planning led to further analysis of the validity of the work in the methods course. How might course requirements engage pre-service teachers in thoughtful consideration of their role in motivating and guiding students to success? The overall theme of the course assignments is that PSTs should engage and empower adolescents (from the Gallagher and Kittle text, as discussed further below), and Natalia shared her struggles with wanting to set high expectations for her high school students. While she "love[d] the kids and want[ed] them to be happy," she also was determined that her intervention course truly prepared them for the state test they are required to pass. She intended for her instruction to be less about "corralling and hoping" that the students were learning, and more about providing clear expectations and direct feedback about student successes and failures. She wanted her students to be less in the "comfort zone" and more demanding of themselves. Together the researchers wondered: what assignments could PSTs complete, what instruction and assessment could they learn to design, that would enable them to be similarly rigorous?

2. Strategies for Recognizing and Supporting the Developing Professional Identities of Pre-Service Teachers. In the third-space dialogue, the instructors/researchers began to articulate the extent to which pre-service teachers learned to think like teachers, and they wondered about how class activities and assignments promoted this thinking. They considered two incidents with the PSTs and what these might reveal about emerging professional dispositions. Because the course met in the evening, and the instructor substitution happened in the midst of the baseball championships, both instructors felt the PSTs were distracted by score feeds from their phones and the desire for the class sessions to be over as quickly as possible once the first inning started. In addition, when Laura returned to the class, she was somewhat dismayed that, while the PSTs were quick to praise Natalia and say they were happy to have had her teaching the class, they were mostly focused on finding out more about the end of the semester and what papers and projects would be due when. These PSTs did not seem to be thinking like teachers.

Both instructors wondered what would convince PSTs that the course represents precious time for finding and reflecting on valuable ideas and materials — time that would be a luxury in the heat of real teaching. The instructors felt that PSTs should be more pro-active, less passive, in this stage of preparation for teaching. Laura had hoped that having Natalia substitute in the course would inspire the PSTs to better recognize just how complex and demanding high school teaching is. Discussing this hope led to the instructors' wondering what such "recognition" would look like in the assignments required in the methods class. Laura noted that her rubric for assessing the canonical text units was already many pages in length. She, like other methods instructors, used such rubrics to delineate and explain the many dimensions required in the PST unit planning. Both instructors agreed that the descriptors and indicators were appropriate and comprehensive, but worried about overwhelming the PSTs. Would evaluating additional dimensions of "professional dispositions" help or hinder them in enacting high professional standards?

3. Questioning Whether the Technical Language of the Profession Reveals a Teaching Philosophy. The instructors/researchers recognized that the *terminology* the PSTs used for different instructional strategies in their lesson planning revealed implicit, perhaps sometimes unconscious, and occasionally contradictory philosophies of teaching. For instance, Natalia was struck by how the PSTs inaccurately labeled activities in their lesson plans, such as "minilessons" that in fact looked far more like lectures, and "formative assessments" that seemed to require students to do extended analysis while still in the middle of reading. The instructors were also both amused and a little horrified by

PST planning that included reading aloud the entire text of Mary Shelley's *Frankenstein*, but they realized that these were all examples of PSTs espousing one set of ideas but planning for another.

The researchers considered a related issue of bridging theory and practice — how school districts across the area were struggling to put in place student-centered reading/writing workshop models in ELA classrooms. Teacher adoption of such practices seemed to be constrained by the number of "moving parts" (and much new terminology) that must all be effectively balanced in the workshop model of instruction. These included the amount of time required to prepare effective mentor texts and models; and the purposeful sequencing of multiple minilessons, particularly when teachers are planning in teams. Laura also noted that this complexity in the reading/writing workshop model made it difficult to explain and promote all of its parts to the pre-service teachers. It seemed understandable that terminology could become overwhelming to the PSTs, who sought to show their knowledge of many teaching strategies through their incorporation of them in the required canonical text units. The instructors/researchers also noted the challenge of grading these works when the strategies for making the units usable as "real" planning guides (such as including hyperlinks to key documents) made them complex to navigate.

4. The Authenticity of the Collaboration and Reflection Requirements Built into the Assignments. The instructors/researchers found that their collaboration in this study led them to further consider the collaboration that was required of the pre-service teachers as they completed the major unit assignment. They noted how the PSTs had divvied up the work, some more successfully than others. The researchers realized that the strategy of "dividing and conquering" the work required for designing a complex unit was not unusual in schools, because teachers are working together to meet many goals under severe time constraints, and splitting up planning and playing to each other's strengths could be a good thing. Nonetheless, the researchers saw that some of the units were disjointed, with seemingly wavering, if not confusing, purposes for reading a text.

As a result, the instructors/researchers determined that pre-service teachers should plan as well as reflect on their collaborative processes for a unit's design. For instance, in order to become aware of their unit-writing processes, the PSTs might be asked to share with each other about their individual strategies for completing a research paper. Did they tend to be more deductive or inductive? Did they typically write from an outline, or create one after initial drafting? Who started with a thesis? Who began with an end in mind? Becoming more conscious of these writerly decisions could help PSTs in multiple ways by reminding them that different learners (and teachers!) had different strategies for learning and creating — including instructional units — and by allowing them to share strengths, as well as build upon them through collaboration.

Even as the instructors/researchers were collaborating in a third space to specifically meet the needs of the particular course through this substitution of instructors, they also found great pleasure in speaking seriously about practice and their ideas about what best serves PSTs and, ultimately, their students. They hoped to make room, time, and occasion for PSTs to do more reflection on their collaborations because they believed this would de-emphasize "playing the game of school" and promote learning the best professional moves that would serve PSTs in their school placements.

Discussion and Implications for Teacher Education from Studying a New Third Space

Adopting a self-study framework allowed the instructors/researchers to recognize important learning that arose through a third space of collaborative reflection on their individual but parallel situations. Through thinking carefully about substitution as a context for a third space, the instructors/researchers felt that their personal and professional struggles seemed less overwhelming and more meaningful. They found that they could coach each other, laughing about the aggravations, and feel encouraged rather than embittered. They helped each other recognize that much of their work in fact goes well and has positive results. Rather than focusing on problem-solving for specific pre-service teachers (as would happen in a "third space" during student teaching supervision), they used their third space to gain insights into their practices that would inform their future work in teacher education.

Four topics arose from the specifics of the course and led to a broader consideration of issues in teacher preparation and development, each of these seems worthy of further study:

1. They considered the validity of the requirements of the major project in the course. They wondered: When do methods courses (instructors) look at the content validity of assignments given to future teachers?

2. They wondered about the different indicators they saw of pre-service teachers learning to "think like teachers," and considered the extent to which class activities and assignments promoted this thinking. They questioned to what extent teacher education programs defined and promoted "thinking like teachers" as an aspect of professional dispositions.

3. They recognized that the terminology for different instructional strategies that the PSTs used in their lesson planning reflected divergent philosophies of teaching. They wondered about the use of the language of standards in teacher preparation, and whether PSTs were encouraged to critically reflect on what state standards (for instance) reveal about teaching philosophies.

4. Their collaboration in the self-study led them to further consider the collaboration that was required of the PSTs in completing the major unit assignment. They asked: In a teacher preparation program, what kinds of real-world situations/contexts for teaching are (or are not) reflected in a methods-type class?

These questions also led to the possibility that a third space might open up opportunities for reciprocal questions. For instance, Natalia asked how a veteran teacher could get an "outside" perspective on her teaching and its validity in addition to student and administrator feedback. Could a third-space context be appropriate for teacher educators to share their perspectives on the lesson designs of veteran teachers?

Conclusion

Rather than waiting for a chance opportunity for one professional to substitute for the other, this study led us to think about ways we, as researchers and instructors, can systematically combine expertise to benefit future English Language Arts teachers (and ourselves).

We intend to seek further collaborative opportunities specifically around pedagogy for literature and writing. We discovered our shared belief in the value of purposefulness in English Language Arts teaching. For us, this means communicating with clarity our intentions as we design instruction and present materials. We discussed "wanting to make sure the students have a perception of our teaching — what we do and ask them to do — as neither chaotic nor random, even as it is being responsive to their needs." For Natalia, the importance of thinking about purpose was captured in the questions the pre-service teachers had asked her about strategies for starting their literature units. We wondered about what assignments and experiences might help PSTs imagine how even the start of a unit — and certainly its design — could support students in learning to read a complex text and write about their analysis successfully. Beyond making the required statements of standards and objectives, we knew that we wanted the PSTs to strive for internal coherence, for communicating many values for literacy in how they taught reading and writing to any level. For English Language Arts teachers, the challenge is for students to learn to read more insightfully and to express their ideas through increasingly sophisticated writing. The third space created in this study offers a powerful place for considering these challenges further, for the benefit of both veteran and pre-service teachers.

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Cartography of Leadership in Teacher Education

Papertending as a Reflective Response

Rebecca Sánchez & Laura Haniford

Neoliberalism | Teacher Education Leadership | Papertending | Arts-based Research

This arts-based self-study documents the navigational process two tenured teacher education faculty members undertook to better understand our experiences as program coordinators at the same institution in the southwestern U.S. The period under investigation includes how we became program coordinators, what the experience of being coordinator was like, and an exploration of our joint resignation. Through our self-study, we have come to understand the experience as a navigation of multiple constraints and limitations. Others have discussed similar constraints and demands elsewhere (Berry, 2007; Berry & Forgasz, 2018; Clift, 2011; Craig, 2010; Rice, et al., 2015).

In particular, Berry and Forgasz (2018) challenged teacher educators to "publicly participate in articulating and sharing their professional knowledge of practice through self- study" in order to push back against the reform movements in teacher education that make our work "more akin to those of service providers than professional educators" (p. 236). Our research is a direct response to this call.

As faculty members in a neoliberal context at a public university in the U.S. during the Trump administration, we seek to further excavate how this ideology has had a chilling effect on colleges of education (Zeichner, 2010). Because we served as coordinators of our programs, we also sought to understand how leaders are positioned and regarded (Allison & Ramirez, 2016, 2019). In an attempt to break free from the neoliberal agenda, we looked to scholarly work on new methodologies, particularly arts-based (Weber & Mitchell, 2004) to more deeply divest from a culture of commodification and production (Giroux, 2016).

Rebecca is a Chicana social studies teacher educator. She became the program coordinator of elementary education when the position was vacated unexpectedly. Laura is a white female who became program coordinator of secondary education both through default (there were no other tenured faculty available) and with the support of the faculty.

Aims

The central aim of this self-study is to understand our experience as program coordinators using an arts-based methodology we developed called papertending. As program coordinators, we received reams of paper in the form of agendas, policies, standards, assessments, etc. The volume of these documents was overwhelming and contributed to our challenges. To actually and metaphorically turn negative experiences into something more positive, we transformed these documents into new paper through the artistic process of papertending. Through this work, we discovered we

needed to map our experiences. As a result, we created a large-scale cartographic art installation documenting our experiences as program coordinators. In this paper, we detail what we learned about ourselves and about leadership in teacher education through our self-study artistic process.

Literature Review

Neoliberalism

Like many other universities, our university has been increasingly plagued with neoliberal policies and practices focusing on outputs, productivity measured in quantifiable units, and dehumanizing elements that view students as consumers and faculty as employees of production rather than as intellectuals (Giroux, 2016). Though we position ourselves as scholars, public intellectuals (Giroux, 2016) and educators, the neoliberal conception frames university leaders as "middle managers within our audit culture" (Madeloni, 2014, p.80). In teacher education programs this has manifested in a fixation with data and mandates to direct teacher education practice, even if contradictory to the research of our field (Lynch, et al., 2012; Madeloni, 2014). Additionally, Lynch, Grummell, and Devine (2012) document the ways "new managerialism" as an offshoot of neoliberal policies serves to deprofessionalize educators and constrains what counts as knowledge.

Given the dehumanizing and deprofessionalizing context of teacher education at this moment in history, initially, we had difficulty unpacking our experiences in a way that helped us move beyond anger and frustration. Fortunately, papermaking became a way to step outside our negative experiences and reflect in ways that led to new understandings.

Arts-Based Research

Arts-based research has been used by those within the art community for decades (e.g., Barone, 1995; Bresler, 2006; Eisner, 2006; Irwin et.al, 2006). For those outside this community, the decision to turn to the arts is a conscious one; made due to the unique ability of the arts to help us interpret our experiences and the world. Because the arts have the ability to "sufficiently resonant to cause us to call into question the fundamental value premises and ideological bases upon which educational decisions are made" (Barone, 1995, p. 174), they also offer opportunities for inquiry and for making "connections that may not have been noticed through the phenomenon itself" (Irwin et.al, 2006, p. 71). In the neoliberal work environment, decisions about what counts as knowledge and evidence of learning are often taken for granted, even when they are erroneous. Using art to process this experience enables us as the creators to re-examine these values, and allows those who view the art to re-evaluate them as well.

Using art as a methodological tool is also not new in self-study. Weber and Mitchell (2004) identify some "key features" of arts-based research that align powerfully with self-study methodologies. While they list 10 features, we focus on five:

> *1) Reflexivity: Connects to the Self Yet Distances us From Ourselves, Acting as a Mirror; 2) Can Be Used to Capture the Ineffable, the Hard-To-Put-Into-Words, 3) Can Be Used to Communicate More Holistically, Simultaneously Keeping the Whole and the Part in View, 4) Through Metaphor and Symbol, Can Carry Theory Elegantly and Eloquently; and, 5) Makes the Ordinary Seem Extraordinary--Provokes, Innovates, and Breaks Through Common Resistance, Forcing Us to Consider New Ways of Seeing or Doing Things. (p. 984-985)*

For us, papertending served as both a methodological tool and as a further source of textual data. We used the process of papermaking as a metaphor for our experiences as "reluctant leaders" (Allison & Ramirez, 2016, p. 8) and intentionally probed how the process allowed us to individually and collectively come to new understandings of our experiences. Additionally, because of the materiality of paper, we designed our paper to serve as a testament to an experience. Through this process we could "consider what an understanding of art materials as living matter might contribute to a sense of inquiry relevant to both teaching and research practices" (Pindyck, 2018, p.14).

Leadership in Teacher Education

Allison and Ramirez (2019) highlight the need for clarity of terminology when discussing leadership roles. We follow their lead by distinguishing between "management" and "leadership." However, different from their descriptions, we found our positions as program coordinators to consist entirely of managerial tasks. In an earlier article, Allison and Ramirez (2016) define managerial tasks "as assigned administrative tasks functionary in nature" (p. 4).

They contrast these expectations with "leadership enactments" which were responsibilities "that were ill-defined and grew out of changing institutional and departmental circumstances brought about by broader political, economic, or social factors" (p. 5). Our time was so consumed by managerial tasks, there was little space for leadership enactments. This is in part due to the increasing demands of assessment and accountability.

In the current sociopolitical context of higher education within the U.S., workers are expected to do more with less support. As Allison and Ramirez (2019) highlight, midlevel administrative positions are often ill defined and untenable:

> *...it is not simply a matter of particular individuals being ill-suited for their positions' requirements, but rather that many positions' expectations have become (or perhaps always were) so demanding that no one individual could carry them out in a way that feels successful and satisfying. (p. 12)*

This mirrors our experience and one of the reasons we left our positions. Ultimately, we felt that there was no way to be successful in our roles without significant changes to support structures and expectations.

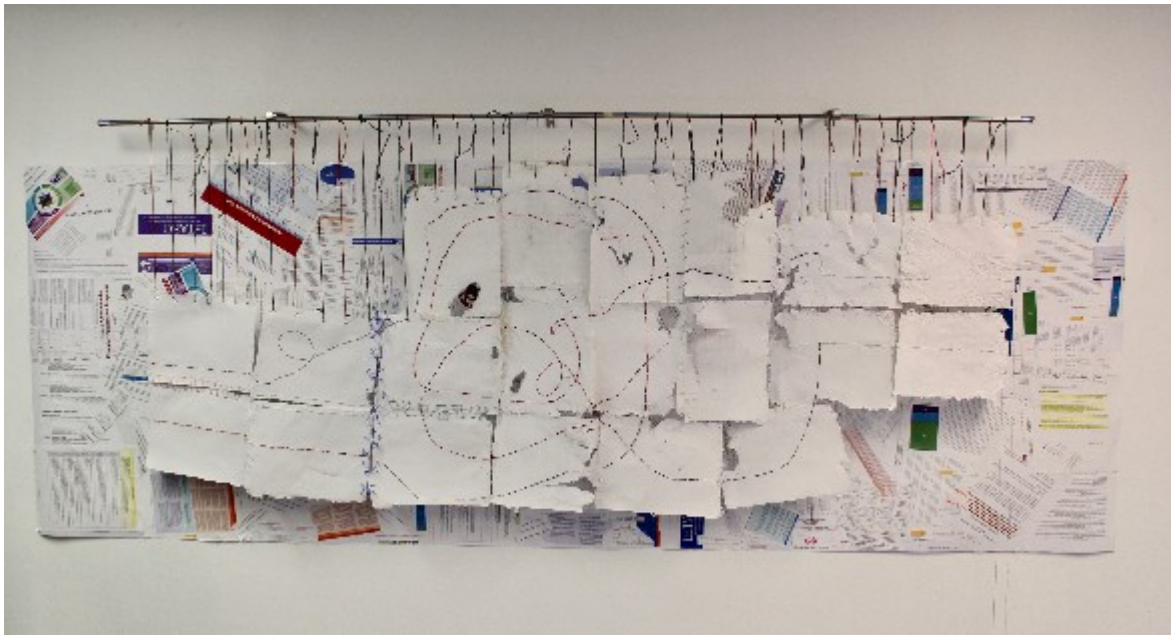
Methodology

After our term as program coordinators, we felt demoralized and marginalized. This self-study began through written reflective journals and professional dialogue (Guilfoyle, et al., 2004). However, we found it difficult to process the experience using traditional research methodologies alone. At this point we turned to the arts, seeking to transform our "practical experiences...into aesthetic ones" (Eisner, 2006, p. 13). Based on the role of paper in defining our experiences as coordinators, we developed an arts-based methodology called papertending. At its core, papertending is the repurposing of paper into artistic representations of experience.

Each step in the creation of this piece was intentional. One key aspect of papertending was selecting the documents we shredded to make new paper. We chose pages that had constrained our ability to act as leaders as opposed to managers. For example, Laura chose an internal policy document mandating how we assess our teacher candidates and a training she received as program coordinator on "data literacy." We then sorted the remaining paper from our time as coordinators into categories to better understand what had been distributed to us and used this to determine the priorities of college administration. We used representative samples from these categories to create a collage of policy documents, standards, state and federal mandates, data reports, and assessment documents. This collage represents the context within which we worked as coordinators. We then took the paper we created to craft a map of our experiences. Creating a map seemed an apt representation to choose because as Irwin et.al (2006) point out, "maps have only middles, with no beginnings and endings--they are always becoming" (p. 71). We studied each piece of paper and discussed how it fit into a metaphorical map. We recorded this discussion to document our thinking about how the new cartography visually and metaphorically represented our experiences.

Figure 1

The Cartography of Our Experiences as Program Coordinators in Teacher Education Programs



Drawing on the artwork of Kelly O'Brien (O'Brien, n.d.), we stitched the map together. Again, each choice we made was discussed in terms of its representation of our experiences. We used different types of thread and stitches to anchor the pages to one another. Next, we each stitched our individual journeys as coordinators onto the map. When we finished the piece, we hung it in an office and wrote responses to what the completed exhibit made us think about our experiences as program coordinators. We shared these reflections with each other and responded with questions for clarification and further thinking. We coded these documents for themes, using constant comparison (Strauss & Corbin, 1990) to examine the relationships between these codes and previously identified codes.

In order to establish trustworthiness (Bullough & Pinnegar, 2001; Pinnegar & Hamilton, 2009), we made public our cartography in an art installation. Because our leadership and resignation impacted our programs in significant ways, we invited faculty members from our programs to view the exhibit and provide anonymous feedback to gauge how well our representation matched the understandings of our colleagues. Additionally, because our time as coordinators impacted our family lives, we also asked our closest family members (Rebecca's daughter and Laura's husband) to view the exhibit. We audio-recorded their feedback and transcribed it. We read through all feedback, coding for themes, and we compared the responses we received from others with both our written intentions and our own reflections on the process and what we learned. For this paper, we paid particular attention to feedback relating to leadership within teacher education.

Outcomes

Ultimately, we view our efforts to remake the paperwork (Müller, 2014) into a metaphorical map of our experiences as program coordinators as a way to study our "not so secret story knowledge" and as "a form of resistance that may be enacted by teacher educators (such as ourselves) who are being stripped of professional voice in their teaching work" (Berry & Forgasz, 2018, p. 241). As described above, we felt at a loss for words to accurately and adequately describe our experiences as program coordinators. Through creating our cartographic installation, we were able to process and understand our experiences in new ways.

What We Learned about Leadership in Teacher Education

Initially, when we each became program coordinators, we thought we were taking positions as middle managers. That in and of itself was a bitter pill to swallow. But we were willing to step into these positions because we felt that individually and together we could resist some of the more troubling initiatives being pushed down from upper

administration, the state, and accrediting agencies. We found this resistance to be futile. Upon reflection, this felt intentional. As Rebecca wrote:

> *It seems like the strategy is to fill people's days with mindless tasks to prevent the real thinking from occurring. If the group thinks too much we might be able to reveal the false claims of leaders. How do you answer the millions of emails? Who will answer the phone when we are spending hours in meetings we get called to without an agenda? How do we build quality programs when we repeatedly have to fight for quality? Why do we have to spend our time fighting small fights when there are so many more significant needs that we should focus on? The small fights and minutiae are the fuel of the beast. They are distractions from focusing on substance. (Reflection, 8/14/18)*

In the process of making the art piece, we were able to identify a model of how decision making, responsibilities, and power are operating in this neoliberal, new managerial environment. In place of a leadership, structure is what we call a hierarchical control/power model.

We came to see that the top of the structure is the neoliberal agenda; this was articulated to us in the form of mandates, compliance documents, and ever-changing dictates. While we used quite a bit of paper to make both the collage and the new paper, the piles of paperwork we received never seemed to diminish. That speaks to just how powerful the deluge of external mandates is for teacher educators. In support of our impressions, a colleague who viewed the art installation recognized that "little value is placed on leadership and data seems to be imposed as a framework for decisions" (Respondent 7). Respondent 14 noted, "It's a colonized approach. Beyond neoliberal." Another viewer expressed that the art installation conveyed many of our same frustrations and wondered at "The amount of time and energy wasted on filling a technocratic, multi-billion-dollar education-accountability industry instead of creating liberating, democratic learning spaces for teachers and students" (Respondent 17).

Mandates created as part of the neoliberal agenda were accepted by upper administration with little or no scholarly discussion or debate. Our perception is that upper administrators in our college functioned as the middle-level managers. Rather than providing vision-based leadership, they were passing the mandates down and checking the boxes. Respondent 1, also a former coordinator of a different educator preparation program framed it similarly, "The strings hanging the tapestry are like upper administration and we are the puppets on their strings." As coordinators, we did not have many opportunities to exert leadership. Instead, we found ourselves hanging by threads, beholden to administrators unwilling to lead.

During our tenures as coordinators, we often felt confused and frustrated without being able to articulate where these emotions were coming from. Crafting the cartography, we came to understand our place in the structure was as compliance bots, simply responsible for feeding the hierarchical machine with ever-increasing amounts of meaningless data. Through self-study as artist/researchers, we examined the materials with a different lens. We came to understand that we were simply expected to comply with all mandates. The sheer volume of mandates led to a constant sense of confusion and being unable to exert any influence or leadership left us feeling frustrated and angry.

What We Learned about Ourselves

Papertending offered us an alternative pathway to excavate and represent a significant journey. As faculty members in a neoliberal environment, we face tremendous pressure to produce. In repurposing materials from our experience, the creative process itself became an alternative to university-sanctioned production and a way to resist the dehumanizing structures of the academy. The decision to make paper as part of our self-study was intentionally inefficient. We sought to make meaning, rather than simply produce a final product. Through partaking, we have come to realize that it is not enough to write about the hegemony of neo-liberal policies. We must consciously resist in our everyday lives. By freeing ourselves from the limiting constraints of traditional forms of research, we have found renewed passion in our scholarship.

Leadership in the Academy. While we wanted to understand the larger structures of leadership in the current environment of teacher education, we also craved a better understanding of our roles as leaders in our own institution.

Through the process of papertending, we were able to view our experiences in new ways. For example, Laura learned she is better able to enact her vision of leadership outside a formal administrative role, as she described in a journal reflection:

> *What's the difference between leadership and coordination? I feel like I'm still providing leadership, and maybe even more so than when I was coordinator. Because I am currently not bound by all the administrivia that flows downhill from upper administration (Reflection, 12/19/19).*

Because her time is not taken up with all the tasks assigned her by others, she is able to devote more time to program design, vision, and revision.

Rebecca has come to the realization that in some ways who we are did not matter. During her time as coordinator, she took personally the ways administrators treated us, talked to us, and failed to listen to us. But ultimately, it actually was not about us. Anyone in that position who did not immediately comply with mandates would have been (and have been) treated the same way. Laura also noticed this when reflecting on the finished artwork:

> *I worry that the installation of new paper and our paths through the wilderness is overshadowed by the background. But that is kind of how it felt during the experience as well. That who we are, what we were experiencing, our perspectives didn't matter. The only time they were even considered is when we did not comply.*

Coming to this realization has been helpful for both of us in that it has helped us reclaim our space as scholars, teacher educators, and as leaders in the academy. Within the neoliberal leadership model our artwork illuminated for us, individual people do not matter. One must step outside the framework in order to authentically engage as human beings.

A Return to Our Creative Selves. Papertending also offered us a way to return to our creative selves. The process of engaging with the documents in a new way reminded us of the intellectual and innovative aspects of teacher education that we missed during coordinatorship. Working with the documents revealed the obvious dissonance between knowledge from the field of teacher education and what we were expected to enforce. Working through the arts and developing papertending as a response to stepping down from coordinationship, we were able to create a cartography of the feeling in terms of the feeling of the experience, and as we acknowledged the emotional response we could engage with the scholarly significance in new ways. The emotional impact was felt by a colleague, who also served as a coordinator of an educator preparation program in our college. Upon viewing the art he stated, "Matches the emotional turmoil of the experience. The coordinators become a misrepresented group in the process" (Respondent 1). In the act of mapping the journey on a representational level, we better understood the mechanisms and market forces at play in the role.

Connecting to a Compass. In making the cartography, our own internal compasses were reactivated. First, we were able to rely on our artistic compasses to make artistic decisions. Working within an artistic realm offered a new palette to express and explore our experience of coordinating. The process and elements of art offered substantive avenues to understand experience. Line, shape, space, value, form, texture, and color were key to communicating in new ways. As we chose which sheets of paper would contribute to the cartographic tapestry, we had to examine the qualities and fragilities of each sheet. The strong, competent, and sturdy sheets were selected for the beginning because that is how we felt when we began as coordinators. The fragile sheets with uneven texture and holes were placed in the middle of the journey when we felt things were falling apart with our programs. In stitching, we could see where our journeys were parallel, where there were points of solidarity, and where we felt like we were moving in circles. Making these artistic decisions was based on tuning in to our own creative compasses and facilitated a new kind of trust in ourselves.

As the creative compass guided us in the artmaking, we were also able to see how our teacher education compass was also accurate. In coordination, there was a feeling of isolation and alienation, and we often didn't know how our colleagues were making meaning of all of the neoliberal policies. We knew many mandates were in conflict with the aims of our profession but based on the volume of documents describing this situation it was easy to lose course.

There were times it was difficult to trust our own instincts and professional knowledge. In creating the cartography, sharing it with colleagues, and collecting feedback, we could better understand that our compasses were accurate and we could trust our own decisions to step away from coordinatorship. In collecting feedback many expressed that the cartography was an accurate mapping of the current moment, "a path leads to nowhere" (Respondent 4), and "This looks like a map to nowhere. Many paths leading to nowhere" (respondent 16). Sharing the cartography, and receiving feedback reinforced our solidarity with colleagues. It created a sense of togetherness, a stitching back together with our colleagues, who share a common commitment to meaningful teacher education.

Significance

Through using an arts-based methodology, we consciously positioned ourselves in opposition to neo-liberal, dehumanizing approaches to research and teacher education. "When we examine, curiously follow and re/search matter in sensory ways, we allow ourselves to disrupt conventional limitations and preexisting ideas about matter and self, and we make room for unexpected combinations to arise" (Pindyck, 2018, p. 14). A significant aspect of this work has been the reactions we received from our colleagues. They unanimously responded to our art installation in ways suggesting that our representation resonated with them and that they too see the power hierarchies in teacher education and the burden of coordination.

While it was powerful to see colleagues identify with the work and to make meaning of the current state of teacher education in our context by analyzing and engaging with the art installation, we were left wondering about the long-term resonance of the art installation on our colleagues and our institution. Unfortunately, we have a long history of communicating our concerns with college administration about the challenges, subjugation, and deprofessionalization of teacher education, but they have failed to hear us. This is echoed by Respondent 11 who says, "The lost pathway of circles and returns is reminiscent of the hard road we have traveled and the total lack of concern for how TE [teacher education] operates." Upon viewing the art installation, another colleague stated, "College of Ed, please hear us. Please believe us. Please stand by us." Though our colleagues hear us, we wonder if they will join in more vocal solidarity to reject neoliberal approaches to teacher education that do not serve our diverse communities in meaningful ways. Reading the comments of one colleague leaves us hopeful, "Teacher educators are under tremendous pressure and leadership will require organizing collectively and resisting and coming up with new visions and models for teacher ed" (Respondent 17). Whether or not department and college leadership are up to this collective revisioning remains to be seen.

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Delving Deep into the Society of Your Mind

Dialogical Self Theory as a Self-Reflection Tool for Self-Study Researchers

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Initial Teacher Education | Self-Study | School-based Teacher Educator | Dialogical Self Theory | https://equitypress.org/ | Arts-based Research

This study sits within the larger framework of my Doctoral self-study, which is focused on my mentoring practice within the role of a School-Based Teacher Educator, and how best to navigate the competing responsibilities and tensions within the role. This study focuses on my use of Dialogical Self Theory, and Arts Informed Research to reflect upon the complementary and contrasting duties, responsibilities and loyalties within the role of the School-Based Teacher Educator and the tensions that can arise.

I teach Art and Technology in a Government Secondary College in the outer suburbs of Melbourne, in Victoria, Australia. Within the initial teacher education process in Victoria, the school staff who work with pre-service teachers during their practicum component must act as supervisor, assessor, and mentor, roles that can cause tension (Ambrosetti & Dekkers, 2010; Martin, 1996; McGraw & Davis, 2017; Patrick, 2013). I identify the role I fulfill during this process of working with pre-service teachers as that of a School-Based Teacher Educator, a term that is coming into use, particularly among Australian researchers (Feiman-Nemser, 2006; Forgasz, 2017; Goodfellow & Sumsion, 2010; Grimmett, et al., 2018; Hastings, 2008). I have selected to use this term, rather than more commonly used terms such as co-operating or mentor teacher, as it acknowledges the complex nature of the role and the significant impact that school-based mentors have on the learning of pre-service teachers (Forgasz, 2017). Its use could also help to flatten the perception of hierarchy between university and school staff involved in initial teacher education.

Background

This paper will focus on how I have used Dialogical Self Theory and Arts Informed Research methods to assist in identifying, analysing and navigating the inherent tensions I face within the role of a School-Based Teacher Educator. While there is some acknowledgment in mentoring research of tensions such as divided loyalties between the needs of their school students and the Pre-Service Teachers (Aderibigbe, et al., 2016; Clarke, et al., 2014; Evans & Abbott, 1997; Patrick, 2013; Rajuan, et al., 2007; White & Forgasz, 2016), further research is needed to investigate how this tension affects the role (Zuzovsky, et al., 1998). There is a need for research to understand the work of school-based teacher educators (McDonough, 2014), and from their perspective (Wideen, 1998) as there is a lack of knowledge about the work they do (Clarke et al., 2014; Goodfellow, 2000; Goodfellow & Sumsion, 2010). McDonough (2014) and others tell us

that the role of a School-Based Teacher Educator is difficult, as they face tensions caused by conflicting loyalty, advocacy and the divided responsibilities between their role as a classroom teacher and as a School-Based Teacher Educator (Forgasz, 2017; Graham, 2006; Rajuan et al., 2007). The first priority of School-Based Teacher Educators is their students (Clarke et al., 2014; Evans & Abbott, 1997; Graham, 2006) and they are concerned about the quality of care and education their students will receive from the Pre-Service Teachers (Goodfellow, 2000; Hastings, 2008; Rajuan et al., 2007; Rikard & Veal, 1996; Uusimaki, 2013).

The sheer complexity of the role of a School-Based Teacher Educator combined with the duties of a classroom teacher makes for a demanding position. The research identifies a range of activities ascribed to the role of the School-Based Teacher Educator, and some, such as assessment of Pre-Service Teacher performance, and providing support and nurturing, are in opposition, and can, therefore, create tension (Grimmett et al., 2018), or be seen as incompatible (Zuzovsky et al., 1998). The use of Dialogical Self Theory and Arts Informed Research methods allowed me to give a voice to the various aspects of 'self' that make up my role as a School-Based Teacher Educator. It encouraged me to delve deeper into the various aspects of'self' that contribute to the complicated role of a School-Based Teacher Educator, such as 'I as Mentor', 'I as Teacher' and 'I as Supervisor'.

Theoretical Framework

The 'Dialogical Self' is a dynamic multiplicity of I-positions in the society of mind" (Meijers & Hermans, 2018, p.9). These I-positions relate to different roles in our life or different viewpoints we may hold. For example, 'I as Teacher', 'I as Wife', 'I as Daughter', and 'I as LGQTB+ ally'. Stewart (2018) suggests that the use of Dialogical Self Theory to engage in a dialogue between multiple I-positions can support a teacher's ability to recognise and respond to moments of dissonance and use these tensions to increase their capacity for self-reflection. Another concept of Dialogical Self Theory that is useful in this context is that of the meta-position. The use of a meta-position provides distance from the individual I-positions. Although it can be drawn to particular positions, it provides a broad, overarching view that allows one to consider different positions simultaneously (Stewart, 2018). The meta-position allows us to postpone reactions, and facilitate a more encompassing view on self and world. This provides an important executive function during the process of decision-making (Hermans, 2013). Use of Dialogical Self Theory in my self-study encouraged deep self-reflection. Dialogical Self Theory may also provide additional clarity in analysis and decision-making moving forward throughout both my research and within the role of a School-Based Teacher Educator.

In this study, I facilitated consideration of the meta-position through a form of Arts Informed Research; scripting a discussion between what I see as the four primary 'I' positions affecting my role as a School-Based Teacher Educator; 'I as Mentor', 'I as Supervisor', 'I as School Teaching Staff' and 'I as Art Teacher'. Weber and Mitchell (2004) argue that Arts Informed Research is a powerful tool for self-study researchers to explore, understand, re-interpret, and communicate their personal experience in new ways. A broad range of artistic forms can be used to provoke self-reflection, whether in response to existing art, such as popular movies/TV, photography or fine art, or as a means of self-expression such as narrative writing, poetry or performance. The reflective nature of artistic inquiry, as well as the implicit discipline of many artistic processes, makes it well suited to self-study research (Weber & Mitchell, 2004). In their chapter of the *International Handbook of Self- Study of Teaching and Teacher Education Practices,* Weber and Mitchell (2004) identify ten key factors that make art-based methods so powerful for use in self-study research. Three of these resonated particularly with me in relation to this study. The *reflexive* nature of art-based research allows the work to be connected to 'self' yet also distanced, which encourages the meta-position within Dialogical Self Theory. The *holistic* nature of art-based research allows us to keep the whole and the part in view simultaneously. Art-based research can also facilitate *empathy*, as it can highlight how the study of one can resonate with the experiences of many.

Objectives

The focus of this study relates to the research question in my doctoral study, 'How can the tensions and multi-faceted responsibilities within the role of the School-Based Teacher Educator be navigated and addressed?' Before I can discover how to address these issues, I must identify and understand their complexities. The research question for this study, therefore, is 'How can the use of Dialogical Self Theory facilitate self-reflection and analytical consideration of the role of the School-Based Teacher Educator?' I have used Dialogical Self Theory and Arts Informed Research to develop my understanding of the multi-faceted nature of the School-Based Teacher Educator role and begin to identify the inherent tensions. This will enhance data collection and analysis in my over-arching doctoral study. Through this self-study, and my Ph.D., I aim to contribute to an understanding of the complexities of the School-Based Teacher Educator role. Ultimately, I hope to have an impact on Initial Teacher Education, by improving my own practice, sharing useful findings to other practitioners, and increasing knowledge about the School-Based Teacher Educator role. Initial Teacher Education is of great importance, and it is essential that School-Based Teacher Educators like myself have a thorough grasp of the mentoring process and the role they play (Ambrosetti, et al., 2014).

Method

This research began when my Ph.D. supervisors first introduced me to Dialogical Self Theory. The concept of the various 'I' positions holding different views and working together to create my overall self was very useful in visualising some of the contradictions and tensions I had personally felt within my role as a School-Based Teacher Educator. This led to the first step in the process I have undertaken; the creation of a Venn diagram to illustrate the various 'I' positions I felt most affected my role as a School-Based Teacher Educator. Generating the diagram began with a process of self-reflection of my memories of past Pre- Service Teacher practicum placements in my classroom, as well as my thoughts in relation to my role as a School-Based Teacher Educator and the relevant existing research. In this first incarnation, the diagram covered five separate roles, under the umbrella of 'I as Lifelong Learner'. The complex Venn diagram explored 'I as School Teaching Staff', 'I as Art Teacher', 'I as Supervisor', 'I as Mentor' and 'I as Art Practitioner' using the online presentation software 'Prezi', to allow the diagram to be interactive and of unlimited size and detail. An organic, intuitive creation developed over several weeks as I added words and phrases illustrating the priorities and responsibilities I felt within each 'I' position.

The next step in my process of exploration of self was to create a play script showcasing a conversation between each of these five 'I' positions, discussing the upcoming arrival of a Pre-Service Teacher for their practicum placement. This cathartic process occurred spontaneously when I could not stop thinking about the interactions between the various 'selves' that were apparent in my School-Based Teacher Educator role. It cleared my head and allowed me to take a mental step back and look at the larger picture. As I composed the script, I was able to illustrate how I mentally negotiate some of my internal conflicts and develop a balanced position. In this sense, explicitly illustrating the varied and sometimes conflicting views of each 'I' position, particularly in the script format, created a discussion akin to a Critical Friend interaction, allowing me to step backwards and look at my thoughts with a balanced view. Throughout this process of self-reflection, my PhD supervisors also fulfilled the role of being critical friends. As Stolle, Frambaugh-Kritzer, Freese & Perrson (2018) identify, critical friends can be seen as fitting on a continuum with a wide range of characteristics. As 'experts' sitting external but adjacent to my research, they were able to provide useful content & methodological advice based on their own experience and professional expertise.

As my doctoral studies advanced and I prepared for and completed the 'Confirmation of Candidature' milestone, I continued to add thoughts to the Venn diagram. I also added two additional 'I' positions; 'I as Researcher' and 'I as Ph.D. Student'. As this research using Dialogical Self Theory became central to my plans for this presentation, I began to consider ways of visualising the Venn diagram that did not require online access. I assigned a symbol to each 'I' position and created a table with a column for each.

I then tabulated the information from the Venn diagram, noting overlap through the use of the symbols to illustrate repeated concepts across various 'I' positions. This process made me realise that some of my designated 'I' positions

did not really interact in relation to the School-Based Teacher Educator role. First, I removed 'I as Art Practitioner'. I then rewrote the script, removing this role, and condensing and clarifying the content. As I considered the remaining six 'I' positions, I decided that 'I as Researcher' and 'I as Ph.D. Student' were also distinctly separate from the responsibilities and tensions of the School-Based Teacher Educator role. They stood without, looking in, rather than actively participating in my professional decision- making process. 'I as Researcher' does mainly coincide with the meta-position, but does not interact enough to need inclusion in the diagram. This left four 'I' positions; 'I as Supervisor', 'I as Mentor', 'I as Art Teacher', and 'I as School Teaching Staff' (See Table 1). The resulting table was now much clearer and easier to comprehend.

Table 1

The Priorities and Responsibilities of my Dialogical Self within the Role of School-Based Teacher Educator

I as Art Teacher	I as School Teaching Staff	I as Supervisor	I as Mentor
My students receive a quality Art education	My students receive a quality Art education	My students receive a quality Art education	My students receive a quality Art education
Viable Art Curriculum is documented	Viable Art Curriculum is documented	Pre-Service Teacher fulfils all required University criteria	I gain knowledge and understanding about what Pre-Service Teachers needs from a mentoring relationship
Pre-Service Teacher successfully educates students	Pre-Service Teacher successfully educates students	Pre-Service Teacher successfully educates students	Pre-Service Teacher successfully educates students
Student assessment completed in timely and effective manner	Student assessment completed in timely and effective manner	Student assessment completed in timely and effective manner	Student assessment completed in timely and effective manner
Emotional and physical well-being of my students is protected	Emotional and physical well-being of my students is protected	Emotional and physical well-being of my students is protected	Emotional and physical well-being of my students is protected
School AIP goals are pursued within the Learning Area	School AIP goals are pursued within the Learning Area	School AIP goals are pursued within the Learning Area	School AIP goals are pursued within the Learning Area
The art curriculum is delivered effectively and engagingly	The art curriculum is delivered effectively and engagingly	The art curriculum is delivered effectively and engagingly	The art curriculum is delivered effectively and engagingly
Learning Area goals are pursued	Learning Area goals are pursued	Learning Area goals are pursued	Learning Area goals are pursued
I develop my artistic skills		I identify personal practice that best support and instruct Pre-Service Teachers	I identify personal practice that best support Pre-Service Teachers
My students are inspired to love Art		My students are inspired to love Art	My students are inspired to love Art
My students and I have a positive learning experience		Pre-Service Teacher, Students and I have a positive learning experience.	Pre-Service Teacher, Students and I have a positive learning experience.
	Support future of Education by working with Pre-Service Teachers	Support future of Education by working with Pre-Service Teachers	Develop a quality mentoring relationship with Pre-Service Teachers
		Pre-Service Teacher gains assessment experience	Pre-Service Teacher gains assessment experience
		Pre-Service Teacher experiments with pedagogy	Pre-Service Teacher experiments with pedagogy
		Pre-Service Teacher becomes an effective teacher	Pre-Service Teacher becomes an effective teacher
		The Pre-Service Teacher passes their practicum	The Pre-Service Teacher passes their practicum
		Pre-Service Teacher has a productive and positive teaching experience	Pre-Service Teacher has a productive and positive teaching experience
			Emotional and physical well-being of the Pre-Service Teacher is protected
			Pre-Service Teacher has a safe space to experiment and 'fail'
			Pre-Service Teacher begins to discover their own teaching style

Findings and Discussion

Looking at the data collected through this exercise in using Dialogical Self Theory for self-reflection (see Table 1), a pattern becomes evident. It was particularly interesting that concerns about the learning experience of my school students appeared in every column, while considerations regarding the Pre-Service Teacher experience were constrained to the roles of mentor and supervisor. It was clear that my personal experience as a School-Based Teacher Educator was confirming the existing research; as a School-Based Teacher Educator, my major concern is with the well-being of my students and the quality of their learning experiences. This result was not a surprise to me, but rather confirmed my feelings about the nature of the School-Based Teacher Educator role. It allowed me, however, to look more closely at the specific issues and concerns that cause me tension within the role. This will help me to be proactive, rather than reactionary when dealing with these issues in my daily work as a School-Based Teacher Educator. Interestingly, the 'I as Mentor' position has the most individual responsibilities and concerns (i.e., that are not shared by any of the other three 'I' positions).

The process of writing the play script also highlighted additional areas of concern such as time constraints and the need for opportunities to provide guidance to Pre-Service Teachers without hindering their development or causing embarrassment. Writing the script was a way for each 'I' position to explicitly voice their concerns, as can be seen in the excerpt below:

> *'I-as-supervisor': We have a new Pre-Service Teacher starting soon. We need to get everything ready for their arrival. Have you all read the email from the Uni?*
>
> *'I-as-art-teacher': I haven't had time. When I get these analysis essays marked, I'll get to it.*
>
> *'I-as-school-teaching-staff': I skimmed it. The info they send is often not relevant to what actually happens when they come anyway. By the way, they can't teach our technology class, it's not their discipline area.*
>
> *'I-as-art-teacher': I'm also nervous about them taking our year 12 class. The students are pretty self-sufficient with their practical work at the moment but really need help with their analysis. They need quality teaching. Art analysis has not always been a strength for the Pre-Service Teachers we have had in the past...*
>
> *'I-as-mentor': The research says they will have a better experience, and we will develop a stronger mentoring relationship, if they do a pre-visit to meet us and see the school. So let's organise that.*
>
> *'I-as-supervisor': Good, we can talk about expectations.*
>
> *'I-as-art-teacher's' typing starts getting louder, as if they are hitting the keys with frustration, and their shoulders get more tense.*
>
> *'I-as-art-teacher': (She pauses typing) When are we supposed to find time for that? My year 12s need feedback on their Exploration Proposal urgently, I've got to arrange the year 7 excursion, and I have six on days tomorrow and Wednesday!*

Approaching each 'I' position as an individual viewpoint through the script-writing process also allowed each 'I' position to participate in the discussion to explore possible solutions and allowed me to step back and view the situation from the meta-position. Documenting my thought process in this way captured my various viewpoints in a way I may not have been fully conscious of in an internal dialogue. The following script excerpt shows how the various 'I' positions begin to negotiate the issues:

> *'I-as-mentor': We need to give them some input into what they are teaching, it can't be too prescribed or they*
> *won't take ownership and be fully engaged!*
>
> *'I-as-supervisor': Or learn how to plan lessons, or get to experiment with pedagogy...*
>
> *'I-as-school-teaching-staff': OK... when we meet on Thursday, lets explain the units we are currently working on,*
> *and suggest they plan how they would like to deliver some of the content? Then they will have some extra time to think about it and run it by us, but still have input.*
>
> *'I-as-art-teacher': Yeah, that could work. I'm fine with them trying new things as long as the content is delivered*
> *properly.*
>
> *'I-as-supervisor': So, how can we make sure it is? And not scare them with too much too soon?*
>
> *'I-as-mentor': Or control them too much and take away their autonomy?*

'I-as-researcher': Remember, we have talked about this. We will begin with co-teaching from the start. That allows us to model and provide structure, while they can both observe and be involved. Initially in a more minor
way, and then we can gradually shift the balance to them leading as their confidence increases.

Implications and Outcomes

Undertaking this study has demonstrated to me how useful Dialogical Self Theory can be for deep self-reflection and understanding the multidimensional nature of complicated roles and relationships. It has also highlighted how the use of Arts Informed Research can facilitate the process. Focusing on the various 'I' positions that make up my role as a School-Based Teacher Educator provided clarity in relation to the individual responsibilities, loyalties and demands that can come into conflict during a Pre-Service Teacher's practicum in my classroom. It is clear that the personal and learning needs of my students take precedence, regardless of which 'I' position I am considering. This is such a fundamental component of my identity as 'teacher' that it comes into consideration in all aspects of my role as a School-Based Teacher Educator.

While I keep the needs of the Pre-Service Teacher in mind, the student needs will always be paramount. Being explicitly aware of this will allow me to make specific plans to facilitate the Pre-Service Teacher's freedom to experiment while safeguarding the quality of student learning. In relation to gathering data for my Doctoral self-study, it appears that critical incidents will likely arise in the area of crossover between the development of the Pre-Service Teacher's teacher identity, and the quality of the students' learning experience.

This study raises the possibility of using Dialogical Self Theory in a methodological manner to create a detailed picture of the complicated nature of professional roles and responsibilities. Dialogical Self Theory can allow the self-study researcher to step back and attain a meta-position vantage point to encourage critical reflection on their thoughts and actions. I propose that the process I undertook to analyse the role and responsibilities of a School-Based Teacher Educator could be replicated to study many complex issues, relationships, or roles impacting a self-study researcher. This could be used with or without the addition of Arts Informed Research. The steps undertaken may look something like this:

1. Brainstorm a broad range of relevant 'I' positions.
2. Reflect on each role and create a Venn diagram exploring the similar and opposing views/responsibilities/concerns/approaches etc. of each 'I' position
3. Consider the complicated overlapping areas of the diagram. Which statements overlap between positions and what opposing views are evident?
4. Chart these similarities and differences
5. Refine the list of relevant 'I' positions if interaction not evident
6. Analyse the resultant lists to gain self-awareness of detailed thought process and decision-making.

If considering this approach as a methodology, it is important to be aware that 'I' positions do not have to be an absolute, such as 'I as Teacher', but can be more nuanced. For example, labels such as 'I as Teacher who believes in student directed learning' and 'I as Teacher who gives direct instruction', may provide more detailed data. This research has highlighted to me how our thoughts and opinions can be in a constant state of flux, and using less structured 'I' positions may allow an even deeper understanding of complex issues. I intend to explore this avenue while continuing my use of Dialogical Self Theory in future research during my doctoral study.

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Strength in Numbers

A Collaborative Self-Study of Critical Literacy Across Teacher Education Contexts

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Teacher Education | Collaborative Self-study | Critical Literacy | Methods Courses

As teacher educators from across the United States, we are committed to foregrounding critical literacy in our courses. Critical literacy is a pedagogical approach that focuses on the political, sociological, historical, and economic forces that shape our lives as we work towards equitable, democratic societies (Lankshear & McLaren, 1993). It prepares students to read, write, and act for justice into their adult lives. While critical literacy is increasingly important in a global society, the pressures of standardization in teacher education coursework is in tension with engagement in these practices.

While our teacher candidates (TCs) have many strengths, they have been immersed in the audit culture of education that incentivizes the adoption of prescriptive P-12 curricula tied to high-stakes testing (Apple, 2004). This dominant model is consumed with standards and achievement testing. Experiencing literacy as assessment has shaped the way many TCs view teaching and learning (c.f. Lortie, 1975). Their perspectives are commensurate with current reforms that further de-center critical literacy in teacher education.

One such reform is the instantiation of assessments of professional teacher preparation programs like edTPA, a teacher performance assessment required for teacher certification in many U.S. states. The edTPA is a reform initiative intended to make certification processes more aligned to the work that teachers do (planning, teaching, assessing, and reflecting). Though this assessment is not a traditional standardized test, it remains high stakes; consequently, there is still a press in higher education to “teach to the test” (Greenblatt & O’Hara, 2015; Ledwell & Oyler, 2016), further limiting the space to engage in critical literacy.

Additionally, many teacher education programs in the United States. have moved towards practice-based teacher education (PBTE). PBTE is an initiative intended to mitigate theory-practice gaps by preparing TCs with practices to teach all students across all contexts (Ball & Forzani, 2009; Grossman et al., 2009). While there is evidence that PBTE can contribute to more effective, responsive teaching (Kavanagh & Rainey, 2017), there are concerns that PBTE narrows teacher education to a set of enacted competencies without developing the deep understanding and cultural competence needed to teach responsively and critically (Zeichner, 2015).

To push back on these factors and re-center critical literacy in our courses, this study reports how teacher educators employed collaborative self-study (Martin & Dismukes, 2015; O’Dwyer, et al., 2018). We considered the following

question: What was the nature of our group collaboration as we co-constructed changes regarding critical literacy in our methods courses?

Theoretical Framework

Critical literacy is a pedagogical approach that focuses on forces that shape our lives (Lankshear & McLaren, 1993). Rooted in the work of Freire (2018), critical literacy is grounded in feminist, critical, and sociocultural theories of language, literacy, and power (Comber, 1998; Gee, 1996; Street, 2001). Critical literacies are recursive and reflexive practices foregrounding lived concerns of power, identity, and agency in literacy pedagogy. An overarching theme of these practices is the understanding that anything constructed through language is informed by perspectives and ideological beliefs (conscious or not). Therefore, it can be deconstructed to be better understood (Jones, 2006).

According to critical literacy tenets, learning to read is far more than just cracking the code or understanding an author's meaning. Rather, the goal of critical literacy is to challenge the status quo. The goal of critical literacy in teacher education is to raise TCs'responsiveness toward societal problems in their world, prompting candidates to ask why things are the way they are, to question who profits the most, and then to act, both inside and outside of the classroom, to make the world a better place. We argue that the tenets of critical literacy are essential in teacher education courses.

Methods

Collaboration has been identified as an essential element of self-study (Hamilton & Pinnegar, 2013; Pinnegar & Hamilton, 2009), and the value of collaborative self-study has been highlighted mainly for teacher educators as early-career academics (Bullock & Ritter, 2011; Fletcher & Bullock, 2012; Petrarca & Bullock, 2014; Richards & Ressler, 2016). Specifically, collaborative self-study offers an opportunity to disrupt the isolation teacher educators face (Martin et al., 2011; Snow & Martin, 2014) and 'catalyse' (Brown & Duguid, 1996) the development of a community of practice. This community can be a source of support for mutual learning and planning, as participants work across boundaries of their own knowledge, skills, and experiences to access and reflect upon others' knowledge, explore from more than one perspective, and question individual understandings more critically (LaBoskey, 2007; Loughran, 2005). (Martin & Dismuke, 2015). In this shared space, openness and interrogation are necessary (Hamilton & Pinnegar, 2000), as self-study researchers engage as critical friends to problematize practice, (Samaras & Freese, 2009) and "challenge the niceties" (Fletcher et al., 2016).

Research has focused on collaborative self-study for academics within the same institution (Martin & Dismuke, 2015; O'Dwyer et al., 2019). The value of this study is that it builds on prior collaborative self-studies between two or three teacher educators to include nine teacher educators in both public and private institutions. More information is needed to understand how teacher educators can use collaborative self-study to improve practice across institutions. O'Sullivan (2014) argues that self-study must aspire to use more expansive formats, and collaboration across institutions answers this call.

Participants

Nine teacher educators in the U.S. participated in this collaborative self-study. The group was formed at the Teacher Education Research Study Group of the 2018 Literacy Research Association conference. We discovered that we shared an interest in exploring tensions between our instructional aspirations regarding critical literacy and our enacted practices (Dinkleman, 2003; Hamilton & Pinnegar, 2000). While our experiences as educators varied, (See Table 1) we all self-identified as white, middle class, cisgender females. We are mindful that this positionality shapes the way we read and are read in this study and in our practice.

Sites and Contexts

We each selected one methods course for focused inquiry. Data was collected from seven elementary methods courses and two middle/secondary methods courses. We represent nine universities in seven U.S. states. (See Table 1). The TCs enrolled in our courses were from rural, suburban, and urban settings; some were nontraditional and first-generation students.

We each experienced tensions shaped by our geographic locations. The challenges of different state and regional policies added to the complexity of integrating critical literacy into our courses. Our individual institutions varied in the emphasis placed upon edTPA preparation and PBTE, as well as orientations towards critical literacy. For example, some of us worked in departments committed to diversity and equity, while others worked in departments where they felt isolated in these commitments.

Table 1

Participants

Participant	Years in Teacher Education as Professors	*Rank*	*Geographic Location*	*University Type*	Foca Cour
Amy (A)	2	Assistant Professor	Southeast	Mid-size Public	Socia Studi Meth
Elizabeth (B)	6	Associate Professor	Northeast	Small, Private, Liberal Arts	Litera Child Class
Kathy (C)	7	Associate Professor	Northeast	Private	Litera Meth
Kristen (D)	2	Assistant Professor	Midwest	Mid-size Public	Read Meth
Nance (E)	16	Professor	Northeast	Mid-size public	Litera Meth
Sophie (F)	14	Associate Professor	Midwest, Urban	Private	Litera Meth
Tess (G)	4	Assistant Professor	Northeast	Mid-size, private	Read Meth

Tierney (H)	0	Doctoral Student	Southeast	Large, Public	Read Educ for th Midd Grad
Wendy (I)	12	Assistant Professor	Pacific Northwest	Private, Liberal Arts	Read Meth

Data Sources

Data were generated from January 2019 to August 2019. Data sources include one syllabus from each participant's methods course (N=9), written journal reflections, group meeting agendas, and notes, and audio and video recordings of monthly group meetings. Data from our journal entries are included in this paper; each participant is indicated by a different letter, and the numbers indicate which reflection in the series of journal entries the quote is drawn from. For example, (A, R5) would indicate Participant A's fifth reflection.

Knowing that an important part of collaborative self-study is what we learn about our practices and how these did or did not fit with our shared ontology, we regularly completed similar reflective prompts and met virtually to discuss possible classroom implications to sharpen our own evolving understanding of critical literacy. Our reflections focused on our efforts to better foreground critical literacy in our coursework and drew upon shared readings and discussions. The reflections began at the start of the spring semester. We addressed why we felt moral obligations to center critical literacy in methods courses. As the semester continued, reflections often focused on opportunities to incorporate critical literacy in our classes as well as some struggles we had with critical incidents. Prompts such as "What significant instructional changes are you considering or have you implemented based on your perceived understanding of critical literacy for K-12 instruction?" helped guide our reflections. These written reflections were stored in a shared drive and enabled each of us to document our own learning and enabled us to dialogue with one another, problematize our practice, and deepen our deliberations, providing us with the space to bring scholarship into our pedagogy (O'Dwyer et al., 2019; Pinnegar & Hamilton, 2009).

Data Analysis

The data analysis process began well before data collection was completed. Collaborative self-study allowed us to use our analysis of initial findings throughout data collection to flexibly adjust the study as it continued (Corsaro,1981; Byrd, 2015). Thus, we did not view data analysis as one isolated incident; rather, data analysis was ongoing, using constant comparative techniques (Corbin & Strauss, 2014).

A sub-group worked as internal critical friends and used open coding to identify three codes based on our research questions, noting words or phrases such as "definition," "balancing," and "resistance" (Emerson et al., 1995; O'Dwyer et al., 2019). The collaborative nature of our self-study played a significant role in crystalizing our analysis as initial open codes were discussed collectively by the group. Then, the whole group worked as external critical friends to consolidate and condense our codes. The size and variety of experiences of our group allowed us to examine "the interpretations that emerge from analysis from as many angles and perspectives as possible" (Pinnegar & Hamilton, 2009, p. 152).

Next, we utilized focused coding (Emerson et al., 1995) to re-analyze the data based on the three themes. Using content analysis (Miles et al., 2013), we examined our syllabi, journal reflections, meeting notes, and agendas and applied codes for defining critical literacy, balancing practice and theory, and forms of resistance. We initially coded individually, and then reviewed one another's coding to ensure we were in agreement. Table 2 shows a sample of our coding scheme, evidence was selected as representative of the 30-45 examples identified for each theme across the journal entries.

Following Craig (2009), we addressed trustworthiness in this study by employing the following tenets: intentional human action linked to human knowledge growth; socially and contextually situated; engaging selves and others in interrogating aspects of teaching and learning by 'storying' experience; implicating identities and developing meaning and knowledge.

Table 2

Sample Coded Data

Critical Literacy Code	Data Source
Uncovering ideological beliefs	Critical literacy is still somewhat elusive to me and I think that's because different people define it in different ways...This is where the elusivity of critical literacy comes in for me... (C, R5)
Challenging the status quo in methods courses	It makes sense to re-design both courses from a critical perspective. But, how? What texts might I use? I changed the course text in both courses and students complained that they didn't learn enough about the "basics" of how to teach young children to "read." (D, R2)
Interrogating whiteness	I feel like my university's recent focus on practice-based teaching has shifted my own focus, and this has been nagging at me for several years. There are some faculty members who say that good teaching is good teaching, and that if we can get our students to be able to teach literacy practices competently and confidently, this should address inequities in and of itself. I disagree. I think we need to do a better job in our own classes to highlight culturally responsive pedagogy. (F, R1)

Findings

Three themes emerged from the analysis. The first theme related to our struggle to define critical literacy for ourselves and our students, and the work of the group to articulate a shared ontology we hoped to enact through our practice. Our second theme expressed our challenges in weaving together more traditionally "neutral" methods and critical literacy practices consistently throughout our courses. We shared assignments, readings, and engaged as critical friends to problematize practice (Samaras & Freese, 2009) and maintain our commitment to critical literacy. Our final theme reflected the resistance (both internal and external) experienced and the ways in which the shared space of the group fostered risk-taking (Martin & Dismuke, 2015), vulnerability, and accountability for interrogating our positionalities despite challenges.

Critical Literacy: Uncovering Ideological Beliefs

The struggle to define critical literacy as a theoretical framework, and not a single concept, emerged during our first meetings. Though we shared a commitment to enacting critical literacy in our practice, we did not have a common definition nor could we articulate how critical literacy might be operationalized across disciplines. It is possible that our assumption that we held a common definition was rooted in our shared identity positions, specifically our identification as white, middle-class, cisgender women. In particular, we found it difficult to differentiate the ways in which the concept of critical literacy was inextricably entwined with other concepts, such as social justice, culturally sustaining pedagogy, and critical whiteness studies, as shown below:

> *While critical literacy is not the same as social justice, I view critical literacy as the foundation to an understanding of the word (and the world) that can lead to social justice and the taking of action against*

injustice and inequity. (H, R2)

Due to the variety of our contexts, education, and geographic locations, we each brought our own conceptions of critical literacy, which both complicated and enhanced the work of the groups. While many of us feel isolated in the work we do at our individual institutions, the opportunity to collaborate and form a community with critical friends who shared our commitments to justice and equity in education was a valuable contribution to our professional lives. Our written reflections indicated those shared commitments, as well as a shared understanding that critical literacy was not compatible with a "teacher as technician" stance and that an over-emphasis on PBTE could obscure commitments to larger aims of applying critical literacy as a lens to inform teaching. The degree to which these aspects of the profession were emphasized at our individual institutions varied, as did our senses of self-efficacy in pushing back against those constraints. As we deepened our commitments to one another, our commitments to enacting pedagogy aligned with our goals deepened. For example:

> *I am grateful to have a group that helps press my thinking, teaching, and provides support (resources, feedback, shared experiences) for continued efforts. (I, R4) We gained a sense of confidence in enacting the work we believed in because the community helped us plan and reflect on our practice and held us accountable for continuing to improve.*

At our inaugural meeting in December 2018, we grappled with a definition of critical literacy. Establishing not only a literal definition but also a broader shared ontology, was a necessary first step in our collaborative self-study. Although our definition of critical literacy continues to evolve, we realize that it is the process of collaboration and not the specific definition that has and continues to impact our practice and commitment to critical literacy. Many of us reflected on the value of our group meetings, such as in the following:

> *It's been valuable to discuss teaching, brainstorm, and set specific goals knowing there will be follow up with the group. In the business of life, it helps keep me accountable to goals and get/think through ways to expand my pedagogy. I appreciate the opportunity to co-reflect on issues of equity and justice. (I, R5)*

While discussing the definition was valuable, the ongoing discussions helped us to continue to integrate our new learning, varied perspectives, and ongoing experiences into an evolving understanding of our beliefs and how to enact them through our practices.

Critical Literacy: Challenging the Status Quo in Methods Courses

Once we named our shared beliefs around critical literacy, we were able to shift our attention to the ways in which our ontology was reflected (or not) in our practices. This highlighted another tension: we struggled to continually enact critical literacy values and practices in effective ways as other requirements, mandates, or priorities took up valuable space in our classrooms and our calendars. We grappled with how to continue to teach what we viewed as the "essentials" of instruction (e.g. phonics or guided reading), while also expanding our course to consistently engage with critical literacy. Availability of both time and resources to support this expanded focus emerged as roadblocks across contexts and courses. One reflection noted:

> *I continue finding myself wishing I could do more with my practicum students around critical literacy and issues of social justice, but the quickly moving calendar seems to get the best of me. Our time together is limited...The majority of our time is devoted to case study presentations and discussing particular instances with their tutees. (G, R3)*

This theme brought clarity to the ways in which our practice often fell short of our espoused goals and intentions. In addition, this theme revealed that the unearned privilege of our ability to choose to challenge the status quo in methods courses (or not) was shaped by our positionality as white women. At the same time, we reflected upon the instructional changes we successfully made, alongside the many changes we still hope to make, or did not follow through on. These tensions, which we continue to explore, make us and our practice publicly vulnerable through our collaborations. For example,

> *Despite my surprise and, at times, discomfort in navigating/facilitating difficult conversations about race, equity and teaching, I believe that if I don't, then I'm complicit in maintaining the status quo. So, I am grateful to have a group that helps press me in my thinking, my teaching; and provides support (resources, feedback, shared experiences) for continued efforts. (I, R4)*

In our reflections, we identified the uncomfortable nature of this work, and how the space of our group helped us remain committed. In other ways, we challenged and held one another accountable when we fell short of our shared goals. We also faced the reality that our individual work would not be enough, as indicated in the following reflection:

> *I just am reminded at the end of the semester that a semester is not enough. The students need to be hearing it in multiple courses, as a foundation and philosophy in how we approach teaching, not just a particular content area. It feels frustrating to know these students are hearing a lot of what I'm teaching for the first time, the semester before student teaching, and to know it likely won't be carried through. (A, R6)*

As this example reveals, the nature of collaboration in our research led us to consider the scope of our programs, beyond the confines of our individual courses. We acknowledged the potential of carrying our work beyond a single semester.

Critical Literacy: Interrogating Whiteness

As we sought to change our practice and align our teaching with our beliefs and goals, we experienced resistance from a variety of sources. Some of the resistance was external, such as colleagues who believe that "good teaching is good teaching" (F, R1), and that methods are neutral, or those who cited partisan politics as a reason for objecting to a social justice mission.

Students were also a source of resistance. Several group members reflected on their course evaluations, which captured some of the objections students posed. One read:

> *Another factor influencing my reticence with critical literacy in [my course] are a few comments from course evaluations...One student wrote that they felt the class was too political. Conversely, one student wrote that they appreciated the social justice stance I took as an instructor. (D, R1).*

These responses sometimes heightened our own anxiety in continuing to center critical literacy as, particularly for newer faculty, course evaluations have the potential to impact retention and tenure.

Additionally, some of the resistance we experienced was internal. We reflected on our discomfort in the work, eventually drawing on our shared reading of *White Fragility* (DiAngelo, 2018) to discuss our "racial stamina." One group member reflected that "as a white woman, I often feel a bit uncomfortable in having conversations about issues of racial equity, and I wish to address this issue as well, both at my own school and with our group" (F, R1). Acknowledging our discomfort, and coming to understand that we needed to live in that discomfort, were important steps in remaining committed to making changes in our practices. We also shared doubts about our capacity for initiating and responding to challenging conversations in our classrooms, seeking and applying advice from our collaborations in how to address critical incidents. One moment that stood out for a group member was as follows:

> *...and then [student] said, "Well there were good and bad parts of slavery." This remark stunned me, because A) it wasn't a conversationally logical response, as we hadn't been debating the horror of slavery; and B) it was a horrible thing to say. When I looked at my other students, I could see the shock turning to anger and I fumbled for something to say. (F, R2)*

The reflections that we, as white women educators, shared with our group captured the vulnerable and uncertain nature of our pedagogy. Our collaboration allowed us to interrogate these critical incidents in our practice with one another, bearing the burden of unpacking our whiteness and the whiteness of teacher education more broadly without imposing

on colleagues of color. The collaborative nature of our shared work helped us navigate the resistance we felt, plan how to address it, and to sustain our work despite it.

Implications

This collaborative self-study contributes to the S-STEP methodology literature in two significant ways. First, it encompasses teacher educators across geographic locations and institutions, connecting teacher educators with similar ontologies and commitments to critical literacy. The diversity of contexts offers additional richness to our data and our collaboration. The shared goals of the group also brought together teacher educators at all ranks in a way that disrupts the typical hierarchy of academia. Rather than a vertical hierarchy, our group developed as a horizontal network in which all members were able to contribute and collaborate as equals.

Second, it suggests that collaborative self-study methodology, with the support of technology, among teacher educators with commitments to critical literacy brought together and sustained a group of individuals at varied institutions and rank for the shared purpose of improving practice. Previous research demonstrates the value of self-study for early career (Casey & Fletcher, 2012) and also experienced (MacPhail, 2011) educators, as teacher educators often experience feelings of isolation in higher education (Martin et al.; Snow & Martin, 2014). This study adds that collaborative self-study is a plausible research methodology for faculty in different ranks, at varying institutions in different geographical locations, as a vehicle to broadening and strengthening the global community of educators. This methodology allows us to engage in the personal reflexive work necessary for interrogating our whiteness and the whiteness of teacher education. Our collaboration enables us to process critical incidents in our teaching and work towards improving our practice and developing methods for teaching for justice and equity.

We propose that our group's collaborative structure has the potential to formalize collaborative learning among other teacher education groups. The more we practice vulnerability and racial stamina, and the more we push back against an audit culture that produces inequities, the more risks we take, the bolder we become. Through our collaboration, there is also the potential to support TCs in developing the same type of collaborative support network. Teacher educators engaged in collaborative self-study and committed to critical literacy comprise a sphere of influence with the potential to impact broader spheres of educators, children, and communities.

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Talking Back to Teacher Education and Other (So Called) Helping Professions

Racialized Students Share their Experiences and We Listen

Barbara E. McNeil, Olufunke Oba, & Uwakwe N. Kalu

Teacher Education | Polyvocal Self-Study | Racialized students | Nursing | Social Work Education

Self-study research is not neutral; it elicits deep, critical self-reflection aimed at illumination and reframing (Dinkelman, 2003; Loughran, 2018, p. 1) that has "paradoxical" ramifications for individuals and collectives, the personal and interpersonal, private and public (Samaras & Freese, 2006). When we opted to be co-investigators and, student researchers on a study to understand the experiences of racialized students in helping professions (teacher education, nursing, and social work), self-study research did not feature in our plans. However, it surged forward as a tactical necessity after thoughtfully reviewing participants' transcripts and acknowledging, that as racialized subjects, and educators, we were deeply implicated in the meanings of the data (Kumsa, et al., 2014). We heeded the data's beckoning through a polyvocal self-study (Pithouse-Morgan & Samaras, 2015; Thimm, et al., 2017).

Polyvocality aligns with the multidisciplinary research that informed this self-study (Novotna et al., 2018). It complements the multiple perspectives and nuances that characterize the settler society, geographic location of the research, the participants, researchers, the findings, and analytical tools and global world themes: difference, plurality, and the yet unknown. Thus, this self-study is about open-ended agency for self and others toward continuous transformation, engendering a just and inclusive world.

Context

Through this polyvocal self-study, two racialized faculty (Barbara/Funke) from education and social work and Kalu and education major graduate student, used journaling (Makaiau, et al., 2015; Stillman, et al., 2014; Tuyay et al., 2006) to capture our reactions to data from a larger study. The original study's premise was understanding social analytics of institutionalized racism (Schick, 2002) in education, nursing, and social work faculties (referred to as helping professions in this paper) at a Canadian university. The initial study hypothesized that systemic racial inequities exist in universities and explored its manifestations in helping professions which purportedly value social justice and share a central objective of training professionals to engage marginalized populations, stigmatized by centuries of systematic racial hierarchies created by colonialism and slavery (Feagin, 2006; 2010, Feagin, 2013).

Helping professions claim to challenge marginalization, and to include pedagogies and practices that are cognizant of plural diversities in Canadian society through anti-oppressive/ decolonial curricula that promote equity (Appleton, 2011; Novotna et al. 2018, 2019). It is therefore fitting to explore how these noble values are experienced by racialized

students within these 'helping' professions (Gair, 2017; Harris, 2018; Marom, 2019; Tullman, 1992; Novotna et al., 2018; Tsang, 1998).

In our smaller polyvocal self-study, three racialized members of the larger research team, impacted by the data we were expected to analyze came together to understand and shape our own praxis through a reflective self -study.

Theoretical Frameworks

Two complementary theoretical frameworks guided the self-study. The first is Feagin's (2010, 2013) white racial frame because of its unique and robust power in rendering visible the ubiquitous tenacity of centuries-old fabric of white racial framing. According to Feagin, the white racial frame is foundational; tightly stitched in North American societies (Canada and America). This framework explicitly identifies white supremacy/white framing as systemic, so foundational to, and oppressive in its impact (Feagin, 2013). Deeply representing the very warp and weft of their construction, only formidable, explicit and unending anti-oppressive, and counter-framing actions can unravel the insidious frames (Feagin, 2013).

> *(Barbara): As a racialized educator and researcher, I adopted an intentional/deliberate/cautious approach to data collected from participants' candid storytelling as racialized students in helping profession programs at a mid-sized Canadian university. Wrapping myself around the data's sodden tapestry, it carried testimonies of agonies, torment, and bravery swaddled in the throes of abuse and lacerating assaults on human dignity, intelligence of the researched, and their agency for self, those they dream of serving, and the public good. Through data-shaped enlarged perspectives, I embraced the responsibility of bringing forward these stories in ways that would do them justice. They had entrusted the research team with their stories and had the right to expect they would be handled with deft humanity based on the ultimate goal of enacting change in the academy. I leaned into and embraced the opportunity offered by the data. It stirred my emotions, intellect and dreams powerfully. The participants deserved believability—tender answerability, and action from me, challenging me to find the constructs to honour the gushing forth of pained lips, hearts and bodies of the researched. I too am implicated in the stories of "racial inequalities and related patterns" (Feagin, 2010, p. 4). Essential to the self under study were my interpretations and reactions to the sacred data of the courageous students standing up to White supremacy so irrefutably "foundational" (Feagin, 2010, p. 5) to their domicile and the institutions where they study.*
>
> *(Kalu): As a current student, the research participants' experiences of racialization deeply resonated with mine. Thus, my participation in this self-study reflects my desire to (1) acknowledge overt and covert manifestations of systemic racism described by the students because I have lived them (2) reflect on my own practices as a student that abets systemic racism, and (3) make suggestions for graduate students, instructors, faculty members and administrators to disrupt existing oppressive systems. We arrived at this self-study as a way of contributing to social justice.*
>
> *(Funke): We did not set out to revel in introspection, nonetheless, as a Black educator and co- investigator in a research on racialized students' experiences, I find myself triggered and implicated in their stories when juxtaposed with the background of institutional neoliberal rhetoric, thus unwrapping values of democratic pedagogies. In a previous study I co-authored with other Black researchers (Kumsa, et al., 2014), we recognized intersections of race and inequity, and realized warily that regardless of our social location compared to the youth participants, "their story is ours also, we feel it in our bones" (p. 5). This self-study therefore provided an opportunity for us as a subset of the larger team to reflect, dialogue and interrogate our motivations, values and triggers. As trusted critical friends (Samaras, 2011; Schuck & Russell, 2005), to one another, we helped to punctuate individual complacencies/complicities, but it was also validating, empowering and even therapeutic for me as a social worker. I have experienced and regularly come face-to-face with the sheer agony faced by Black and brown bodies in the academy but the*

shroud of neoliberalism's performance of the professional social worker, dignified academic and grateful subservient black woman mien makes verbalization difficult (Oba, 2017).

Methodology

This qualitative, ethnographic self-study (LaBoskey, 2004; Samaras, 2011) focused on dialogic meaning-making (Freire, 1970) and used our responses (feelings, thoughts) to a larger study as data. Talking back to each other as trusted critical friends (Bullock & Sator, 2018) we modeled the relational, reflective, and reflexive use of qualitative research methods, complementary to our purposes (Mackenzie et al., 2013).

Data Collection

A dialogue journal (Stillman, et al., 2014) was used to encode our reflections about data from the larger study. The journal entries "authentic communication" emerge "out of and foment relationships" (Stillman, et al., 2014, p. 147) between us as researchers. The responsive, reflective and sociable place (Sinha & Beck, 2014) for knowledge production and social interaction (Vygotsy, 1978; Samaras & Freese, 2006) where we informed each other about what was most compelling in the data collected from racialized students in the helping professions - our sites of teaching and co-learning. Additionally, dialogue journals drew us closer to the data in which we cloaked ourselves, finding safe, open spaces for exploring our subjectivities vis-à-vis data, empowerment, and agency in imagining reparative frames for social justice in our faculties and beyond.

Analysis

Beyond the formal meetings of the larger research team, we met informally as fellow insiders, and as deployers of independent constructive lens to explore complex institutional racism and injustice. Influenced by Samaras (2011), Samaras and Freese (2006) and Kovach (2009), data analysis was iterative and dialogic (Freire, 1970; Sullivan, 2012). The data was repeatedly, critically examined, distilling significant revelations based on our purposes and methods (Sandelowski, 1998; Wolcott, 1990, 1994). Using triadic responses in our dialogue journals, this polyvocal self-study by three Black researchers enabled us to interrogate, validate and support each other's reflections and insights as insider/outsider critical friends (Samaras, 2011), offering critical perspectives to the data analysis through the use of memos (Birks, et al., 2008). Our triangulated meaning-making facilitated by zoom meetings and email memos revealed intersectionalities as well as uniqueness in our experiences, illuminating and demanding action from us. The examples we share as two faculty members and one doctoral student contribute to trustworthiness, weaving together the individual story threads to re-story our experiences and in turn reshape our departments and institutions.

Responding to the Data

Barbara's Response

Early in Suzanne's transcript, she draws attention to perceived overt racialization by instructors/supervisors, responsible for guiding and scaffolding her professional entry into the nursing profession. Alluding to her racialization, she stated, "It's not even coming from students…[it] is like negative comments from professor(s) based on your very different characteristics like skin colour, you know my hair colour and texture" (Suzanne, p. 33: 07:33). Suzanne's analysis of her stigmatization based on her physical characteristics is closely aligned with the first of Feagin's (2010, 2013) components of the deeply-rooted anti-black framing routinely deployed by whites in North America which is, "to have distinctive color, hair, and lips" (Feagin, p. 56). This white disgust for the black body as Feagin telescopes is part of "elite white commentaries [that] focus on emotion-laden stereotypes and images of black [North] Americans dating back to early colonialism, institutionalization of slavery and its rationalizing racial hierarchies" (Feagin, 2010, p. 56).

Relatedly, Feagin (2010) states, "Africans and African [North] |Americans "were early viewed in colonial laws and in other ways as the personal property of European American. Their large-scale enslavement was rationalized as ….

ordinary colonial commerce. European American lawyers, judges, and other high officials did much to create this dehumanized framing of African [North] Americans (p. 47) and set the tone and the practices that would be picked up by the larger society, and which remain very much part of the racial frame today. Significantly, the hegemonic worldview that powerfully marked the lives of Blacks and Indigenous North Americans, is foundational to the expansive colonial project in North America, with deep roots and tentacles that still needle their way into the contemporary racial schema.

Suzanne's injuries from derogation of her physical characteristics through racist behavior by personnel associated with the nursing program, shocks and hurts her. I empathize and am outraged by the anti-black performance of white supremacy reported by Suzanne; however, truthfully, this example is commonplace in North America. Feagin (2010) opined that "from the beginning of this country [U.S. and also Canada], European Americans have merged cultural, moral, and physical factors in their minds, both for themselves and for outgroups they have routinely subordinated" (p. 41).

Another example of the Suzanne's dehumanization lends credence to the fourth aspect of Feagin's (2010) anti-black framing emanating from more than four hundred years of the white racial frame: "an emotion-laden stereotype" that says, to be black is "to have a disagreeable smell" (p. 56). Suzanne describes entering a patient's room to offer care, only to have the clinical instructor launch a racial tirade by saying, "…I'm smelly, that I have the body odour. I was like, what you mean…because I wake up about five if my clinical start at seven and I shower daily. I said, "What do you mean?" Like I didn't smell" (p, 11. Line 37:28). After reading this segment of the transcript, my heart cried for Suzanne, for myself, and for Blacks and others confined to the lowest rung of the evolutionary ladder built by white racial frame (Feagin, 2010),… And, I weep as I write this.

To escape such a tormented emotional and moral state, I take solace in the lines indicating Suzanne's "black resistance: anti-racist counter-frames, and home-culture frames" (Feagin, 2010, p. 158). She stated, "I [think] that kind of affected my bedside exam [;] I think that is the purpose [of] doing that. I think it needs to stop" (Line 39:23).

This is evidence of black resistance first because, Suzanne's self-talk challenged her dehumanizer by asking: "what do you mean?", then she detailed her daily personal hygiene routines, and categorically stated her own truths: she "didn't smell." Next, she uses prior knowledge—her home culture frame, —her racial consciousness/power to acknowledge its impact ("that kind of affected my beside exam") and swiftly pinpoints the oppressor's motive:-- hindering her from passing the clinical component of her program, thereby keeping her in abjection, at the end of the chain of being (Feagin, 2010). Suzanne understands all too well and resists the cloaking of such stories.

Suzanne also reported egregious affront to the ebony Black skin wrapped around her body.

There was [a] time in the hospital, I| was going to make a patient's bed. So, I went to grab the linen to make the bed and the clinical instructor said, "Oh, you have got that contaminated. Yeah, it is not supposed to touch your uniform. So I said, "What do you mean?" She said, "Oh well, it has touched your uniform, now it is dirty." I said, "No it's not dirty because this is not…It is not steril[ized] clothes; [it] is not steril[sized]; it's just clean…. You are not using the sheet for surgery. You are using this on the bed" (Suzanne, Line 36:48, p. 10).

And then she threatened to fail me…Because the sheets touched my uniform. that you feel isolated…that maybe you can make a mistake" (Line 36:48, p. 10).

Funke's Story

The data tore apart the fabrics of my complicity as a black academic. "There is no escaping from anti-black racism is there or is it just that I go looking for it? I asked my critical friends and we discussed deeply, clarifying our calling, and purpose as educators. As a social worker sworn to respect the inherent dignity and worth of all humans and the pursuit of social justice (CASWE (Canadian Association of Social Workers) code of ethics, 2005), confronting anti-black racism and other isms is just good social work. The rip in the drapes covering injustice and oppression is a gaping hole that dainty threads of denial could not lace together. It was not that I was fixated on race; social work values and the rhetoric of democratic education demands it. Participant voices challenge us to live up to high ideals of our respective

professions, weaving tales of exploitation and exorbitant international student tuition fees wasted, good grades rendered futile by dream aborting gatekeepers who banished their black bodies as contaminants of Canadian purity. “I was delisted in the final practicum because my hand touched the patient’s bedding and my preceptor said I had contaminated them”. Suzanne’s jarring words threatened to rend my heart even if not my garment. To carry on the motions of analyzing and writing without first making meaning of the tangled web that thrust this young woman into the abyss of suicidal ideation is to attempt to use a bloodied pen to sew finery which cannot my bleeding-heart bind.

Obfuscating social and educational injustice throws naked my own black body, in the oppressive tapestry, and daring me to confront the dark underside of the beautifully embroidered academy.

As critical friends (Samaras, 2011), we could not but attend to the web of emotions plaguing not just the participants’ but also ourselves.

Kalu’s Reflection

Racial microaggression is a covert manifestation of anti- Blackness and anti-black racism. Davis (1989) sees microaggression as "stunning, automatic acts of disregard that stem from unconscious attitudes of white superiority and constitute a verification of black inferiority” (p. 1576). I bear witness to these microaggressions in my own experiences. The participants interlaced a pattern of microaggressions that implicates racio-linguistics (Flores & Rosa 2015). Suzanne for example recalls her professor’s comments thus:

> *I always keep a journal, so I remember a particular time in my second year. So I took a course, a pharmacology course. So I wrote a paper. And I did extremely well, I got an eighty, I think. Yeah. But the comment, on the paper was very … not appropriate. Where I still have the paper in my collection. So, the instructor basically says you have done a good job. Your paper was really good you know you are going to be a good nurse, but you would have gotten a better mark if English was your first language (Line 10:40, p. 3).*

I felt disenchanted when Suzanne mentioned that she was keeping journals of her experiences at the hands of racist instructors. For her to start to keep record of several examples indicates they were not isolated, therefore warranting documentation.

Similarly, Claire, narrated how ‘White students trivialize Indigenous perspectives:

> *I guess what micro aggression does is that you wouldn’t necessarily notice it unless you are watching it. There are having a situation that I have to be the one telling people about that, that I have to be the one that have to catch people on that, that could be hard too because I know that I am recognizing it and have to think about other people not just myself. Like for instance, when I was in one of my education courses ehhm, I brought to one of the presenters that they have to think about Indigenous perspectives ehm… So, it is often challenging [;] you having to be the one because you are the one recognizing the microaggression and you are the one to live with the experience (Para. 5, p. 5).*

However, subtle, these microaggressions wove a discernible pattern recognized by racialized students. Their shared experiences, and extant literature on this topic ignited my consciousness as a racialized student to acknowledge it. We can only stop racial microaggression when we recognize its manifestation (Pierce, 1974) cited in (Solorzano, 2010). Solorzano rightly opined “Indeed, we know very little about by whom, where, and how these microaggressions are initiated and responded to. Without careful documentation and analysis, these racial and gender microaggressions can easily be ignored or downplayed” (p. 132).

We were all impressed by the resilience these students displayed in naming and resisting racism. Drawing strength from their courage inspired me to reflect on my experiences as a racialized student and to question injustice, however, subtly it manifests (Ellsworth (1992).

Outcomes of the Polyvocal Self-Study

We did not begin our self-study believing that we were complicit in enacting oppression on our students and smugly placed ourselves outside of that responsibility—not seeing that although we are Black faculty, in white-dominated spaces/places and institutions founded on oppression and marked by colonialism, we too are implicated in its enactment and eradication. As Rupra (2010) underscores, "[o]ppression becomes embedded into the systems and institutions in society. Ourselves like our organizations are not free from perpetuating this oppression, despite our efforts to create safe and inclusive spaces (p. 31).

Anti/counter-oppressive praxis (Freire, 1970) is not solely up to Whites, in helping profession programs, they inhere black faculty also. We are not innocent or neutral—we have agency; and here, we return to Feagin (2010, 2013)—a white scholar that *both* whites and people of colour are likely to heed. The former, because Feagin a white/insider/social scientist telling them about themselves, and the former, because he is one of a small group who with searing honesty, examines the ways in which Whiteness works, re-inscribing the omnipresence of white supremacy and inequality in the United States [and Canada], (Feagin, 2013, 201-202). Feagin's framework explicitly identifies white racism/racial framing as systemic, so foundational to, and oppressive in its "results" on non-whites in *American and Canadian societies* (Feagin, 2013, p. 200)—that it represents, the warp and weft of their construction. Consequently, only formidable, explicit, and unending anti-oppressive, counter-framing can enact its unravelling.

Concomitantly, Feagin (2013) is also a white scholar whose theory gives recognition to the role Blacks, Native/Indigenous Americans/Canadians and Asians, play in contesting "persisting system of oppression, including its racial hierarchy and rationalizing frame" (p. 203-204).

Regarding the role of Blacks, Feagin writes that "one important step is for whites and others to understand well the black anti-racist counter-frame" (2013, p. 204-205) that displays "strong analysis and critique of white oppression; an aggressive countering of anti-black framing; and a positive assertion of the humanity of all people and their right to read freedom and justice. Each dimension challenges aspects of the white frame" (p. 205). Our goal, therefore, is to act on our findings by doing as Feagin (2013) suggests when he states,

> *Educators and others desiring to break down the white racial frame might start such an effort with workshops dealing centrally with important aspects of the black anti-racist frame, perhaps with some focus on important black thinkers and activists over the centuries. ….[Assertively teaching the experience-based understandings of anti-racist counter-frames can challenge the dominant white frame and have a destabilizing effect on the dominance of that frame …Such workshops are only a first step ……in an array of societal settings, that include assessing racist issues…. and digging even deeper into aspects of systemic racism (p. 205).*

This "black anti-racist counter-frame" aligns with Native American (e.g., Brayboy, 2006; Grande, 2006) and Asian-American counter-frames (Chang, 1993; Iftikar & Museus, 2018) and language-based critical theories (e.g., Rosa & Flores, 2017). A poignant outcome of our self- study is the responsibility to use this space to validate the pain of racialized students and ourselves. We must create the spaces of solidarity and they must not be pathologized or held suspect. This study beseeches us to scale-up consciousness-raising /ongoing de-framing/counter-framing "workshops" for preceptors, clinicians, teachers who supervise our student placements to reduce such racial degradation Suzanne faced from her nurse preceptor".

In view of the students' trauma, arts-based approaches such as Readers theatre (Flynn, 2004) are indicated because of multiple benefits—enabling the: unburdening of sorrow/ unveiling critical incidents, and dialogic. Participants collaborate in small groups to discuss, write, rehearse and deconstruct their scripts orally. We recommend that students write scripts based on their lived experiences of racial and intersectional (e.g., ability/ies, gender, language, sexualities) oppression in courses and in practicums, and perform them wearing culturally-relevant identity- affirming textiles (Akinbileje, 2014) to enact racialized story-telling advanced by critical race theory (Gillborn, 2006; Ladson-Billings, 2013;

Ladson-Billings & Tate, 1995; Howard & Navarro, 2016). We advocate this to promote cultural appreciation and normalize inclusive "institutional practices", and justice for all in the helping professions (Howard & Navarro, 2016).

We recommend arts-based creative expressions - oral storytelling/ painting/ dance, music/drama, and writing to liberate torments, triumphs, and yearnings of "the other" in self- proclaimed helping professions. Deployed sensitively, art demystifies, disrupts, connects, and generates pro-social, harm-reducing inter-group interactions.

Overall, these key outcomes of our self-study align with McNeil's (2010; McNeil & Pete 2014), that implicated the racially oppressed in the dismantling of injustice and, reverberates a key recommendation from others (Johnston-Parsons, Young & Thomas, 2007) that "students of colour be given a separate space to talk with each other and with those are teaching them" (p. 67). Also, this self-study echoes Smith's (2013), argument that the principal beneficiaries of white power in colonial institutions must engage in racial de-framing to engender the multiracial democracy and power-sharing (Feagin, 2013) advocated by this study's racialized participants.

Conclusion

Institutions of learning and teaching in societies that espouse human rights, liberty, and justice are responsible for positively representing all groups to counter racism's myths. We decry the absenting of multicultural knowledge/art/symbolisms/policies/practices and tapestries, that racialized students and faculty can experience as anti-oppressive not just what is celebrated in discourses and mission statements/Curricula that do not actually challenge systemic racism. We need deliberate/ purposeful threading of differing identities to forge more just/equitable/plural society living/studying, and working well together.

This polyvocal study makes important contributions to educator practices by illustrating interlocking traumatizing threads connecting Black students and academics. The pursuit of white- defined success may obscure but cannot mask racism, however subtle. Racism, though stitched together by myths, remains pervasive. As researchers jolted into consciousness through advocacy for racialized students, we see the need for resources and spaces of solidarity where Black students and academics can enjoy the benefits this polyvocal self-study enabled our triad for healing, mutual empowerment, collective resilience and resistance encapsulated in Freire, 1970's pedagogy of the oppressed.

*All the names of the research participants used in this paper are pseudonyms.

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Using Autobiographical Self-Study Methods to Expand New Ways of Knowing Collaborative Writing

Charlotte Frambaugh-Kritzer & Elizabeth Petroelje Stolle

Collaborative Writing | Social Constructivism

We, two teacher educators and critical friends from the U.S., have been conducting self-study research over the past 12 years. In 2018, we submitted a manuscript to a peer-reviewed journal that was returned to us with a *revise* and *resubmit* invitation. One blind reviewer wrote:

> *Your discussion following your findings uses the word "we", which made me wonder if there were no individual differences in your findings or if you somehow negotiated a collective reality? Explaining the use of voice in this section is crucial.*

When we returned to our manuscript, we quickly identified the reviewer's observations, which led us to explain the following:

> *Due to our deep collaboration, our self-study became a we-study as our collective analysis reflects both of our realities. We take on one voice as our collaboration and evidence from the data analysis ended us in the same place of thinking.*

However, this required justification did not sit well with us, as one of the hallmarks of self-study already includes collaboration (LaBoskey, 2004). The "we-study" term came to us organically in response to the reviewer's concern, but led us to take a closer look at the literature on collaborative writing and others' use of related terms. Although we could not find any self-study scholars who have used the exact term, "we-study", a few have explored and written to similar notions. For example, Davey, et al. (2011) offered the term "we-identity" to illuminate how collaborative-collective self-study of teacher education practices feeds not only into our personal identities, but also the "body of commonalities among us" (p. 198) that constitutes us as a community of professionals—a we. And more recently, Olan and Edge (2018) examined their critical friendship, finding that through collaboration, "Our positionality as researchers is better informed; it is transformed. I am not a one, but a part of we" (p. 324). Discovering that other self-study scholars have been perplexed with this paradox between *self* and *we*, beyond just a grammar issue, we asked: How do we collectively navigate the *we* and *self* in our writing as co-authors over time? How has our collaborative voice developed over the years? How does our interactive inquiry into collaborative writing lead us to deeper understandings of this phenomenon? Our overall aim is to describe how we used autobiographical self-study methods to expand what collaborative writing means to us and how it can inform other collaborative scholars.

Literature Review

We recognize our study is already positioned in a robust line of inquiry that offers many definitions of collaborative writing and overlaps between various terms from multiple disciplines such as cooperative writing, co-authored scholarship, community of writers, and collaborative writing as a method of inquiry (Dale 1997; Day & Eodice, 2001; Ede & Lunsford 1990; Gale & Bowstead, 2013; Harris, 1992; Kent et al., 2017; Rogers & Horton, 1992; Wyatt et al., 2018).

With that, many nuances are discussed about collaborative writing, such as authors seeking to understand authorship order, disputes around fairness, and ethics of co-authoring (Albert & Wager, 2003; Smith & Williams-Jones, 2012). Additionally, scholars offer commentaries and philosophical insight to characterize different theories of how authors, texts, and meaning are co-constructed (Gale & Wyatt, 2017; Dale 1997; Ede & Lunsford 1990; Wyatt et al., 2018). Some even express the difficulty of collaboration given how it is "charged both cognitively and emotionally" (John-Steiner, 2006, p. 124).

We came to resonate with Harris' (1992) perspective on collaborative writing "as involving two or more writers working together to produce a joint product . . . Each may take responsibility for a portion of the final text, [but must take] some sort of collective responsibility for the final product" (p. 369). We appreciated the idea of "collective responsibility" as this indicated to us joint accountability of thoughts and words expressed. Storch (2019) builds on this saying collaborative writing is an activity that requires the co-authors to be involved in all stages of the writing process, sharing the responsibility for and the ownership of the entire text produced. Building on that, we looked to Gale and Bowstead (2013) who used collaborative writing as a method of inquiry where they could engage in exploratory thinking and nurture new and developing ideas.

Although we found a substantial number of studies that focus on understanding collaborative writing as a topic (Day & Eodice, 2001), we agree with Yancy and Spooner (1998) that just because individuals compose together, "we still seem to know precious little about how this joint composing is being managed, about the processes that goes into collaborative writing" (p.46). Although this was stated over 20 years ago, few studies exist, even today, addressing this particular area. Some seminal pieces from Davey et al. (2010, 2011) and Cetar et al. (2012) have broken ground in the self-study field, offering insight into the trust needed in working as multiple authors. Additionally, Davey et al. (2011) share a *continuum of collaboration in self-study* that identifies the various forms of collaboration. This continuum stands to illustrate and unpack the dynamic and complex interactions within collaborative inquiries. Our current self-study, and previous self-studies, seem to be examples of "co-formative collaboration" (p. 71). Our inquiry topics have always been common and collectively determined, yet we consistently used writing as a method of inquiry to explore understandings, similar to Gale and Bowstead (2013). For this particular study, we looked to examine our 12-year body of work as co-authors. Given the lack of research on the intersection of self-study and collaborative co-authorship, this study seeks to fill this gap.

Theoretical Perspectives

To engage in this work, we looked to both liminality and the rhizomatic theory for perspectives that we acknowledge have some similarities, yet nuanced differences. Liminality, derived from the Latin term *limen*, means threshold. Van Gennep (1909) describes thresholds as phases individuals go through in rites of passage—the act of becoming. The *preliminal* stage involves a metaphorical "death", while the *liminal* stage implies an actual passing through the threshold. In the *postliminal* stage, a new identity is embraced.

With our understandings of liminality, we leaned into the work of Deleuze and Guattari (1987) with their notions of the rhizome as a thinking-tool that captures the multiplicities and interconnections that shape, and give meaning to, liminality and our collaborative writing engagements. To Turner (1969), liminal individuals, people in the transition phase, are "neither here nor there; they are betwixt and between the positions assigned and arrayed by law, custom, convention, and ceremonial" (pp. 94–95). That is, liminality suggests a fluid moving beyond, offering us a perspective by which to view our collaborative journey. Just as a rhizome has no beginning or end, and can be entered from many

different points, all of which connect to each other, this metaphor helped us think in multiple ways about the ambiguity and complexity within the liminal process by which we became collaborative authors (Osberg, et al, 2008).

To that end, we drew on three rhizomatic concepts used by Ovens, et al. (2016)— *assemblage*, *becoming*, and *lines of flight*—to make sense of our own journey. Assemblages denote the layering of the relationally interconnected parts of reality, which increase the dimensions of multiplicity, and ultimately change the reality as these connections expand and develop. Becoming assemblages enter into relationships and highlight reality as multiplicity (Strom & Martin, 2013). *Becoming* is a process of creative transformation within the assemblage in which something qualitatively different emerges (Semetsky, 2008). Becoming recognizes the interconnectedness of our reality and the process of transformation for that reality. Finally, although mechanisms generally bind the functioning of assemblages to the status quo, "there is always something that flows or flees" (Deleuze & Guattari, 1987, p. 216), escaping from the norm. Lines of flight offer movement from one place to another—taking thinking in another direction that can be novel, or unconventional. "Rhizomes exist in a subterranean sense but [they] pop nodes up all over the place and those nodes can be seen to represent new ideas, new ways of thinking, new affects, new ethical sensitivities or whatever" (Gale & Bowstead, 2013, p. 3). Lines of flight embrace these deviations.

Methods

To answer our research questions, we collected "biographical data" and used the 14 guidelines for autobiographical self-study (Bullough & Pinnegar, 2001, p. 16). In this, we served as critical friends (Schuck & Russell, 2005) to ensure trustworthiness, taking up the roles of close friend, insider, expert, fully involved, and productive from the *Critical Friend Definition Continuum* (Stolle, et al., 2019). For background, we met in 2002 during our doctoral studies, and have been formally collaborating since 2007 even though we moved to different universities. To answer our research questions (see introduction), our biographical data included: (a) written dialogue exchanges, (b) audio-recorded conversations, (c) and research artifacts (our body of collaborative publications). The first two data sources were collected over a three-month period of time. The written exchanges started as an opportunity to reflect and re-examine how we navigated the *we* and *self* in our collaborative writing over time.

Each written dialogue reflected our thinking and questioning, thus affording us a unique opportunity to generate newly collected data while discussing research artifacts, also referred to as "secondary sources of evidence" (AERA, 2006, p. 65). These secondary sources included our previously co-authored research publications and presentations (Frambaugh-Kritzer & Stolle, 2019, 2016, 2014, 2012, 2011, 2007; Stolle, et al., 2019, 2018; Stolle & Frambaugh-Kritzer, 2014, 2013) and became the central focus of our written conversations, assisting us in making the familiar/commonplace strange/new again.

To analyze the data, we first took up "writing is a way of 'knowing'—a method of discovery and analysis" (Richardson, 2000, p. 923). We came to understand our previous research artifacts in new ways as we wrote and dialogued about them, situating them within the body of literature on collaborative writing. This method also allowed us to re-envision our former collaborations through multiple lenses as we pushed each other's thinking. For further rigor, we assigned codes to the data based on our theoretical frame: (1) *assemblage*, (2) *becoming*, and (3) *lines of flight* (Ovens et al., 2016). Next, we determined the relationships between the codes and the stories the data told, arriving with the following findings: (a) time connects, (b) I becomes we, and (c) we feeds into you.

To articulate our findings, and to honor the autobiographical goal of connecting readers to our themes, we diverged slightly from traditional formatting to represent our discursive and reflective thinking processes in a transparent manner (AERA, 2006). That is, we: (1) use italics for our data-generating voices displayed through our written correspondences, and (2) write our data-analyzing voices according to the strict rules of the 7th Edition of the *Publication Manual of the American Psychological Association* (APA) (2019). As we share the raw data exemplars, we followed two particular guidelines from Bullough and Pinnegar (2001) for autobiographical self- study methods:

- *Edited conversations or correspondence must have coherence and structure that provide argumentation and convincing evidence and contain complication or tension.*
- *Correspondence should provide the reader with an inside look at participants' thinking and feeling.*

And, in responding to the data, we unfold each finding and situate it within the literature to address our research questions, with the goal of making our data transparent.

Outcomes

Time Connects

From: Charlotte; Sent: Aug. 22, 2019; To: Elizabeth. *After our many years of writing together, it's hard to even remember who exactly brought many of the ideas to the table first. But in some cases, I can recall vividly. For example, in our recent 2019 publication, I recall you first discovered the notion of 'dual cognitive processes'. I fully recognized you as an individual doing the hard thinking about how this could relate to our paper. Once you did, together we massaged and made more meaning of this concept. And I eventually felt equal ownership…So I wonder when you re-read that paper, do you recognize your individual offerings? I recall offering the notion of 'symphonic thinking' to our 2014 publication….I see the need for some selfish moments, but in the end, the depth we both put into this was collective.*

From: Elizabeth; Sent: Aug. 27, 2019; To: Charlotte. *Although I can identify contributions I make, I don't believe that these identifications make our work any less collaborative. That is, as we socially construct knowledge, theory tells us we build on each other's ideas. So, where my idea may begin, we can't tell where it ends as we interact and reflect together. In bringing forth a concept, I wasn't an authority on the concept.*

Rather, I simply suggested this could work, but only in collaboration with you did it start to make sense and mesh with our ideas . . . we needed each other, an assemblage with the entwining of our ideas, to make sense of the concept.

Examining our written exchanges through the lens of rhizomatic theory helped us not only recognize ourselves as an *assemblage*, but also analyze how the amount of time and experience together bonded us and enhanced our interconnectedness. In the exemplar above, we recognized the individual contributions we made to conceptualize our work, but in time, moving from one study to the next, we eventually felt equal ownership of the shared concepts.

Thus, our collaborative voice has developed over our journey as researchers we offer options/ideas with which to play and explore, and together we massage these to establish new ways of knowing. As highlighted in the written exchange above, we resonated with an idea Olan and Edge (2018) articulated, "I am not a one, but a part of we. As we walk side-by-side, our arms extend and our hands meet, and, as if we had choreographed the moment—our fingers intertwine to embrace the essence of critical friendship" (p. 324). Their critical friendship is reminiscent of our collaborative writing partnership. We work together, side-by-side, extending out ideas, dreams, and possibilities that we then take up, explore, and embrace, thus becoming an intertwining of meanings and thought.

This metaphor of walking side-by-side and intertwining our ideas and biographies only works because of our shared history as co-researchers and our personal relationship with each other, meeting in our doctoral program and then continuing to work together despite immense geographical distances once we both settled into faculty positions that connected us over time. Ovens et al. (2016) identified the importance of shared biographies that require a continuing dialogical conversation. In analyzing the data, we identified how our shared history and friendship added to the quality of our research and highlighted us as an assemblage. Specifically, we noted particular phrases that marked reflection on this interconnectedness such as: *remember when, you know me,* and *didn't you say once.* For example, Charlotte was unpacking ideas around single authorship and multiple authors and wrote: "You know me, I don't watch or attend sports. I'm in a competitive world, but I fight it all the time, which is why I'm drawn to collaboration." However, we also see the ambiguity and complexity of this journey, as tension exists between ownership versus the offering of an idea. In

these instances, we experience the in-between while moving through the stages of liminality. Thus, the start and ending of oneself is obscured as an assemblage starts to *become*.

I Becomes *We*

From: Elizabeth; Sent: Aug. 15, 2019; To: Charlotte. *In Wyatt et al. (2018), they connect liminality with collaborative writing. I used this concept of liminality with colleagues when talking about ourselves moving from classroom teacher to teacher educator. Liminality refers to when participants "stand at the threshold" between their previous way of structuring their identity, time, or community, and a new way—a coming into. So, in regards to our writing, I think we have moved beyond the "liminal stage" as writing collaborators because we no longer act as individual authors; instead, our identity is new and tied to each other. This idea of 'new identity' fascinates me because two authors, Gibson & Graham, collapsed their names into a composite authorial name and sometimes used a first-person "I" . . . they are known as J. K. Gibson-Graham. And, what is so sweet is that even after one of them passed away, the other continued writing with this pen name because "many of the things I'm thinking and talking about still feel like a conversation with Julie".*

From: Charlotte; Sent: Aug. 16, 2019; To: Elizabeth. *That is sweet. I love that Gibson & Graham collapsed their names. I recall how badly I wanted us to do this in our 2014 publication for all the reasons Gibson-Graham makes the case. But, I retreated out of fear because I was pre-tenure. The institution wanted me to list individual percentages of contributions in my CV. Writing 50% and 50% just frustrates me because we both work 100%. That said, being in a culture of individualism creates fear and holds me back. Still, I agree, when you wrote "…we have passed through a liminal space where 'we' emerges." Now that Gibson & Graham paved the way, should we re-visit this idea? And I will add, we are post-tenure now.*

We highlighted these written exchanges to best exemplify the transformation that occurred within us as authors. In navigating the *we* and *self,* or our assemblage, in our writing over time, we see our own transformation. That is, as collaborative authors whose interconnectedness expanded and grew, we passed through a *preliminal* stage that left our individual selves behind. The *liminal* stage marked an in-between space of transformation from being individual authors to the becoming of something new. Within this multiplicity of self and we, we identify the *postliminal* stage where we began living with the new identity—no longer acting as individual authors. Instead, our identity is new, interconnected, and tied to each other.

As we looked back on our writing relationship, this idea of becoming, or the taking up of a new we-identity (Davey, et al., 2011), emerged within our original collaborations. That is, we explored the possibility of developing a penname in 2014 (e.g. Stolleframbaugh or Frambaughstolle). However, with one of us being untenured at the time, we were unsure how that would situate us within the field. Yet, when we learned two renowned researchers, Julie Graham and Katherine Gibson collapsed their names into a composite authorial name to become J.K. Gibson-Graham, we can see their relationship passing through the liminal space (e.g. using first-person "I"). We too see in our data that we no longer exist in our writing as individuals, but rather we write in a space where "we" resides. Yet, even though "I became we" for us, we remain conflicted to collapse our names given the institutional barriers we still face.

We recognize tensions have existed throughout our journey, yet mostly spurred by institutional traditions of authorship and productivity. We have navigated these tensions along the way, such as taking turns in first authorship. We have also based our decisions on funding requirements (i.e., funds for travel only granted to first author) or tenure/promotion expectations (i.e., explanation of contributions if not first author). Based on these tensions, we often felt limited to exercise lines of flight.

We Feeds into *You*

From: Charlotte; Sent: Sept. 22, 2019; To: Elizabeth*. Self-study methods require us to better understand our teaching practice or other complex issues facing teacher educators. In our case, one of self-study's hallmarks is collaboration. Munby and Russell (1994) provided a theoretical frame that they referred to as 'authority of position' and the 'authority of experience'. I now realize when it comes to collaborative writing, we have a lot 'authority of experience' given our body of collaborative work. Yet, now that we are digging into the literature, I realize I have no 'authority of position' as I read*

the trailblazers like Wyatt & Gale, Gibson-Graham, etc …Like you, I'm trying to wrap my mind around Deleuze and nomadic ideas and I feel challenged…because I'm not an authority.

From: Elizabeth; Sent: Sept. 24, 2019; To: Charlotte. *I 100% agree that we have no position of authority on collaborative writing, as we are new in the literature, not publishing in this field. But, we do hold a position of authority on critical friendship, which is a form of collaboration . . . Still, we do hold 'authority of experience' from our years of work.*

As I look back on our writings, I see us always writing as 'we'. The only time we ever diverge from 'we' is if we explain a nuance or specific context unique to one of us or to identify where a particular data point originated. That is, we teach in unique contexts (and reviewers have asked us to describe these contexts in some of our publications), yet we often see our contexts as similar because of who we are and the theories by which we teach.

These excerpts, as well as the other data exemplars, continue to highlight the tensions we grappled with in regards to authority and academic publishing expectations. Our philosophical discussions in this interactive inquiry helped us develop a more complex understanding of collaborative writing, not only for ourselves, but also for the field. And, this complex understanding included a deeper look at what happens within a collaborative relationship in the self-study context, while also offering lines of flight that might move us as individuals, and as a field, to new ways of thinking about academic writing and collaboration.

Lines of flight describe those variations from the status quo that break through the cracks in a system of control and form unpredictable offshoots (Deleuze & Guattari, 1987). One offshoot we identified through the examination of our work was our new appreciation of how Davey, et al.'s (2011) "we-identity" (p. 198) can grow, build, and legitimize our field. That is, we understand academic expectations often stifle, or discourage collaboration, valuing single authorship. However, we now recognize the multiplicity of our realities, as we are all assemblages together, becoming new transformations that offer opportunities for divergence and novelty. Our new understandings offer freedom to embrace our 'authority of experience' (Munby & Russell, 1994) and make bold claims that can impact ourselves and our field.

Additionally, our raw data showed we often mentioned Fleck's (1935/1979) notions of Thought Collective—discovery of new epistemological cognition should be situated within the greater environment of knowledge. That is, knowledge creation is a social practice dependent on a shared framework. By situating our individual discoveries about collaborative writing within the community of interacting researchers, we met the purposes of self-study—to grow the individual while growing the field. However, more importantly, we felt confident in our own thinking, as we tangibly saw how it fit within the collective, thus empowering us to engage in lines of flight.

Implications

This autobiographical self-study grew our understandings of collective writing in new ways. Using liminality and rhizomatic perspectives to uncover new themes and insights for the field, we recognized it was the gift of time within our assemblage and becoming that afforded us this unique perspective. Based on our findings and growth, we offer two implications for teacher education.

First, this interactive inquiry into ourselves as collaborative writers afforded us opportunities to uncover that we indeed went through a metaphorical "death" within our partnership (preliminal stage), no longer acting as individual authors. And as we passed through the threshold of the *liminal* stage, marking the boundary between individual and collaborative authors, we now embrace the *postliminal* stage—our new identity. Thus, we now identify that our use of "we-study" (the impetus to this study) was appropriate, and we feel more confident in offering this term to the literature, perhaps as a line of flight. Due to this finding, we can now better articulate our collaboration and feel empowered to report our co-authored work without percentages or fear of being second author—allowing us to pursue a line of flight from the university neoliberal procedures. However, we recognize not all collaborative self-studies will be "we-studies" as each should be negotiated by the individuals/assemblages involved. Not everyone will agree with the "we-study" term. Even still, we desire to hear other co-authors tell their "we-story".

Second, being the critical friends we are, we asked each other some tough questions during data collection surrounding notions of individualism and collectivism. We dug in, inviting tension. But the longevity of our collaborative relationship afforded us the context in which to do this digging, and ultimately to expand our knowledge of collaborative writing in new ways. Again, if it was not for the blind reviewer's question we introduced in the introduction, we would not have started this new inquiry. We exercised a line of flight to disregard the blind reviewer's comment, which brought about an explicit awareness and acceptance of what it actually took to grow over time as co-authors—to become the *we*. We honor these notions in our work and suggest other collaborative scholars consider how they can invite discomfort and struggle with complex ideas to both grow themselves as a 'we-study' in the field.

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Telling is not Teaching, Listening is not Learning

New Teacher Education Practices from a Critical Friendship

Rodrigo Fuentealba & Tom Russell

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The authors are experienced teacher educators collaborating across distance and cultures to serve as critical friends to each other as we explore the introduction of new teacher education practices in our classes and collaborate to interpret the effects of those new practices. From our first meeting in 2010, we have shared similar goals and perspectives, despite teaching preservice teachers in different languages and cultural contexts. Email, Skype and Duo have made it possible not only to discuss and document our practices and their underlying assumptions but also to observe each other's classroom practices directly. During the early years of our collaboration, we shared teaching experiences and developed common ground. This report of our shared self-study experiences draws data from the period 2015-2019; during that period of closer collaboration, each of us has been able to visit the other's classroom in person at least once each year. Rodrigo has more than 20 years of teacher education experience; Tom has more than 40.

Aim/Objectives

The purpose of our dialogues about introducing new teaching education practices is not only to improve our practices (in the eyes of our students and each other) but also to develop greater understanding of common assumptions (both our own and those of the cultures in which we teach) about how to improve the ways that we try to help beginning teachers learn to teach. Our particular focus is on introducing new practices to develop and enhance the quality of teacher candidates' professional learning from experience.

Theoretical Perspectives

Teacher candidates and their teacher educators frequently speak of gaps between theory and practice. Some teacher educators have challenged our profession to reduce those gaps and model new practices, but that challenge has gained little traction. In the words of Leinhardt et al. (1995), "the task before us . . . is to enable learners to make universal, formal, and explicit knowledge that often remains situational, intuitive, and tacit; and to transform universal, formal, explicit knowledge for use *in situ*" (p. 403).

Bryan and Abell (1999) emphasized the importance of experience in learning to teach and also identified problematic assumptions in traditional program structures:

> *The heart of knowing how to teach cannot be learned from coursework alone. The construction of professional knowledge requires experience. Experience influences the frames that teachers employ in identifying problems of practice, in approaching those problems and implementing solutions, and in making sense of the outcomes of their actions. (pp. 121-122)*

They then concluded that "the genesis of the process of developing professional knowledge should be seen as inherent in experience" (p. 136). "A preeminent goal of . . . teacher education should be to help prospective teachers challenge and refine their ideas about teaching and learning . . . and learn how to learn from experience" (p. 137). We set ourselves the same goal.

Hagger and McIntyre (2006) put the issue more directly, suggesting that we need to re-think how teaching expertise is developed in initial teacher education (ITE):

> *The theory-into-practice conception of ITE that dominated the twentieth century is fundamentally flawed and needs to be replaced. The notion that student teachers should learn good theoretical ideas in universities, and then put them into practice in schools, is flawed in many ways but most obviously in that it is based on quite false conceptions of the nature of teaching expertise and of how such expertise is developed. (p. 158)*

Our collaboration focused on several principles related to learning from experience in teacher education, including the following:

1. Learning from experience in the practicum is uniquely different from learning theory, policies, and procedures in the university classroom.
2. Learning from experience generates craft knowledge that is tacit; it is tested in ways that are uniquely different from the familiar verification processes associated with propositional knowledge.
3. Learning how to learn from experience should be an essential feature of initial teacher education.

Always in the background, as we write are several points made by Donald Schön (1971) when arguing that we must move beyond the "stable state." "Our society and all of its institutions are in *continuing* processes of transformation. . . . The task . . . for the person, for our institutions, for our society as a whole is to learn about learning" (p. 30). Sarason (1971) made a strong case for the reluctance of schools and universities to change. We worked not only to find better practices but also to model how a teacher can do that.

Methods

The qualitative methods of self-study research (LaBoskey, 2004) were used to identify patterns and themes in a range of data, including personal journals, notes, and recordings of our discussions, students' anonymous comments at the end of many classes, and notes of individual conversations with students. Although our data sets are not identical, they included the following:

- Personal journal of before-class plans and after-class notes
- Recorded discussions with each other.
- Students' anonymous "tickets out of class" collected at the end of each class to indicate the main points they had taken from each lesson and topics they wished to explore further.
- Excerpts from students' email messages, one-on-one conversations, and in-class writings that speak to their interpretation of class discussions and activities.

Data also include video-recordings of many of Tom's classes for sharing with Rodrigo.

Our approach to our critical friendship is captured in the following statement about professional dialogue:

> *Professional dialogue allows researchers to explore ideas, theories, concepts, and practice so that the understandings or assertions for action uncovered provide a basis for confident action: physical, mental, or explanatory. Once an idea is put forward in this method of inquiry, it is met with reflection, critique, supportive anecdote, or explanation and analysis which interrogates and thus establishes the power of the learning as a basis for meaning making, understanding, or practical action. In dialogue, practice, theory, and experience are intertwined. (Guilfoyle et al., 2004, p. 1109)*

It is often argued that having a critical friend is an important feature of self-study research. In this research we agreed that each would act as a critical friend to the other's self-study and we accepted the following characteristics of critical friendship (Schuck & Russell, 2005, pp. 119-120):

- A critical friendship works in two directions. It is not solely for the person whose teaching is being studied; the critical friend also expects benefits.
- A critical friendship becomes an additional layer of self-study and should be documented and revisited just as teaching practice is studied and reframed.
- A critical friendship offers critique of teaching practices for the critical friend as much as for the person conducting the self-study.
- A major part of critical friendship is the role it plays in supporting and encouraging the practitioner's self-study of practice.
- Context is central to understanding of the practice, and discussion of context should precede and support observations and discussion of teaching.

Data

Both authors agreed to use tickets-out-of-class as an initial indicator of students' responses to a class; quarter-sheets of paper are distributed at the end of class with two questions: "What is the most important idea you are taking from this class?" and "What topic in today's class would you like to understand better?" These are always completed anonymously, although students might later volunteer and extend their comments in individual conversations. Additional data include our email messages to each other about class experiences, Rodrigo's comments to Tom after observing a class using Skype, and notes taken during discussions via Skype.

Rodrigo's New Practices

Rodrigo's first goal was to increase ways of listening to his students, both to better understand their various responses to his classes and to build a stronger relationship with students. He has found that there is more trust between teacher and student when students feel that their teacher is actively listening to them. He also found that the teacher-student relationship becomes less top-down.

Two additional changes in practice involved the analysis of class experiences.

First, a critical friend decreases the traditional experience of teaching as an isolated adventure. He welcomed the reduction in a sense of privacy and the opportunity to resolve a puzzling situation through writing about it to another teacher educator.

Paradoxically, the value is not in taking his critical friend's recipe to replace his own but in coming to see his teaching through a new lens. Second, the relationship with a critical friend encouraged Rodrigo to take risks in his teaching and in so doing to move into the domain of double-loop learning (Argyris & Schön, 1974), with the associated opportunity to identify the assumptions underlying various teaching practices. It is one thing to make changes in practice; it is equally or more important to understand the rationales that support specific changes.

Table 1 describes Rodrigo's new practices and his students' comments. Each of the four new practices is followed by a statement in italics of his initial response to the students' responses.

Table 1

Rodrigo's New Practices and the Results

The Idea	The New Practice	*Sample Student Responses*
Trusting your students involves much more than saying to them "You are important to me."	Give voice to the students by closing every class by asking them "What was the most important topic in this class? and "What question do you want to study more?" In the next class, quickly share and respond to their comments.	"Are our questions really important for you?" "When I listened to some of your comments and questions, I could see your point of view. Why don't the other teachers do something similar, because there we only listen or sleep?"
The comments and questions were surprising because they showed different viewpoints about the class. This approach seemed risky at first because some of their responses are unpredictable and unexpected.		
The teacher can share the talking that occurs in the class. In the Chilean cultural context it is common that the teacher does most of the talking. Students are there to respond to the teacher's questions.	Encourage sharing in the class, making it a real option for students to express their opinions, organizing the topics to include their voices.	Some students say "Here we feel more like a teacher, because our voice is added to the class" and "You invite us to have a position about the topics in the class." Other students make comments such as "Why do we need to talk about these topics?" and "You are the teacher and I expect you to tell me what I must do."
I sensed that the students felt more engaged and more open to showing me how they are thinking about different topics.		
The power of firsthand experience is greater than the power of books. Books are commonly seen as presenting the rules for good teaching but, in Schön's (1995) view, "the new scholarship requires a new epistemology."	Begin by sharing experiences in an environment free of judgment. Then encourage them to make connections to what they are reading.	"In this class I feel like a professional because my experience is taken seriously." "In other classes the teacher connects with us like school students, asking how well we remembered the references in books. Here we connect our experience with the references."

I was surprised by the power of their experiences and how experience is a catalyst for developing strong connections to the knowledge presented in books. Starting with theory is not the same.		
Inviting students to form a circle for discussion can create space for significant professional development.	Invite students with recent school experiences to share those experiences as teachers would.	At first the students were silent; then they began to talk about the topics of the class in a new and different way. “In a regular class the teacher talks directly with the students, but here we talk between us, and sometimes the teacher is silent. I really learn when I listen to the experiences of others.”
I began to reframe my ideas about what it means to be a teacher educator. The comments were positive and invited me to pay attention to how the teacher educator can listen or give voice to students, so that teaching becomes relational. It was stimulating to challenge traditional assumptions about teaching and professional practice.		

As I observed Tom’s classes by Skype or video recording and saw what might be possible in a teacher education classroom that is structured differently, I had to identify a way to begin. Realizing the extent to which those learning to teach can be trusted to pursue issues of teaching and learning became the overall theme. Gradually, I introduced more time for them to talk and me to listen, acknowledging that they too have important experiences and explicitly providing time for them to share practicum experiences.

Discussions with a critical friend helped me to understand that each student might respond differently to each new practice.

Tom’s New Practices

After the first three years of collaboration, Tom decided it was time for a formal self-study of his teaching practices in one course and so obtained ethical clearance from the university committee on research ethics. On the first day of the eight-month course, he introduced three new practices: (1) he invited students to consent to be participants in his self-study research, (2) he invited students to replace the familiar terms *theory* and *practice* with *book knowledge* and *craft knowledge*, and (3) he introduced a practice of using the last 15 minutes of each class for discussion of the questions “What did we learn?” and “How did we learn it?” Each of the three proved unexpectedly productive, thanks to close attention and encouragement by Rodrigo. In hindsight, there is important coherence across these three new practices. The self-study of Tom’s teaching enabled him to model the analysis of one’s teaching, with particular focus on the continuing development of his own craft knowledge. The end-of-class discussions similarly focused on the analysis of teaching and learning for purposes of improvement.

Data analysis focused on patterns in our collaborative conversations and email exchanges leading to advice for others who might attempt comparable collaborative dialogues about changing practices. Table 2 describes Tom’s new practices and examples of students’ verbatim responses. Each of the four new practices is followed by a statement in italics to summarize his interpretation of the students’ responses.

Table 2

Tom’s New Practices and the Results

The Idea	The New Practice	*Sample Student Responses*

A year-long self- study with a critical friend should guide analysis of new practices.	On the first day of classes, invite students to be participants in their teacher's self-study.	"My reaction was to be extremely impressed that he is studying his teaching." "He is one of the only profs in this program who practices everything he preaches and as a result, I have deeply respected both him and this course from day one."
I was impressed that responses indicated a positive reaction to the idea; I was pleased that they linked it to the importance of their studying their own teaching. The reference to the significance of modeling teaching practices in class seemed particularly important, as teacher educators are so open to being criticized for not practicing what they preach.		
The terms used by Hagger and McIntyre (2006) seem more realistic than the familiar terms of theory and practice.	On the first day of classes, ask students to replace *theory* and *practice* with *book knowledge* and craft knowledge in our discussions of teaching.	"They both represent teachers' essential knowledge; understanding both terms gave me some ideas on what I should aim to learn and how I can learn them." "Understanding Craft Knowledge helped me to transform everyday experience during the practicum into intuitive and reflective learning and thus bring positive changes and stronger results in my performance."
The initial impact seemed positive, as the term craft knowledge seemed intuitively related to practice and required little explanation. Those who chose to write about the use of these two terms at the midpoint of the course spoke positively about them. Written work submitted through the course often used both terms spontaneously.		

Discussion of teaching and learning at the end of the class could provide experience of new ways to explore what students are learning.	Beginning in the first class, introduce the practice of a significant period of discussion at the end of every class.	“The end-of-class discussions (and accompanying exit cards) have been excellent for consolidating my teaching experiences and take-aways from class.” “They have allowed me to capture essential Book Knowledge during a discussion or lesson and reflect on Craft Knowledge from my practicum.” “The discussions have helped me to recognize different perspectives on learning and thus moved me to deeper levels of reflective practice. The discussions allow me and others a sense of ownership in the class and learning. With that, I feel more engaged in learning.”

Students’ comments were refreshingly positive; I can now recommend this practice to all teacher educators. Halfway through the course, the students asked if they could generate a list of their own topics for future discussion. Some of the 15-minute discussions continued for an hour or more after the official end of class.

The inspirations for these three new practices developed over time. The first was inspired in a moment at the 2018 castle conference, the second was inspired by a book,

and the third emerged from a desire to know more about what students were taking from my course and their program. Our discussions after Rodrigo’s observations of many classes encouraged me to keep pushing myself; they also helped me to see that there is more coherence across the three new practices than I sensed at the outset. Each contributes in some way to a goal of walking my talk, practicing what I preach, and both modeling and analyzing new practices for those learning to teach, all with a focus on greater understanding of the process of learning from experience.

Re-Thinking Assumptions about how Students Learn to Teach

Here we return to the words in our title: Telling is not Teaching, Listening is not Learning. In schools and universities everywhere, lecturing by teachers and listening by students are common. Because teachers’ telling is common, it is only too easy for a teacher to assume that students learn when they hear the spoken words of their teacher. Teacher educators face the same challenges: Book knowledge does not easily become craft knowledge, as every teacher

candidate quickly realizes in every practicum experience. Myers (2000) described a familiar teacher education approach as one of telling, showing, and guided practice:

> *Because of my knowledge of my own institution's programs, the programs of professional colleagues at other institutions, and the many programs that I learn about through my national standards work, I believe firmly that the telling, showing, guided-practice approach to teacher education is dominant and well entrenched. (p. 197)*

Twenty years later, the underlying assumptions that programs make about learning to teach seem to persist. The reasons are many, and Myers offered a set of 10 questions and answers to describe his own analysis.

Willingham (2009, p. 3), a cognitive scientist, states the first of nine cognitive principles for teachers in these words: "People are naturally curious, but we are not naturally good thinkers; unless the cognitive conditions are right, we will avoid thinking." He elaborated in the following words:

> *People do not spontaneously examine assumptions that underlie their thinking, try to consider all sides of an issue, question what they know, etc. These things must be modeled for students, and students must be given opportunities to practice— preferably in the context of normal classroom activity. (Willingham, 2007, p. 18)*

Two goals for this shared self-study were the identification and examination of our own personal assumptions about learning to teach and the testing of new practices that would shed light on the value of modified assumptions.

Our four years of collaborative critical friendship have seen gradual but significant changes in our thinking and in our actions in classes with teacher candidates. For us, reflection-in-action (Schön, 1983) is a slow but essential process. Change involves not only reframing but also "re-practicing"—r*isking new practices informed by new perspectives*. Just as our students arrive with complex assumptions about teaching and learning inspired by an apprenticeship of observation (Lortie, 1975), so we have had to consider how our own apprenticeships of observation and the cultures of teacher education in which we are immersed have shaped and constrained our assumptions and our actions. Lortie's words apply to us as teacher educators as well as to our students who are learning to teach:

> *It is improbable that many students learn to see teaching in an ends-means frame or that they normally take an analytic stance toward it What students learn about teaching is intuitive and imitative rather than explicit and analytical; it is based on individual personalities rather than pedagogical principles. (p. 62)*

Our collaborative scrutiny of each other's practices has moved us away from faith in the words that we speak and to which our students listen. We have moved in the direction of more listening to students, with particular attention to their in-program experiences of teacher educators' teaching and their professional learning in our classes and others. We have also given more attention to the many issues associated with learning from experience. We have come to understand that it is more productive to model and analyze teaching in a means-end frame in our classes than to tell, show, and provide guided practice.

Trustworthiness

With each in the role of critical friend to the other, providing guidance in the interpretation of each other's practices and development of new practices, we have contributed to the trustworthiness of the study.

> *If our overall assessment of a study's trustworthiness is high enough for us to act on it, we are granting the findings a sufficient degree of validity to invest our own time and energy, and to put at risk our reputations as competent investigators. (Mishler, 1990, p. 419)*

Shenton (2004) has argued that trustworthiness should be addressed in terms of credibility, transferability, dependability and confirmability. This self-study's credibility has been enhanced by using several different data sources

and by each providing the perspective of a critical friend for the other.

Outcomes

Critical Friendship

Much has been written about critical friendship and many have experienced it. Critiquing practices and then identifying and enacting new practices has not always been easy, but we are committed to the concept of mutual critical friendship, freely sharing not only our in-class experiences but also our interpretations of them in the cause of greater value to those who are learning to teach. Potential misunderstandings were avoided through a larger commitment to the processes whereby two teacher educators jointly analyzed their learning from experience. Each helped the other with analysis and justification of the changes in practice, so that *reframing inspired repracticing*. Most changes had supportive literature and were judged as productive by those we were teaching. Our support for each other has been essential as well as productive, teaching us more about the value of self-study methodology and its potential impact on the improvement of teacher education practices. We have also come to see our new practices as celebrations of a reciprocal critical friendship.

Assumptions about Teacher Education Practices

Our shared discussions and analysis of teacher education practices have transformed the assumptions we bring to our teaching. Like many other teachers and teacher educators, we began our work as teacher educators by assuming that students learn when the teacher talks and the students listen. By focusing on the issue of learning from experience, we now see that teacher candidates are looking for more than words and that they can be trusted to participate in the development of their professional craft knowledge. What they learn from experience in our classes occurs in new territory with new criteria (Schön, 1995). The positive responses from most of our students are encouraging. Our showing them that we are changing practices models how they can do the same. Reframing leads directly to re-practicing, with its risks and rewards.

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Envisioning New Meanings through Found Poetry

(Re)Stitching Narratives upon the Loom of Self-Study

Christi U. Edge & Elsie L. Olan

Writing | Self-Study | Critical Friends | English Language Arts | Narrative Inquiry | Narrative | Poetic Analysis | Poetic Inquiry | Found Poem | Collaborative Conference Protocol | Dissertation | Literacy | Making Meaning | Poetic Representation

If I could see you in a year,

I'd wind the months in balls---

And put them each in separate Drawers,

For fear the numbers fuse---

--Emily Dickinson

As self-study researchers, we choose to see ourselves as metaphorically tangled in the threads of time, stories, others' meaning-making, and our own. Self-study methodology affords us with tools to unstitch and restitch these threads--the complex interplay of processes, methods, and practices--and to make new meanings. Furthermore, we accept our multifaceted responsibility to study teaching practices and self-study research experiences as a way to improve our own teacher education practices and to inform our disciplinary and scholarly fields (Edge & Olan, 2020). In this chapter, upon the loom of composing found poetry, we describe the process of analyzing, interpreting, and representing transformed understandings. In unraveling the tangled mess of participants' stories threaded through our own narratives, we (re)acknowledged our positionality as narrative inquiry teacher education researchers. As critical friends, we envisioned the act of creating found poetry as an arts-based, literacy research writing, self-study methodology for repositioning ourselves. This methodology creates space to inquire, (re)analyze data, (re)represent it, and transform understanding through meaning-making.

Context

In 2017, we discovered that we each had studied the stories English teachers lived and told, and we each were internally knotted by tensions between knowing the power of these teachers' stories and the gravity of the responsibility to communicate and to share their stories for the betterment of teaching and learning. Furthermore, at the time of the dissertation, we felt unable to tell our own stories as researchers who made meaning from our participants' stories. Together, we problematized the situation in order to disrupt the power we felt our untold stories had over us in defining our thinking and doing in our past and present lives (Pahl & Rowsell, 2003). Our feelings about our experiences reminded us of Emily Dickenson's poem " If you were coming in the Fall"; we attempted to manage and compartmentalize our participants' stories from our own, like balls of yarn placed in "separate drawers" for fear of fusing time, space and loss could silence our participants' experiences and stories by uncovering our own. We recognized the need to free ourselves, to metaphorically unpack the separated, compartmentalized balls of yarn, resist the fear of fusing the then and now, knowing and wondering, being and becoming. Together, we incited ourselves to take action and unthread our experiences in order to revisit our tangled knots of narrative knowing, identity, and experience while making meaning.

As teachers, we turned to writing pedagogy, specifically the act of crafting found poems, we knew had guided our students to create new meaning from existing words. Christi recalled Stephanie Pinnegar reading found poems from S-STEP research papers as a discussant at a 2016 AERA session which encouraged us as researchers. We immersed ourselves in the qualitative and self-study of teaching practices (S-STEP) literature to inform the act of crafting found poems to facilitate our meaning-making, envisionment-building, and enactment of self-inquiry for purposes of informing others.

Existing literature clearly asserts writing is a method for inquiry (Richardson, 2000; Richardson & St Pierre, 2005) and a way of making meaning (Richardson, 1990; Rosenblatt, 2005). Poetic writing has been used as a method for inquiry (Furman, et al., 2006), a tool for qualitative researchers to examine experience (Sjollema, et al., 2012) to create space for creative and imaginative discourse (Patrick, 2016), transform findings from narrative into poetry (Edwards, 2015) and to represent participants' understandings (Edge, 2011; Prendergast, 2012). Poems found from data have been read aloud to academic audiences (Prendergast, 2012). In self-study methodology, writing poetry has been utilized as a method to explore tensions and potentials of co-learning and co-creativity (Pithouse-Morgan & Samaras, 2019), generate insights for professional learning (Pithouse-Morgan, 2016), and represent understandings from teaching and learning experiences (Hopper & Sanford, 2008). This study builds upon and extends existing literature by documenting how the act of composing found poems from previous, dissertation research is a method of inquiry, analysis, and representation for examining narrative knowledge, identity, and positionality within self-study methodology.

Aims/Objectives

As two teacher-educator researchers who had successfully completed dissertations in narrative inquiry, we felt that materializing teacher-participants' stories into the world beyond our own minds, was long overdue. We sensed that we needed to re-engage in the dissertation experience in order to convey our teacher-participants' stories, yet how could we "re-enter" this world of thought from the narrative present?

As critical friends, we began to explore how crafting found poems about deeply constructed understandings might aid us in re-imagining our relationship with our dissertation and our teacher-participants' stories. We inquired about how we might reposition ourselves to hear the multivoicedness of our temporal, personal-professional, and conceptual (con)texts. We asked ourselves, How, might the act of writing found poems be positioned as both a method for analyzing existing data, and an approach to representing meaning-making from deeply constructed narrative experiences? How might this inquiry process inform our teaching practices for culturally-responsive pedagogy/teaching?

Theoretical Framework

Meaning-Making, Multivoicedness and Meaning in Motion

As teacher educator researchers, we position ourselves as active meaning-makers. We drew from our knowledge of Rosenblatt's Transactional Theory (Rosenblatt 1978/1994; Rosenblatt, 1994) Langer's stances when envisioning literature (2011b) and envisioning knowledge (2011a), and Gay's Culturally Responsive Pedagogy (2010) to guide our sensemaking.

From the Transactional Theory of Reading and Writing (Rosenblatt, 1978/1994), we embrace the epistemological perspective that meaning is made through the dynamic coming together of a particular reader/writer, the text read/composed, in a particular context. We recognize that an individual's meaning-making is guided by their stance or orientation toward a text, their purpose(s) for reading or writing, and their repertoire of language and experience.

We also embrace a vision of transformative teaching and learning that is informed by Langer's envisionment building stances for building understanding (Langer, 2011a). An envisionment is "meaning in motion" (p. 17) generated in the act of making meaning, or "the understanding a learner has at any point in time, whether it is growing during reading, being tested against new information, or kept on hold awaiting new input" (pp. 18-19). Meaning-making is potentially ongoing as one learns--confirming, troubling, challenging, and shifting what one knows in light of new meaning-making events. Langer (2011a) asserted, "Stances are crucial to the act of knowledge building because each stance offers a different vantage point from which to gain ideas. The stances are not linear; they can and often do recur at various points in the learning process" (p. 22). The five stances Langer identified include: (1) being out and stepping into an envisionment; (2) being in and moving through an envisionment; (3) stepping out and rethinking what one knows; (4) stepping out and objectifying the experience; and (5) leaving and envisionment and going beyond. Langer posits that the stances are a "useful framework for thinking about instruction" (p. 23). Envisionment building stances are also useful for thinking about a narrative inquirer's orientation to participants' stories (Edge, 2011). In this study, we enacted an envisionment building framework as a way to frame and guide our inquiry and meaning-making as we moved from the tightly wound, prior narrative experience represented in the dissertation to the present context of seeking understanding of our narrative lives.

Culturally Responsive Pedagogy

We came together with the shared appreciation of Geneva Gay's (2010) work on Culturally Responsive Pedagogy (CRP). Emphasizing teachers' stances as much as their classroom practices and the social contexts of their lived experiences (Gay 2010; Sleeter, 2012; Villegas & Lucas, 2002), CRP also highlights the value of both student-teacher and student-student interactions. Within interactions, spaces for dialogue emerge (Bakhtin, 1981; Gay 2010, Stewart, 2010). As critical friends, we assumed we could be both learners and researchers, readers and writers whose interactions could generate spaces for dialogue between our individual cultures and the cultures of our past and present research and teaching contexts within the larger context of our narrative lives.

Our theoretical framework and self-study methodology were aligned with contextual knowledge of self, other, social milieu, as well as temporal and cultural professional practice settings, which kept the issue of multivoicedness at the forefront of our data analysis and discussion of results as researchers.

Methods

In this study, we utilized two sets of artifacts--our dissertations as a composite story and our drafts of found poems--as data. Each positioned and repositioned, woven as artifacts, field texts, and representations, situated in and representing three-dimensional narrative spaces of temporality, sociality, and place (Clandinin, et al., 2007; Connelly & Candinin, 2006). First, we framed our completed dissertations (Edge, 2011; Olan, 2012) as artifacts from our narrative pasts to analyze in our narrative present. In other words, we did not look again at the original raw data utilized in the dissertation process; rather, we examined the completed dissertation as story--representing participants' stories of experience

penned through our past narrative inquiries, meaning-making, and individual lived experience as teacher education researchers. Second, our found poem drafts and recorded notes, spoken, and written responses to drafts we crafted from the words in our dissertations became a second artifact.

We met using Skype and Zoom during the 2017-2020 academic years, keeping a Google Document as a running record, and sharing drafts of our found poem writing process, written notes, journal reflections, and interim texts in a shared Google drive.

Data Analysis

Making Found Poems as Inquiry and Analysis. The composition process utilized writing as a method of inquiry (Richardson, 2000; Richardson & St. Pierre, 2005) and a method for knowing and sharing knowing through S-STEP research (Kitchen, 2020). Additionally, composing found poems was a metaphorical double-knitting process for analyzing and representing data; for studying the beginning, middle, and end products and process of inquiry.

Using an interactive process, we independently then collaboratively analyzed our artifacts through composing, interpreting, and responding to found poetry crafted from our dissertations. This process included:

- Noticing and analyzing words to create an untreated poem
- Reading, reacting, and responding to the untreated poem
- Analyzing the untreated poem to compose a treated, found poem
- (Re)Stitching understandings through reading, revising and composing a poem
- Objectifying the experience through interactive discourse with a critical friend
- Identifying (re)envisionments--new visions, insights, observations, and responses as readers, invested and empathetic inquirers, and collaborative meaning-makers

The act of making a found poem from a completed text served as a way to inquire into and analyze our meaning-making when reading, sharing, reacting, interpreting, and composing.

Discourse as Critical Friends. We engaged in dialogic interactions as critical friends (Laboskey, 2004, p. 819) for purposes of being both a "sounding board" (Shuck & Russell, 2005, p. 107) and co-authors who compose new understandings through dialogic interactions (Olan & Edge, 2019). We employed Aveling, Gillespie, and Cornish's (2015) four principles for "analysing qualitative data informed by multivoicedness" (p. 683). They argue that analysis should include

- Contextual knowledge of self, other, and the social field;
- Openness to alternative interpretations;
- Interpretive skill and contextual knowledge; and
- Reflexivity on the part of the researcher. (p. 683)

Dialogic interactions were further facilitated by the use of a collaborative conference protocol (Bergh et al., 2018) for sharing, active listening, probing, questioning, connecting, and synthesizing meaning-making.

Outcomes: Found Poems as an Approach to Facilitating and Representing Meaning-Making

In this chapter, we describe the process of envisioning new meanings through composing a found poem from a dissertation.

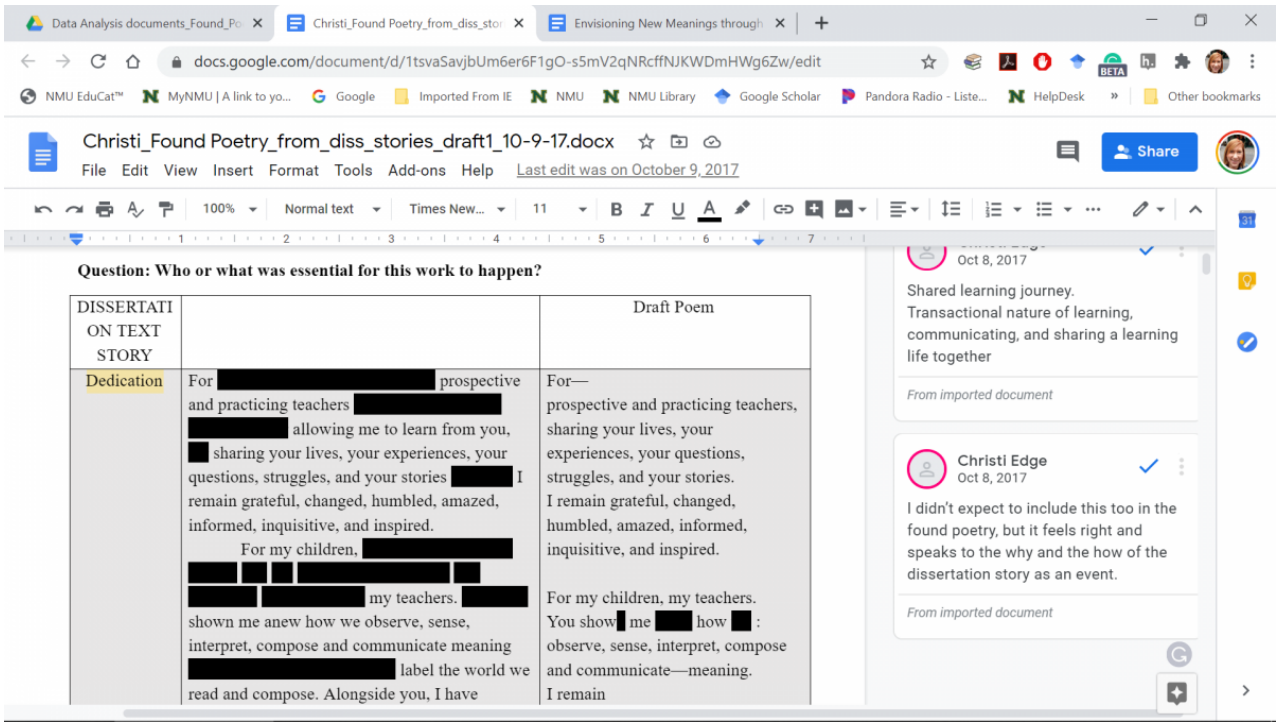
Creating an Untreated Poem

We began our inquiry process by creating an untreated found poem (i.e., one conserving virtually the same order, syntax, and meaning as the original source) (Butler-Kisber, 2010) from our dissertation. We each identified portions (whole

chapters, events or stories) that had loose yet, promising ends (see Figure 1) and noted initial inquiry questions.

Figure 1

Noticing and Working with Words. Being outside of and moving into an environment.



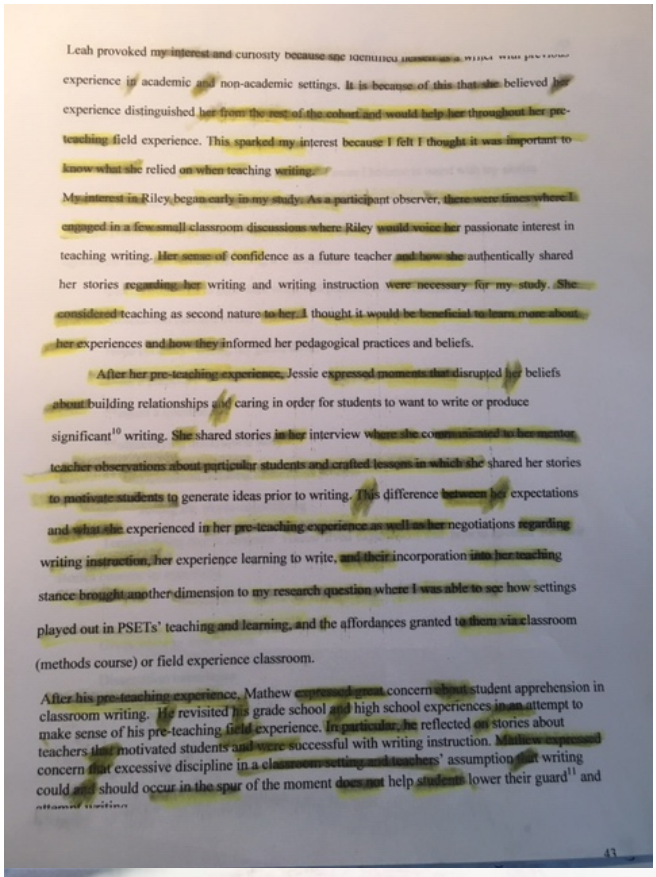
The new purpose for writing helped shift our attention from the original dissertation experience to a new experience through identifying and analyzing meaningful words. Christi initially reflected:

> *How freeing it was to make out words--the found poetry--and re-see and re-imagine the new life in these words, to let the words guide me as I remain open (and distant from the original text) to where the words might lead. (CUE journal, 10/9/2017)*

We continued to attend to words, highlighting key verbs, blacking-out the extras (phrases, conjunctions, articles, and other qualifiers) and highlighting or underlining details, words, and phrases that we found powerful, moving, or interesting (See Figure 2). We shared our initial work with one another which prompted additional attention to our meaning making. Which words were we drawn to and why?

Figure 2

Blacking out and Highlighting. Elsie's (left) and Christi's (right) noticing words.



Leah provoked my interest and curiosity because she identified herself as a writer with previous experience in academic and non-academic settings. It is because of this that she believed her experience distinguished her from the rest of the cohort and would help her throughout her pre-teaching field experience. This sparked my interest because I felt I thought it was important to know what she relied on when teaching writing.

My interest in Riley began early in my study. As a participant observer, there were times where I engaged in a few small classroom discussions where Riley would voice her passionate interest in teaching writing. Her sense of confidence as a future teacher and how she authentically shared her stories regarding her writing and writing instruction were necessary for my study. She considered teaching as second nature to her. I thought it would be beneficial to learn more about her experiences and how they informed her pedagogical practices and beliefs.

After her pre-teaching experience, Jessie expressed moments that disrupted her beliefs about building relationships and caring in order for students to want to write or produce significant[10] writing. She shared stories in her interview where she communicated to her mentor teacher observations about particular students and crafted lessons in which she shared her stories to motivate students to generate ideas prior to writing. This difference between her expectations and what she experienced in her pre-teaching experience as well as her negotiations regarding writing instruction, her experience learning to write, and their incorporation into her teaching stance brought another dimension to my research question where I was able to see how settings played out in PSETs' teaching and learning, and the affordances granted to them via classroom (methods course) or field experience classroom.

After his pre-teaching experience, Mathew expressed great concern about student apprehension in classroom writing. He revisited his grade school and high school experiences in an attempt to make sense of his pre-teaching field experience. In particular, he reflected on stories about teachers that motivated students and were successful with writing instruction. Mathew expressed concern that excessive discipline in a classroom setting and teachers' assumption that writing could and should occur in the spur of the moment does not help students lower their guard[11] and

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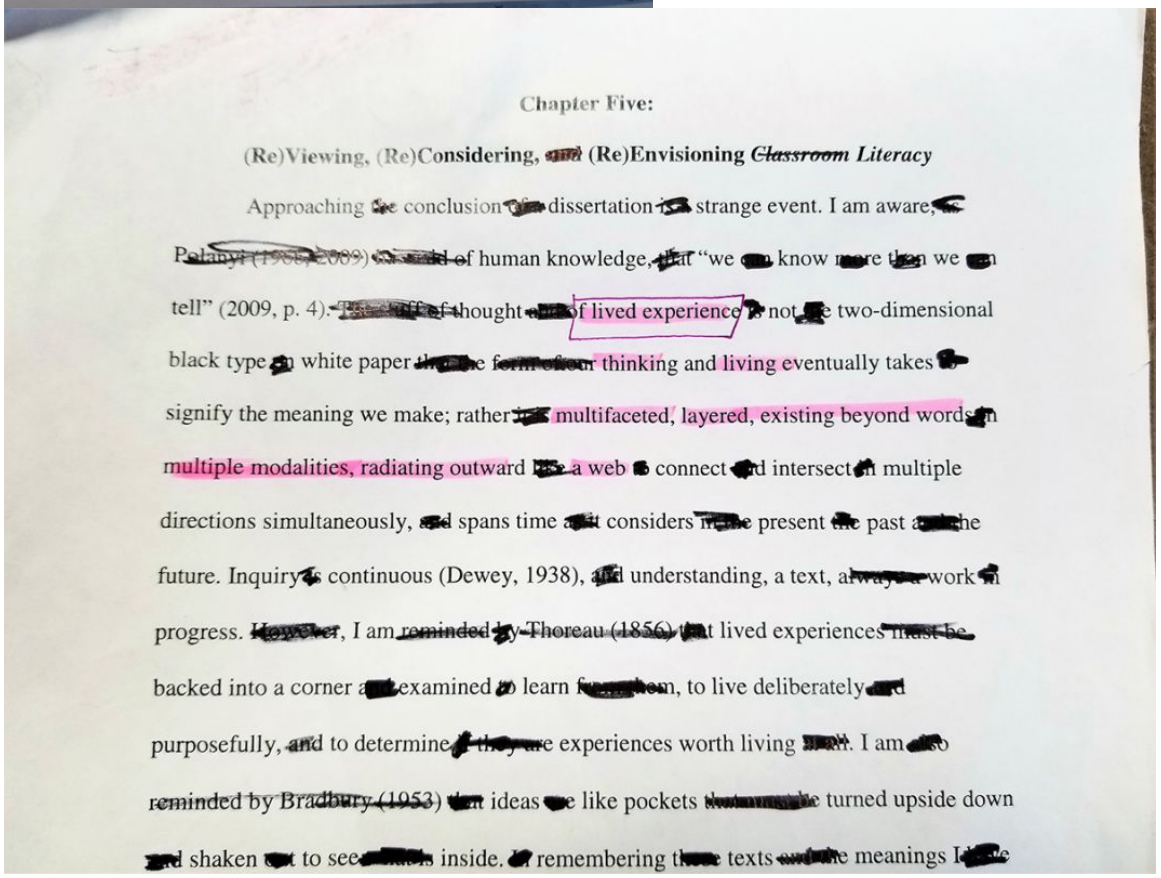


Chapter Five:

(Re)Viewing, (Re)Considering, and (Re)Envisioning *Classroom Literacy*

Approaching the conclusion of a dissertation is a strange event. I am aware, as Polanyi (1966/2009) reminded of human knowledge, that "we can know more than we can tell" (2009, p. 4). The [illegible] of thought and of lived experience is not the two-dimensional black type on white paper that the form of our thinking and living eventually takes to signify the meaning we make; rather it is multifaceted, layered, existing beyond words in multiple modalities, radiating outward like a web to connect and intersect in multiple directions simultaneously, and spans time as it considers in the present the past and the future. Inquiry is continuous (Dewey, 1938), and understanding, a text, always a work in progress. However, I am reminded by Thoreau (1856) that lived experiences must be backed into a corner and examined to learn from them, to live deliberately and purposefully, and to determine if they are experiences worth living again. I am also reminded by Bradbury (1953) that ideas are like pockets that can be turned upside down and shaken out to see what is inside. In remembering those texts and the meanings I made

Attending to words separated from their original sentences and guided by new questions subtly shifted how we read our original artifacts (dissertations). Christi wrote:

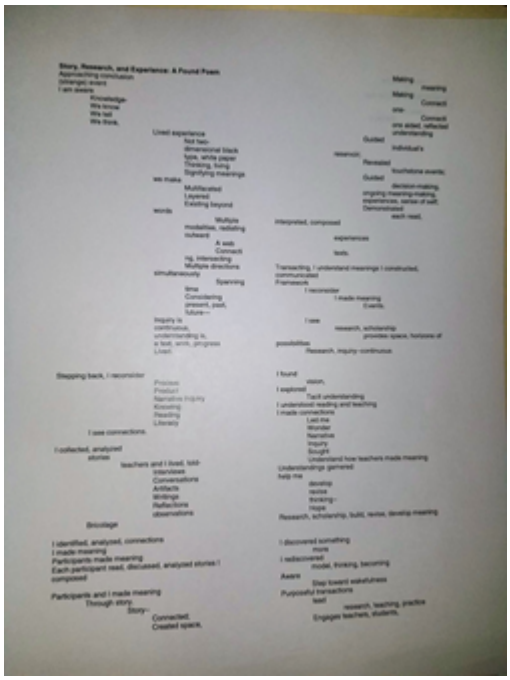
> *In round two of my working from dissertation text to found poem, my thinking has shifted. I thought I was looking for "found poetry" like I would have my students find and make from their prose. From the story in the introduction of my dissertation, I did just that. BUT, as I became more immersed in re-reading, ... I found myself seeing the poetry that was already there—…. poem in the meaning-making event sense. I began, not marking out text, but highlighting and underlining it. Noticing, where I was making meaning then, and writing comments in margins as I made meaning now, in the present…….In the data I see—really see—how my theoretical framework was guiding my thinking and my reading of [teacher participants'] sense making….I am enacting my theoretical framework beyond what I could fully know in that moment—while observing, or even later (with some heightened sense) while writing and composing the story. Here, I see not only my embodiment of my values, beliefs, and knowledge, but I also see levels of my recognition of this in my written dissertation text (CUE Journal, 10/16/2017)*

The act of noticing, separating, and analyzing words--of finding poetry--positioned our stance from being outside the completed past envisionment to moving into a new envisionment in the temporal present. Evocative words prompted meaning-making, creating a transactional event in the present. From the position of the new envisionment-building stance, Christi sees her beliefs, knowledge, and meaning-making voice in her dissertation

Next, we selected a section to develop into an untreated poem (See Figure 3). On a separate page, we listed highlighted words and phrases, keeping these in the order that we found them. We skipped a line between the words so that they were easy to work with. We looked back over our list and cut out everything that was dull, or unnecessary, or that just didn't seem right for a poem. We made minor changes necessary to create poems from prose such as adding line breaks, changing punctuation, deletions and minor changes to the words to make them fit together (tenses, possessives, plurals, and capitalizations). Picking up these "threads" of language, we began the act of *making* a poem--creating, weaving words, untangling memories, stitching present wonderings, in the ever-unfolding loom of meaning-making through composition. Creating an untreated poem, we were in and moving through the envisionment-building stance.

Figure 3

Creating an Untreated Poem. Being in and moving through an envisionment.

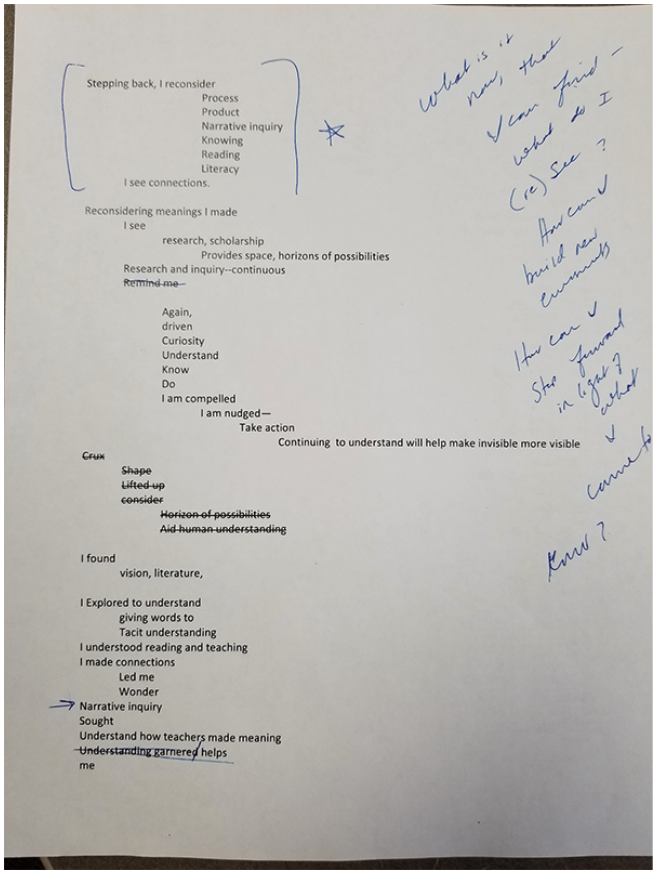


Reading, Reacting and Responding to Untreated Poems

We took turns reading our poem aloud while our critical friend followed along on her own computer screen. After reading the poem, we remained quiet to create space for our critical friend to respond as a listener and as a reader (Bomer & Arens, 2020) by validating, reacting, probing, and inquiring into what was not yet visible to us as the writer. We wrote what we heard one another say and noted our own reactions to critical friend's comments and questions. For instance, after Christi observed and asked about meaningful repetition, Elsie made connections that later prompted her to restructure her poem around the relationships she formed with participants as they shared their stories. We each stepped back from the moment by distancing ourselves from untreated poem and the initial writing experience to thoughtfully consider our critical friend's comments and to journal about our new questions prompted by our dialogic interactions (See Figures 4-7).

Figure 4

Reacting and Responding to the Untreated Poem. Stepping back to rethink what one knows and wants to know.

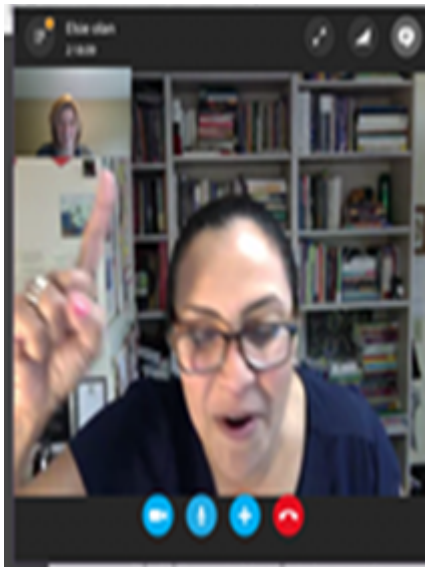


Composing Treated Found Poems

During the new meaning-making event of writing the treated, found poem, we arranged words and ideas in an organic manner; we were creating and crafting, but our actions were driven by a stance of exploration-- of wonderment, praise, and inquiry. In light of the critical friend's insights, we were able to move the poem--our understanding--forward.

Figure 5

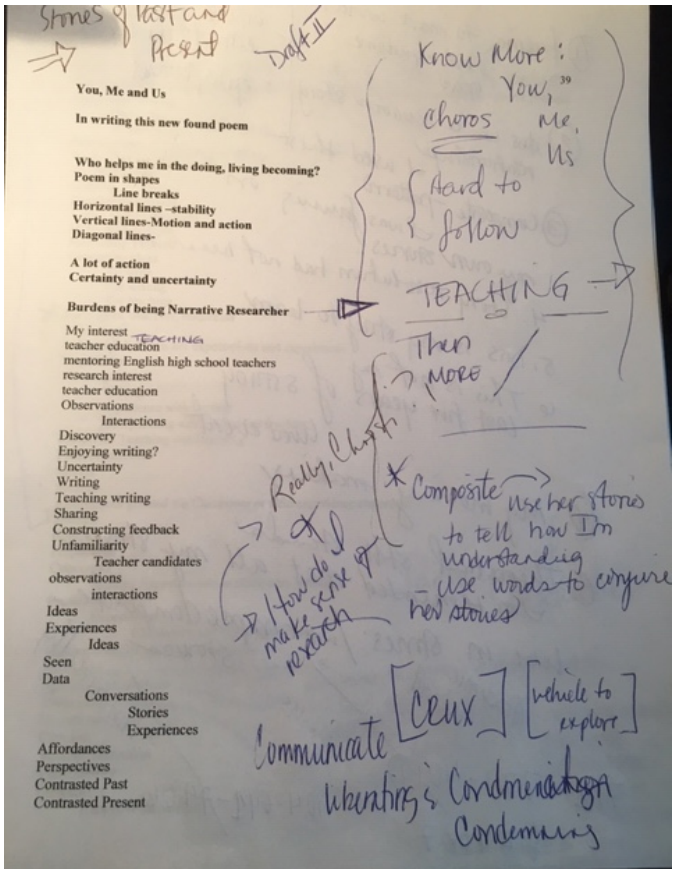
Discourse as Critical Friends: Stepping out of an envisionment to rethink what one knows in an "Aha!" Skype screenshot with Christi (left corner) and Elsie (right front).



Using a collaborative conference protocol provided structure to prompt us to take notes about what one another said, to say what we heard, to offer responses, observations, and questions prompted by the poem and by one another.

Figure 6

Objectifying the Experience through Interactive Discourse with Critical Friend.

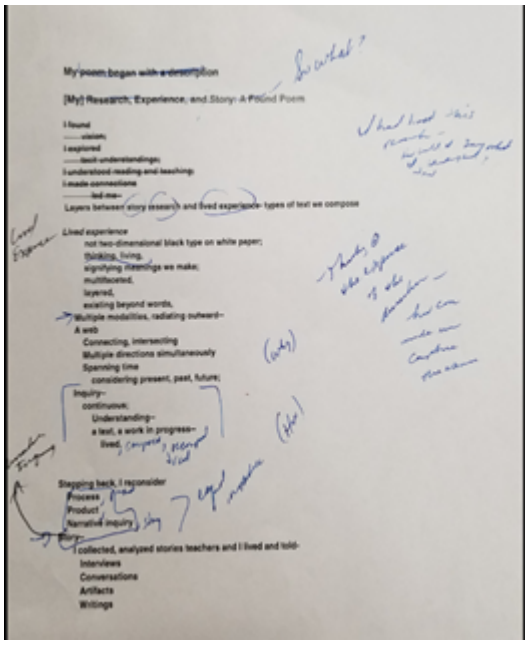


In the time and space between poem drafts and meetings, we reconsidered the poem in light of our dialogic interactions. We reconsidered the *poem*--not the original dissertation text-- as the object of attention and artifact for inquiry. Now focused on our present, we read the text aloud as a participatory event; we engaged in a listening-reading-

performing-composing act, arranging the words to communicate the new understandings we had garnered from our dialogic interactions. We also listened for possible line breaks and stanzas, noting where we paused, attending to the silent noise (See Figure 7).

Figure 7

Reconsidering the Poem. Re-entering the envisionment.



Reinterpreting Narrative Experience through Reading the Found Poem: Making Meaning from New Artifacts

Finally, we typed our new poem. Freed from the bounds of the original text, we generated new understandings, captured in and represented in the artifact of the found poem. We found and made new meaning--a poem (See Figure 8).

Figure 8

Found Poem. New meanings made.

Elsie's Poem: Product

Participants, Researcher and Stories: A Found Poem

US, WE, ME
- Research
- Activities

Feelings
- Uncertainty
- Certainty
- Vulnerability

Observation
Elicitation
Retrospection

STORIES
- Uncertainty
- Certainty
- Vulnerability
- Debriefing

Revisiting, coding & categorizing
Categorizing, coding & revisiting

TRACING DATA
Sharing
Identifying
- Assignments
- Stories
- Writings

Provoking Interest
Uncertain
Vulnerable
Certain
Curious

Reading our Found poems enabled us to reinterpret the original experience from the context of the present and to identify new meanings represented in the poem. For example, Elsie identified tensions, values, and emotions:

> *The phrase Revisiting, coding & categorizing/ Categorizing, coding & revisiting portray how I place value on data gathering, data analysis and methodology, and communicates my struggle with the nonlinear process of revisiting stories that spanned in time. I emphasize the inner feelings that existed in the invisible space between the words and in my inner lifeworld as a researcher. (ELO Interim Text, 3/12/18)*

Elsie also identifies relationships and her inner lifeworld:

> *I used the first person subjective pronoun (we) and the objective pronoun (me/us) to emphasize the relationship between myself, the writer and researcher, and the teachers, who were participants. I speak to feelings evoked as I negotiated the tension between sharing teachers' stories and disseminating findings that would inform teachers' and teacher educators' pedagogical practices. I felt that the moment teachers shared their stories with me, we connected and created a scholarly community cemented on trust, transparency, and loyalty. Their stories were not "just data" to communicate; their stories were artifacts of their lives as teachers; the stories were agents of cultural sensitivity, because they opened their lives and inner lifeworld to me. In this process, the me became us.*

Found poem artifacts also enabled us to identify and communicate positionality and shifts in understanding. For example, Elsie wrote:

> *This [last] stanza reflects the iterative process of narrative inquiry; uncertainty shifts to uncertain. I am agentitive owner of my positionality. During this iterative process, it is my hope that my work will inform the field while being true to teacher participants' stories. The poem ends in a way that the next experience will begin. In the refrain uncertainty, certainty and vulnerability, and then the break from that pattern, I seek to disclose a new way of re-seeing my dissertation study and looking to my data to incite new insights. (ELO Interim Text, 3/12/18)*

Furthering the Conversation

As a result of our inquiry, (1) we recognize composing the found poem became a conduit for meaning-making that supported the transactional reading-writing relationship (Rosenblatt, 1978/1994; Rosenblatt, 2005) between the reader/writer/researcher and research texts. In finding and making poems, we were immersed in the envisionment-building, dialogic, tension-filled spaces where meaning is made. Like being braided, meaning is twisted and woven into the spaces of intertextuality, dialogism, and transacting with texts that are written, spoken, thought, and felt--these weavings are paradoxically simple, complex, and rigorous; lived, studied, and told; read, discussed, and composed; inquiry, analysis, and representation. Furthermore, (2) dialogue with a critical friend invited tensions to disrupt and problematize our thinking through new observations, connections, and insights, and (3) discovering poetry within the lines of prose helped us to untangle and trace the threads of past and present understanding for purposes of present and anticipated future professional practices. Finally, (4) writing found poetry became a way to see and study our lived experiences.

Discourse and Tension in Critical Friendship Facilitates Unstitching and (Re)Stitching Narrative Understanding

As critical friends, we discovered that by revisiting, repositioning and rethinking through co-authoring and dialogic processes, we were able to revisit, reignite, disrupt, problematize and challenge one's past and present storied lives (Olan & Edge, 2019) In this process, we disrupted existing fears and prior conceptions of our lived experiences. We made a conscientious effort to untangle through our roles as critical friends, to probe and make space to evoke inquiry and welcome the discomfort associated with the asking of provocative intimate scholarship questions.

Found Poems as Analysis and Representation of Meaning Making in Motion

As threads in a tapestry intertwine and intricately honor the uniqueness of each thread, our critical friendship recognized our individual meaning-making while welcoming our different vantage points, experiences and narrative discourses. We navigated the difficulty of constructing research while being a "keeper" of our participants' stories. We acknowledged and disclosed our feelings of uneasiness with possessing and disclosing our participants' stories and our attempt to re-enter the past meanings to better connect to our present. We spoke about our vulnerabilities and tensions and feelings of loss that lingered beyond our dissertation process. We "pushed" each other to look inward as teachers and teacher educator-researchers and think about our pedagogical practices, values, and beliefs, and how these practices may facilitate our narrative discourse and writing found poetry as meaning-making.

Regenerating new ideas liberated us to "step into" the envisionment-building space of the dissertation and then "step back" with new insights that connected the narrative past (former experiences and understandings) with the narrative present (current roles, knowledge and experiences). The ability to move between the "worlds" of understanding was liberating. The artifact filled with memory, identity, emotion, relationships, embodied knowledge, and transformation had been relinquished out into the world through the vulnerable-safe space of dialogue with a critical friend. After Elsie completed her treated poem, she reflected on how her meaning-making lent understanding of her students' learning:

> *The more I look at this poem, the more I'm intrigued--not only about the found poem but about the power of writing a dissertation had, my pedagogical stance. I now have a better sense of how I felt during my dissertation experience...I could re-engage and … be immersed. My found poem represents not only the disparity but also the juxtaposition of writing research that talks about pedagogical practices and my participants' journey, their teaching and their learning with…. I couldn't use my practices in my dissertation research… I went into the experience with 17 years…yet that was never enough. I couldn't rely on that experience and use it to help me succeed. I had to relearn how to approach texts (theoretical frame….etc.)*
>
> *I understand how my students grapple with the courses that they are taking. I too struggled. Look at all the knowledge and experience I had to frontload and scaffold my success, yet I needed more. I needed a way*

> *to navigate continuously juggling what I'm reading with what I've lived, and about now. Crafting the found poem, I was able to re-engage in the dissertation writing experience and re-enter my participants' stories… I found new meaning, new dimension to that dissertation chapter (that I already loved), but could see now in a new light, see from multiple angles. I was so attached to it, that I couldn't see beyond; found poetry helped us both to see new possibilities.*

Engaging in the writing process, we talked about what we were feeling, we contextualized it, stepped back, and realized it means a bit more. As a result, we are better attuned to the cultures we are immersed in. The dissertation and found poem as artifacts provided platforms for us to revisit our preconceived notions, step back, resituate ourselves in our new surroundings and step out while recognizing our surroundings. Found poetry enables individuals to evoke the fourth and fifth envisionment-building stances, enabling them to "step back" and reconsider what they know, and to potentially develop deeper understandings that disrupt and/or transform understanding.

By using a strategy that we had previously implemented in our classrooms- writing found poems, we were able to reposition ourselves to hear the multivoicedness of our contexts. Just like our students, we acquired a sense of awareness regarding our writing's context, audience, purpose, and impact. We too had stopped and stared at the multiple pages that told our teacher participants' stories and could not move forward. The words seemed to form an entity of their own, occupying a space that constricted our breathing. We felt we had very little to reveal from those stories. Nevertheless, as we engaged in finding a poem from our existing prose, we re-entered the existing text with a new purpose. Blacking out some words highlighted others and revealed insights in the newly made whitespace upon the page. Found poems enabled dimensionality through "poetic language that is saturated with possibilities of meaning (Brochner, 2005, p.299). Poetic language lent prismatic perspectives for us to converse through with critical friends.

Through dialogic interaction, we further disrupted one another's previous writing paralysis (Zinzer, 2001 p. 77) by offering new insights, observations, and responses as readers, invested and empathetic inquirers, and collaborative meaning-makers. Recomposing the poem after engaging in dialogic interactions created space to re-see and reimagine the untreated poem into a new, treated poem that could be read and interpreted as an artifact of our present (and anticipated future) perspectives, identities, and roles.

New Envisionments

Through the dynamic interplay of transactional meaning-making, we positioned and repositioned ourselves as critical friends who co-author meaning (Olan & Edge, 2019) through invited tension as a method for (re)knowing. We utilized a process of found poetry writing as a method for self-study in order to inquire into, analyze, and represent meaning-making. Like threads upon a loom, the process of coming to know is made through and represented by the constant and ongoing interconnecting-- of artifacts, dialogism, action, discourse as collaborative, critical friends (Hamilton & Pinnegar, 2015), and envisionment building for purposes of (re)generating knowledge, for making, new, meanings. Attuning to the threads of narrative knowing, identity, and becoming, we lean back to observe the ever-unfolding, unstitching, restitching, being open to possibilities amidst and against the external tension of the metaphorical loom as well as the internal tension between the artist's initial and unfolding visions. Through self-study with a critical friend, the poem as meaning-making event (Rosenblatt, 1978/1994) unfolds before us, weaving new threads, in the space of new tensions, resulting in new understandings. Analyzing and representing data through the process of composing found poems with a critical friend generates the vulnerable-confident, self-other; vision-revision; reading-composing; critiquing-discovering; powerful-empowering; learning-teaching; textual-intertextual; three-dimensional spaces for ongoing transformation upon the loom of self-study methodology.

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Envisioning New Ways of Knowing

Toward a Shared Vision of Multicultural Teacher Education through Collective Self-Study

Karen Rut Gísladóttir & Gunnhildur Óskarsdóttir

This research explores a cooperative self-study project that 14 university-based teacher educators at the University of Iceland participated in for two years. The study aimed to develop a dialogic space that would mobilize teachers' diverse experiences and perspectives to build a framework for multicultural teacher education. The teacher educators engaged in self-study to understand in what ways (if any) dialogue could aid their understandings of how their cultural backgrounds influence their work as teacher educators. Specifically, teacher educators sought to understand how this dialogic space could allow them to problematize and rethink teacher education collectively. The data collected included focus group interviews, self-interviews, and audio-recordings of meetings. Art-based analysis methods via the co-construction of sculptures and poems were used to create a dialogic space (Freire, 1970) which helped teacher educators develop a shared agenda for collective transformation.

Ultimately, this inquiry heightened participants' awareness of the complex process of negotiating a shared platform beyond theoretical and disciplinary boundaries, one that could help them align and (re)commit themselves to educate teachers in ways that prioritize equity and justice (Zeichner, 2018; Kitchen et al., 2016).

Context

The increasing immigrant population within Icelandic schools has created a demographic imperative for pursuing multicultural approaches to education and teacher education. Never before has it been more important for teacher education programs to prepare teachers multiculturally, necessitating a collective transformation of the role of teacher educators in Iceland, who largely embody dominant Icelandic identities (Sleeter, 2001).

Critical multicultural education demands the interrelated transformation of self, teaching, and society (Gorski, 2010; Souto-Manning, 2013). Working from this perspective, we sought to transform our roles as teacher educators to reconceptualize our practices using collective self-study as our practical methodology. Our inquiry fostered increased meta-awareness of our roles as teacher educators, helping us reconsider the positioning of our diverse backgrounds, practices, and experiences (Kitchen et al., 2016). This paper describes how the authors negotiated with each other and their colleagues in the process of creating a dialogic space for the group to develop a shared vision for multicultural teacher education.

Aims

This collective self-study (Bodone, et al., 2004; Samaras, 2011) aimed to document and analyze the process whereby 14 university-based teacher educators in Iceland co-designed and negotiated a learning community committed to

multicultural teacher education. Teacher educators worked to become aware of their identities and practices, developing a critical understanding of how they either resist or reify existing structures of inequity. In so doing, teacher educators re-envisioned their roles and practices as teacher educators (Mitchell et al., 2009; Gísladóttir, et al., 2019; Guðjónsdóttir, et al., 2017; Jónsdóttir et al., 2015; Jónsdóttir et al., 2018).

A shared commitment to maintaining a dialogic space defines this research. In understanding the creation of the dialogical space and how it develops from within, we bring together Freire's (1970) notion of dialogical space and Bakhtin's (1984) notion of interior monologue. We understand dialogical space as an encounter between individuals within a temporalized space in which they attempt through shared reflection and action to act upon the world they want to transform. In their attempt to name the world, the world "reappears to the namers as a problem and requires of them a new naming" (Freire, 1970, p. 76). Thus, naming the world becomes a continued "act of creation and re-creation." For dialogical space to thrive, dialoguers need to find ways to develop horizontal relationships built on mutual trust. For this to happen, Freire asserts, the dialogue must be founded upon love, humility, and faith in humankind.

Bakhtin's (1986) notion of interior monologue becomes essential in identifying and interrogating the very foundation of dialogic space. The notion of interior monologue calls attention to how individual monologues are never just monologues. Dialogue, from a Bakhtinian perspective, has infiltrated every word and has both roots stretching into the past and the potential to progress forward to a limitless world. For Bakhtin, "dialogue" describes how the word itself is a site of battle in which different voices collide with and interrupt each other. This is especially true in the creation of new knowledge or a shared vision. In attempting to understand the complexity of developing a dialogical space for moving toward multicultural teacher education, the concept of interior monologue allows us to interrogate and explore what happens underneath the surface as ideas are brought into being through lived events or dialogical encounters between individuals and the world.

To name and interrogate practices and identities, teacher educators in this study engaged in the critical cycle (Souto-Manning, 2010). The critical cycle offered a framework to thematically investigate experiences, lived realities, and identities as teacher educators. It also allowed teacher educators to critically problematize teaching and work toward praxical transformation dialogically (Souto-Manning, 2019).

Methods

This research traces how a dialogic space was created across fields of professional expertise and disciplinary backgrounds (Harrison et al, 2012; Pithouse-Morgan & Samaras, 2014; 2015; 2019; Pithouse-Morgan et al., 2016). Methods included rhetorically mapping our existing understandings of multicultural education, dialogically problematizing paradigms in order to frame difference historically (Goodwin et al., 2008), and developing a shared understanding of multicultural education (Banks, 2013; Kitchen, et al., 2016).

Data, collected for two years, included focus group interviews, self-interviews, audio-recordings, transcripts of meetings, and artifacts. Analysis engaged art-based methods, via the co-construction of sculptures and poems, to make visible negotiations and tensions. Iterative analysis allowed for further work.

First, teacher educators documented their understandings and experiences of multicultural education via collective self-interviews guided by questions formulated by the group (Meskin et al., 2014). In small groups, teacher educators took turns interviewing each other. Each interview lasted about 30 minutes. Interviews were recorded and each member transcribed their own interview. In the analysis, participants re-read the transcripts of their own interviews to identify "emotional hot points" (Cahnmann-Taylor, et al., 2009) they wanted to explore by creating sculptures.

Creating the sculptures allowed teacher educators to make tangible their internal and abstract ideas. This, in turn, allowed them to interrogate their ideas dialogically and weave them together to form a collective understanding that would enable them to move towards multicultural teacher education (Figure 1).

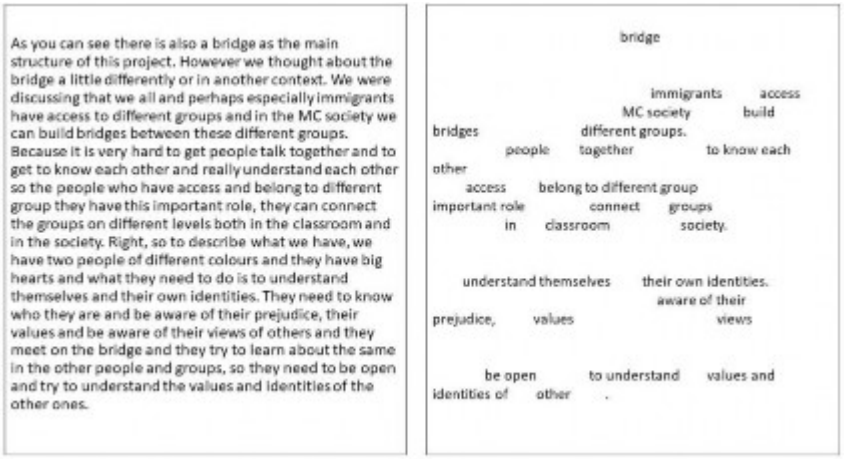
Figure 1

Examples of Sculptures Made by the Groups

Explanations of the sculptures were video recorded and transcribed. Poetic inquiry was used to analyze these transcripts and distill complicated clouds of ideas down to essential concepts. Inspired by “erase poetry” (Faulkner, 2012; Pithouse-Morgan, et al., 2014), teacher educators read the transcripts and erased words that lacked vital meaning for them in terms of multicultural education, leaving only words important for their collective work (see Figure 2).

Figure 2

An Example of Transcript and the Words Holding a Vital Meaning



Then, each group rearranged words into collective poems, which comprised the theoretical foundation upon which the group would build. Finally, through dialogic engagement, the teacher educators identified three pillars essential for guiding their work.

Participants

The 14 participants form a diverse, interdisciplinary, and dynamic group of educators with different backgrounds and experiences. Nine had Icelandic heritage and spoke Icelandic natively. Five spoke other mother tongues and were brought up in different countries. Each member had different academic experiences and held different positions within the School of Education, ranging from PhD students and adjuncts to assistant professors, associate professors, and full professors. Some were new and others experienced. Each brought different theoretical and methodological orientations to the group. In particular, some were familiar with action research and self-study methods, while for others these forms of research were new. The authors offered participants to use pseudonyms in this paper, but all opted to use their real names.

Negotiating a Starting Point

Creating a shared vision for the group did not happen without effort. The first meeting concerned how the School of Education was preparing student teachers to incorporate multicultural education into their teaching practice. This meeting attracted 12 participants. We discussed the need to map out current work and our understanding of multicultural education. The conversation was rich with different theoretical and methodological orientations. First, teacher educators explored participants' different experiences and expectations. The conversation traversed several topics: how multicultural education emerged in our educational practices, areas where we could improve, and how multicultural perspectives were present in course syllabi. The discussion then turned toward the critical importance of design-based research. As teacher educators discussed the steps for working towards multicultural teacher education, they discussed how they could distribute articles on the topic, mobilize beneficiaries, and empower teachers. The conversation ended with a discussion about designing a questionnaire to send to colleagues within the School of Education. Yet, as soon as the idea of the questionnaire emerged, it began to overshadow other ways of approaching the task.

As a head of the faculty, Gunnhildur observed that many courses included an emphasis on multicultural education. However, how individual teacher educators were carrying this out within their coursework was unclear. Gunnhildur thought that the questionnaire was an essential way to ascertain how our colleagues were approaching multicultural education.

Karen, however, did not agree. As a self-study researcher, she did not prioritize gathering this information over the first-hand praxical transformation the group wanted within their program. She believed that in sending out a questionnaire the group was uncritically taking an authoritative stance.

To make her point, Karen pointed to the pronoun *"we"* in the group's initial research focus – "how do *we* prepare student teachers for practice in schools concerning multicultural education?" Karen intended to highlight that the group first needed to define this "we" who was responsible for the preparation of student teachers. She wondered:

> *Did the pronoun refer to this discussion group? And was the group's task to focus on the steps being taken to understand what could be learned from our processes? Or did the pronoun refer to all of the teacher educators within the School of Education? And what were we going to do with that information? Would that give us the potential to carry through the changes we envisioned?*

Karen thought the group needed to explore their own practices so they could become agents of change before moving forward. Karen was committed to self-study as an essential pathway for the group's work. Yet these ideas were met with hesitation and resistance, as the group's discussion repeatedly circled back to the questionnaire.

Gunnhildur left the meeting feeling as though the group was one step closer to understanding how to map out the work happening at their institution. However, she realized that people brought multiple theoretical and methodological experiences regarding multicultural education into the meeting, and not everyone agreed with the methodological approach of this project. She had never considered doing a self-study. Karen left the session feeling frustrated with the discussion of the questionnaire. Her experiences in teacher education had taught her that self-study was often considered to lack validity as a methodological approach for developing knowledge about and for teacher education (Johnson-Lachuk, et al., in press). The conversation confirmed her understandings of how self-study was often marginalized within her institution. She knew that if she was to be part of this group, self-study had to be one of the methodological choices utilized.

Turning Towards Self-Study

Leading up to the second meeting, Karen shared her concern with her colleague Hafdís Guðjónsdóttir, an experienced self-study researcher (Bodone, et al., 2004; Samaras, et al., 2012). Hafdís was interested in joining the project but had been unable to fit the meetings into her schedule. Karen shared how sending out a questionnaire had been proposed, indicating that she felt she lacked the authority to push the group to use new methods.

Hafdís readily agreed to attend the next meeting and came swirling in like a "self- study" tornado. The discussion continued where it had left off. Teacher educators exchanged ideas, ranging from sharing publications on how teachers *should think* about multiculturalism to using results from existing research in our courses. Karen was discouraged that the discussion did not create space for teacher educators to transform their thinking. In her mind, the group's focus was undergirded by an implicit assumption that teacher educators were somehow the experts and not in need of transformation themselves. As Karen struggled to articulate her concern, Hafdís explained that, while surveys might be useful in gaining an overview of a phenomenon, they were seldom effective because of low participation rates. She continued by asking the group, "What do we want to do with our findings? How important is it for us to see what we are doing at the same time as we are mapping out what is happening at the university?" She proposed that we interview each other in small groups.

This technique, she asserted, would yield two outcomes: practicing questions that could then be used with our colleagues, and getting to know each other's experiences and knowledge.

The group approved of this idea. Quickly, interview questions were developed: 1) What is your understanding of multicultural education? 2) Where does your interest in multicultural education come from, or why have you become involved in multicultural education? 3) Can you name examples of your educational practices reflecting these theoretical underpinnings? 4) Can you identify how you develop environment, learning spaces, and/or participation in the spirit of multicultural education? The large group was divided into groups of three, and a time was scheduled to conduct the interviews.

Negotiating a Shared Vision Towards Multicultural Teacher Education

In December, the interviews were conducted and transcribed. Gunnhildur felt this change in focus had released teacher educators from the disagreement over the questionnaire. Everybody agreed these interviews were essential for further development. After the interviews, Karen believed the group had effectively turned the process towards themselves and were now on a path with the potential for negotiating a shared vision and understanding of their work. However, the group was just getting started. Now they needed to develop a constructive framework for future directions. Not everyone was convinced about the direction this project was taking, and Karen knew she needed to demonstrate the importance of self-study in developing pedagogical and ontological knowledge for teacher education.

In moving ahead, Karen suggested constructing an art-based framework in which teacher educators would individually begin identifying essential points in their interviews that they would then bring into small groups to create a collective sculpture. While Gunnhildur found this idea exciting, she worried that the process would be too time-intensive, and the sculpture idea might detract from the group's focus. Before the next meeting, Karen appeared in the teacher's lounge with two big suitcases full of recyclable material. Gunnhildur, caught off guard, asked Karen if she meant that teacher educators would "create actual sculptures in the meeting." "Of course," Karen replied. "What did you think we were going to do?"

Gunnhildur laughed and admitted she thought that teacher educators were going to create an imaginary sculpture, not a real product. She could not envision where making an actual sculpture would lead the research process. She wondered whether what Karen proposed was even research and whether teacher educators would buy into this process. She felt that she was asking too much in having teacher educators dedicate a whole-session to "arts and crafts." But faced with Karen's determination, she realized she could not turn back.

At the beginning of the session, the materials provided for the art-based analytical work were displayed. The session commenced with individual time to engage with each person's interview, identifying points teacher educators wanted to address further in small groups. The following concepts emerged: reflecting on individuals' home culture; assisting immigrant children who did not speak Icelandic; removing hindrances; making the unconscious conscious; identifying students' strengths and cultural resources; having courage; addressing prejudices and privileges; securing immigrants' participation; reflecting on one's disposition; finding pathways to collaboration; bilingual children, poverty, gender equity, equal opportunities, and the idea that the school should reflect society. In small groups, teacher educators listened to

each other's points before moving forward to using sculpture to create a shared vision. Teacher educators were randomly assigned to groups of four, with Karen and Gunnhildur assigned to the same group.

While some individuals were very focused on the school and how they could help student teachers to work with students of diverse backgrounds, others were more concerned with how these ideas played out within society. The discussion shifted from mere dialoguing about thoughts to dialoguing through the recyclable material at hand. An incident in Gunnhildur's and Karen's group illuminates how creating the sculptures provided a space to negotiate shared meaning and to ensure one's ideas were included (see Figure 3).

Figure 3

Our Sculpture in the Making

In discussing how to proceed with our sculpture, Gunnhildur expressed concerns about helping student teachers create conditions within schools to work with students' diverse backgrounds. Karen asked Gunnhildur if she wanted to focus on that in building our sculpture, or if we should start with our understanding of multiculturalism. Gunnhildur was not sure what Karen meant and asked if she was thinking of this in the abstract. Karen explained that multicultural education was also about people's journeys and how they connected with others and learned about new cultures. As they began to work on the sculpture, Karen engaged in an in-depth discussion about self and society with Anh-Dao, another member of the group. They discussed the relationship between a person's social position and privilege. Karen and Anh-Dao used the silver-colored candy bulbs in the picture to represent the different locations of privilege (see Figure 3); on top of it, inside of it or under it, described the different social positions. Feeling excluded from the conversation, Gunnhildur and Hrönn (the fourth colleague) suggested that schools needed to be included in the sculpture, but they felt they did not get a response. They initiated their own conversation where they admitted they were not relating to Karen and Anh-Dao's creation.

> *"Hey, we are thinking about the school," Hrönn said firmly.*
>
> *"The school?" answered Anh-Dao with a puzzled tone in her voice. "Yes, we want to have the school there," Hrönn continued.*
>
> *"Yes," Karen responded pointing to the sculpture, "so this is the society. We have the individuals there. Then we will have the school around the society. What do you think about that?"*
>
> *"I want to make this transparent," Hrönn said. "So the child or the individual and society are reflected within the school."*
>
> *"Okay," Karen replied, and returned to discussing privilege and social position with Anh-Dao.*

Gunnhildur and Hrönn continued their discussion. Gunnhildur determined that the school needs to be visible in the sculpture, asked Hrönn how they could include it in the sculpture. Together, they created a large bridge and brought it to the table.

"Can we place a bridge here?" Hrönn asked. Karen replied affirmatively but wondered if it could be turned into some walls instead.

"I want a bridge rather than a wall," Gunnhildur declared. Hrönn agreed.

Karen persisted in trying to convince them that it might be better to turn their bridge into a wall, pointing out space constraints. She suggested that we could place the wall at the edge of the sculpture, indicating that it had to surround and reflect society.

But Gunnhildur was adamant about the bridge, and Karen reluctantly agreed.

Gunnhildur and Hrönn placed the bridge in the center of the sculpture.

"Now you understand," said Gunnhildur, pointing to the bridge at the heart of the sculpture and asking if everybody was okay with this. Nobody disagreed, and the bridge/school ended up being one of the centerpieces of the sculpture. In sharing the overall message of our sculpture, Gunnhildur and Hrönn reflected upon this experience, explaining how happy they were having the bridge in the sculpture. They had tried to explain how the school represented a bridge between society, school, and children but felt as Karen and Anh- Dao did not see this option because they were so deep in their discussion. The material allowed them to insert the bridge as they explained their point of view. This was important because if they had not gotten their attention they would have felt that their voices were not equal to the others in the group."

The final step in developing a shared vision for our group was to use transcripts from each group's explanation to craft poems. We read through the transcripts, and erased words that lacked vital meaning for us in terms of multicultural education, leaving only the words we thought were necessary for our collective work. Then we rearranged the words into poems. For example:

personal journey / institutional journey / societal journey

starting with ourselves / do I have prejudices / how can I overcome that

the teacher / learning and growing / creating opportunities / supporting students

speaking from experience / without shame / about poverty / social position

students participating / their voices heard / requires structure support

dialogue / listening / the courage to say I want this included

the classroom / reflection of society / equality and respect

children / as creators / of opportunities

The self-study research process provided us with a pathway for capturing and representing the multiple experiences found in our group, which comprised the theoretical foundation from which the group would grow. Finally, through a dialogic engagement with the poems, we began to identify highlights from which we constructed the pillars of our future work.

These were:

- Belonging;
- Critical dialogue, encompassing the consideration of multiple perspectives;
- Transformation of self, classroom, and society.

Discussion

Following Bakhtin's dialogism, we present our interior monologues as we engaged in this process. Our inner talk illuminates how every utterance is just the tip of the iceberg on the surface, with a whole slew of feelings and experiences down in the depths. Our inner monologues show how we worked through tensions in our relationships to create stronger communication. As such, our inner monologues illustrate some of the complexities of engaging in dialogue with one another. At times, participants do not feel heard or capable of listening. Ultimately, collective self-study puts us on a challenging, albeit productive, pathway towards furthering our personal and professional development in multicultural teacher education.

Self-study provided us with the space to explore the intricate process of drawing on each other's cultural and linguistic backgrounds, along with our experiences of teaching and teacher education, to develop individually and collectively. This exploration serves as a site for strengthening our relationships, aligning our practices, and affirming our commitment to prioritize equity and justice. The complexity embedded in this process is important to acknowledge and address. In preparing student teachers to work with students of diverse backgrounds, we, as teacher educators, need to be capable of creating an authentic dialogic space for discussion beyond institutional, geographical, theoretical, and disciplinary boundaries.

Self-study research was a powerful avenue for our group for identifying, problematizing, and transforming our individual and collective understandings of our roles and practices as teacher educators (LaBoskey, 2004). From this experience, we see such dialogue as an important site for student teachers to develop the trust needed to move toward multicultural education.

Implications

This work has taught us that in working with a group of persons with diverse commitments and viewpoints, certain features must be present to create a shared vision. First, we need to create authentic spaces where individuals can bring in different knowledge, experiences, artifacts, and materials to develop a shared understanding that is respectful of diverse cultures. Such a space cannot be judgmental or evaluative, but rather must be open-minded and inclusive of diverse viewpoints. Second, we need to find ways to slow down so that we can better attend and listen to one another. In short, we need to be present and mindful. Finally, we need to capture our own dialogue to explore how we are (or are not) listening and being responsive to each other. Being aware of all those different components is important to develop the trust and understanding required for collaboration.

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More-than Critical Friendship

A Posthuman Analysis of Subjectivity and Practices in Neoliberal Work Spaces

Tammy Mills, Kathryn Strom, Linda Abrams, & Charity Dacey

Critical Friendship | Collective Self Study | Post-Humanism

As a self-study assemblage (Abrams, et al., 2014; Strom, et al., 2016; Strom, et al., 2018), over the last decade we—four educators from different geographic and professional contexts—have engaged in an ongoing process of collective self-study that has put complex, non-linear theories to work to elucidate the hybridity of our roles in relationship with systems, structures, and each other, and to examine what those relationships have produced in terms of our knowledge, pedagogies, and practices. For example, our most recent collaboration drew on posthumanisms (Braidotti, 2013; Barad, 2007) to analyze the affordances and constraints of digital technology as an agential element in our self-study collective (Strom et al., 2018). Currently, we each find ourselves in shifting conditions: Tammy is facing a reorganization in her college at a large public research university in rural New England; Linda is negotiating her new role in a part-time position as a teacher/leader educator at a STEM-focused foundation; Charity is transitioning to her new role as a faculty member and Associate Dean at a small Catholic university; and Katie, a faculty member at a teaching university on the west coast, is relearning how to be a teacher-researcher after developing a severe anxiety and panic disorder. These changes have required us to (re)negotiate our professional identities and practices, leading us to pose two questions: a) How do we navigate neoliberal workspaces to produce particular educator-subjectivities and practices? b) How is this process shaped by our nearly decade-long critical friendship? To facilitate this inquiry, we combined self-study methodology with cultural-historical activity theory (CHAT) analytic methods.

Theoretical Perspectives

The main perspective that drives our work is posthumanism, a critical, complex socio-material philosophy that critiques rational humanist ways of knowing, or "commonsense," dominant ways of thinking/being (Braidotti, 2019). Rational humanism sees the world as linear, dualistic, essentialist, universal, and neutral. The central referent for reality is the (White/Eurocentric, cis/het, able-bodied, Christian) "man of reason" (Braidotti, 2013; Lloyd, 1982). Although rational humanist thinking comes from a particular time and place— Enlightenment Europe—over time, it has been imposed as the "correct" type of thinking/worldview, a universal and transcendent onto-epistemology. Thus, those with non-normative onto-epistemologies—women, indigenous peoples, people of color, uniquely-abled persons, and so on—are judged as inferior and even less-than-human, the latter of which has been used to justify all manner of atrocities (Said, 2004). A shift away from this thinking entails an onto-epistemology of multiplicity, mobility, relationality, and difference (Braidotti, 2013, 2019; Deleuze & Guattari, 1987; Strom et al., 2018), which shifts the central referent of existence from the (hu)man of reason to the more-than-human assemblage, or mixtures of connected human, discursive and material

elements. These assemblages work together to produce reality, as a series of *becomings* (Deleuze & Guattari, 1987), or transformations-in-action produced by relational intra-action– that is, these multiplicities create new conditions and events, always in relation to the other elements of the assemblage.

For us, posthumanism is a form of theoretical resistance that serves as a *line of flight*, or a break from the status quo (Deleuze & Guattari, 1987). In our self-study work, the concepts of posthumanism help us generate ideas and plans of action that allow us to subvert the soul-crushing neoliberal norms that tend to govern modern educational workspaces (i.e., create lines of flight). In a neoliberal system, educational processes are subject to market logic, which emphasizes hyper-individualism, entrepreneurialism, competition, and productivity (Davies & Bansel, 2007; Davies et al., 2017). Such a system is hierarchical, managerial, reductive, transactional, and focused on efficiency and cost-effectiveness rather than creating the most powerful teaching/learning/research (Davies, 2019). The onto-epistemological shifts of posthumanism provide us with tools to analyze our practices and our subjectivation processes in relational, complex, multiplistic, difference-rich terms, and help us understand how we are connected to multiple power flows and affects that reproduce neoliberal norms and selves, disrupt them, and/or create alternatives to them. A posthuman orientation also helps us trace the temporality of shaping forces within and among activity systems that create particular objects, or goals, at specific points in time. These moments are influenced by historicity and serve as seeds for future transformation of objects.

We also employ CHAT as an intermediate theory/methodology. CHAT examines human development/learning by accounting for the interactions of multiple activity system elements: material/conceptual tools, subjects, objects, and socio-historical aspects including community, rules, and division of labor (Anderson & Stillman, 2013; Engeström, 1999). CHAT helps analyze complex activity and transformations within a social community, as well as histories of that transformation, to identify the sources of movement and change (Sannino & Engeström, 2018). While we acknowledge its limitations, we view CHAT from a posthuman perspective that considers the entanglement of the elements within multiple, interacting activity systems and the agency of each element in the transformation of objects.

Literature Review

In this section, we review literature related to collaborative self-study, critical friendship, and CHAT. First, we found that researchers have defined collaborative self-study in different ways. Some define it simply as a collective inquiry into an issue (e.g., Davey & Ham, 2009; LaBoskey, 2004; Lunenberg & Samaras, 2011). Lunenberg and Samaras (2011) describe collaborative self-study as a project in which participants engage in dialogic inquiry, engaging with others' contributions to produce both individual and community learning. Characteristics of collaborative self-study include "1) working to create an intellectually safe and supportive community; 2) being cognizant of participants' personal boundaries and what issues can/should be shared in a self-study forum, and 3) inviting and involving guests to share their experiences in self-study" (p. 847). Others argue that self-study is always already collaborative, such as Bullough and Pinnegar (2001), who note that self-study focuses "on the space between self and the practice engaged in... between self in relation to practice and the others who share the practice setting" (p. 15).

We also examined critical friendship in the context of collaborative self-study. Recent studies have invited critical friends to examine mutual pedagogical concerns in the same context (King, et al., 2019), increase self-study rigor by adding an "external critical friend" (O'Dwyer et al., 2019), and improve teaching practice through cross-disciplinary peer coaching (Hohensee & Lewis, 2019). Similarly, in our self-study work, critical friends provide different perspectives of our practice, helping us to step outside ourselves (Loughran & Brubaker, 2015; Loughran & Northfield, 1998), understand the context and conditions of our work (Schuck & Russell, 2005), and ensure the trustworthiness of analyses (Schuck & Russell, 2005; LaBoskey, 2004). Notably, long-term self-study collaborations must balance between support and challenge to cultivate trust, incubate practice innovations, and nurture teacher educators in their becoming (Fletcher et al., 2016; Murphy et al., 2014).

Finally, we examined literature putting CHAT to work in collaborative self-study, learning that, while many teacher education researchers have utilized this framework (e.g. Somekh et al., 2015; Hancock & Miller, 2018), it has rarely been

employed in conjunction with self-study. Our comprehensive search surfaced only three studies with this hybrid methodology. Snow and Martin (2014) used concepts from CHAT in their collaborative self-study to understand the interplay between their teacher education practices and roles as course instructors, liaisons to partner schools, and field supervisors in various contexts. The teachers recognized that their roles and practices are developed from within and across multiple cultural, social, and historical activity systems. Similarly, Engeström's (2001) theory of expansive learning and Sannino's (2008) notion of transitional actions framed the second collaborative self-study by Margolin and Tabak (2011). Here, researchers examined their email correspondences to identify interpersonal conflicts and structural contradictions that developed between them and within their department during a period of change, noting that the dialectical relationship between their own personal transformations and changes in their department were facilitated by transitional actions that bridged the gap between customary and new ways of working. Finally, in Giles (2018), CHAT was useful as a self-study analytic tool in which the researcher, an ESL teacher, applied three elements of CHAT to examine her collaboration with a subject area co-teacher, surfacing contradictions that impeded their ability to collaborate and grow.

Methodology

We drew from self-study methodology (Loughran, 2005; Hamilton & Pinnegar, 2009; Russell, 2004) as a collaborative process (Strom, et al., 2018; Placier et al., 2005), grounding our work in LaBoskey's (2004) criteria for quality self-study in Craig's (2009) criteria for self-study trustworthiness. Collaborative self-study structures occasions for colleagues to validate, clarify, and disrupt interpretations of practice (Bullock & Christou, 2009).

CHAT combined with self-study offers the potential to understand how practice develops within activity systems, may be sustained or disrupted by participants (both human and other) and can be fractured by cultural tensions. When used as a heuristic for analyzing data, CHAT may uncover generative opportunities for change that emerge from "disruptions and contradictions" (Engeström, 1993, pp. 40-41) in activity systems. Further, viewing CHAT through a posthuman lens allows us to analyze the interaction among all the human and non- human elements within the activity systems, thus moving beyond just our human "selves" as mediating factors. We analyzed two activity systems—our individual systems and our collaborative self-study system.

We studied our practice by collecting individual data, including online journals, documents, and practice artifacts, related to a specific problem of practice. We met monthly, online, for a total of six meetings, during which we collaboratively analyzed one journal entry each, using a CHAT-informed discussion protocol to guide our dialogic "coming-to-know process" (Hamilton & Pinnegar, 2017, p. 12). During each digitally-recorded discussion, a designated recorder captured non-verbatim notes, and later we each documented our learning in a follow-up reflection. Between meetings, additional data were generated in email and text message exchanges.

We first analyzed all sources of data (recorded conversations, meeting notes, reflections, and text and email messages) by identifying each interactive element of the CHAT system (norms, object, etc). The first round of analysis was useful for generating findings related to our individual practices and subjectivities. However, it also illuminated critical friendship as an emergent theme, which prompted us to survey self-study literature to identify aspects of critical friendship which we used to code our data in the second round of analysis. We noticed certain points in the data when our critical friendship appeared to transform into something else, into a "*more-than*-critical-friendship." Subsequently, we coded for instances of transformation from critical friendship as it has been described in self-study literature to *more-than*-critical friendship, which we take up below.

Findings

Originally, we intended to share our findings and discuss the change in our subjectivities and practices as well as the role of CHAT analysis in discovering those changes. Instead, we offer a brief summary of those changes below to dedicate space to the emergent finding related to critical friendship. We follow these with illustrative examples of what

we have named our "*more-than*" moments of critical friendship resulting from the merging of our individual and collective activity systems.

Subjectivity & Practice Becomings

Charity. Using CHAT and post-human concepts, Charity embraced two approaches as needed in her new administrative role. First, Charity became more aware of and explicit about using her influence in situations when she had the power to positively impact outcomes (e.g., with colleagues, during the accreditation processes, and to initiate continuous improvement initiatives). Second, Charity began to recognize, from a critical perspective, when she could not control outcomes and needed to relinquish her agency to act.

Tammy. By viewing CHAT through a post-human lens, and in collaboration with Katie, Charity, and Linda, Tammy saw subjectivity as a decentered "self" within the self-study. She identified how agential cuts made by the discursive, human, and non-human elements within multiple activity systems produced her decision not to take on an administrative role.

Katie. With Tammy, Charity, and Linda, Katie worked to understand her emerging subjectivity as an academic with extreme panic/anxiety. They negotiated disclosure to students about her disorder and thought through how to use her experiences pedagogically to demonstrate critical perspectives/concepts (e.g., medical/social model of disability). She recognized these practices as a pedagogy of vulnerability, following hooks (1994), and an enactment of feminist posthuman ethics of care.

Linda. As a remote teacher educator dependent on technology in her practice, Linda found that rules regulating human interactions, including social and professional norms, were being produced differently according to degrees of her physical proximity to her colleagues and the teachers she mentors. Engagement with Tammy, Charity, and Katie, her remote critical friends, modeled for Linda ways to disrupt harmful professional norms by emphasizing relationality in her practice.

"*More-than*" Moments of Critical Friendship

In this section, we each provide narratives of moments that illustrate our *more-than*-critical friendship assemblages at work. As mentioned previously, during our collective data analysis, we saw that there was something *more* happening. We define this *more-than* of our critical friendship as a relational becoming that is material-corpo-affective and more-than-human—an assemblage of our bodies, histories, shared experiences, common knowledges and language, intimate knowledge of each other, and collective identity. We also recognize that this *more-than* is a haecceity (Deleuze & Guattari, 1987), an intensity, a "this-ness" of moments where the immanent totality of our relationship comes into play and creates transformations in ourselves, our knowledge, and our practices. As such, our emerging definition is an agential cut that artificially bounds this intensity.

The process of locating points of transformation of our evolving object and unpacking the history of these transformations (Sannino & Engeström, 2018) helped us understand how our *more-than*-critical friendship disrupted neoliberal forces that divide, isolate, and individualize us. Below, we demonstrate how, by relocating the object of our work together, the goal we hope to achieve when came together as an activity system, we understood that our self-study assemblage contradicted neoliberal systems.

The (not so) Lost Year

During Katie's collaborative CHAT analysis on 9.3.19, she mentioned that she thought of 2018-2019 as "the lost year." Charity, after pointing out that a year is not a thing you can lose, asked: "Why is it a lost year? Because of the lack of [writing] productivity?" While at the 2018 Castle Conference, Katie had experienced waves of panic attacks that morphed into a severe anxiety/panic disorder, and it took a year to figure out a combination of medication, therapy, and life changes to manage her mental health. Katie admitted that, yes, she considered it a lost year because she hadn't written much. Charity's comment was driven by her historic knowledge of Katie's intensive focus on academic publishing and the tendency to conflate her value with her writing productivity. Charity understood the connection between this and Katie's anxiety disorder in a material-affective way, because she was there in Europe with Katie,

staying in the same room, as she experienced the waves of panic attacks brought on by thoughts that she was "nothing but her work." Also, Charity had several conversations during that trip, and throughout the next year, with Katie, Tammy, and Linda about Katie's internalization of neoliberal norms of productivity and its role in producing the disorder. Her connection to Katie beyond the work— the *more-than* of critical friendship—came into play here, as she both pointed out Katie's reproduction of herself as the 'productive' neoliberal subject and encouraged Katie to think about productivity as *more-than* just publication. Charity asked, "Can that be productive—thinking about it differently as a productive year?", suggesting that perhaps healing and learning to live a healthier life can be considered productive activity. For Katie this idea "disrupt[ed] my deep conditioning" to understand that it was not a lost year simply because she did not write much —her life that year, and always, is much more than the number of articles she published.

Disrupting Neoliberal Subjectivity

During an early meeting, Linda shared three data sources with the group: her reflections following a meeting with teachers, thank-you notes from five of those teachers, and a text message in which a person of authority in the organization pointed out a mistake in a document she produced. Linda asked us to help her examine the data using CHAT to understand why she was feeling incompetent in her role as a teacher educator. Following our discussion of the elements in Linda's activity system, Tammy summed up her thinking:

> *We are centering ourselves as agents who can have control over the outcomes; instead of looking at what is being produced [by the system]. Linda—you are being materially and discursively produced as a competent expert. When you are no longer a learner or seen as a learner, then these things [mistakes] are seen as failures rather than learning opportunities.*

In Tammy's statement, we notice a marker of critical friendship: Tammy challenged Linda to step outside of herself to "see" her sense of being incompetent as a production of her subjectivity, her role, and the standards for being a teacher educator in her activity system. Tammy continued, "On the one hand, we are always saying we are life-long learners—from that perspective, you learned so much from this, but you are not allowed to be the learner in this activity system." Here we recognize the historicity of Linda and Tammy's relationship and can trace this exchange to their shared experiences as veteran teachers and non-traditional doctoral students seated at Linda's dining table tackling advanced quantitative statistical analyses. On these occasions, Tammy and Linda needed to remind themselves that they were positioned as learners, a subjectivity that required their full awareness as it was being produced transversely across time through their shared and separate experiences, contexts, and roles as students and teachers. From this tracing, we understand critical friendship as *more-than* an instrument for achieving an object—to provide the challenge and support necessary for developing Linda's practice. As Tammy suggested, "you learned so much from this," and their long-term *more-than*-critical friendship also mediated the violence of neoliberalism and its impact on Linda's sense of being a competent teacher educator and life-long learner.

Confronting and Activating Privilege

Tammy discussed her object for the activity system as shifting her perception of her practice as a teacher educator:

> *Right now, there are action steps I can take, like keep working with people who are like-minded across campus. I continue protecting myself, my work, and my sanity, by creating a resistant force through connections and participating in a community of resistance.*

Linda responded by pointing out Tammy's privileged position and how much of that privilege was afforded her by her spouse's powerful position on campus. In her response, below, Linda invoked *more-than*-critical friendship to provide Tammy a different perspective, used CHAT to identify leverage points for change, and struck a balance between support and challenge.

> *Be really honest with yourself about your position. You have a leverage point that no one else has. Recognize that you have that privilege so that you can continue to be employed and do the work you care about. It would be naive to not recognize that.*

Beyond markers of critical friendship, Linda negotiated the deep level of trust, knowledge, and affection she shared with Tammy to describe a particular perspective of power dynamics she understood could be difficult. In bringing forth their collective histories, their shared theories, and common language developed over a decade of working together, critical friendship—the object of the collaborative activity system—transformed to *more-than*-critical friendship.

Activating Relational Knowledge for Ethical Practice

The multiplicity of Charity's identities as woman, partner, mother, professor, colleague, and administrator overlap, blur, or independently coexist, most noticeably during times of transition. During Charity's collaborative CHAT analysis on 12.2.19, she mentioned that Tammy and Linda's probing questions over the course of our study helped her recognize that not only are there multiple identities within each person, but also that these exist, bump up against, and fuse amid multiple contexts or nested systems. Linda, Katie, and Tammy suggested Charity complete a power analysis of her context to name some of these nested systems and dynamics at play. In the process, Linda pointed out:

> *Charity, you also have a tool that is available to you, and you have a certain amount of power in your role. You believe that your students and your colleagues and yourself should have someone they work with who is doing a good job for students. Are the tools being used to advance a social justice agenda? Relationships?*

Linda utilized her knowledge of Charity's intersections of identity, values, research, and expertise in ethical practice (the topic of her dissertation), and posed questions that prompted Charity to evaluate possible steps to take that honor those colleagues who consistently "do right" by students. Further, Tammy emphasized and held Charity accountable for how to implement her "real power", and to relinquish what was beyond her control. Charity described her visceral reaction to Tammy's challenge and the echo of her previous reminder: "We are centering ourselves as agents who can have control over the outcomes, instead of looking at what is being prompted." Thus, blending CHAT and a complex perspective prompted a change in Charity's understanding of ways she is being prompted by various overlapping groups and contexts at her university, allowing her to gradually become more comfortable in her role of associate dean.

Conclusion

In this study, we aimed to examine our subjectivities and practices amid changes in our settings, drawing on a posthuman lens, using CHAT as an analytic tool, and leaning on our critical friendship to make meaning in our CHAT-framed dialogues. However, our analysis demonstrated a *more-than* happening. Our posthuman lens helped us theorize this *more-than* into the emerging concept of "*more-than*-critical-friendship," which we see as an immanent assemblage of our past, present, and future. We are our past—our history and experiences together, the years of developing our self-study community and our relationships to one another. We are the present, "the record of what is ceasing to be," as well as "the seeds of what we are becoming" (Braidotti, 2017, p. 10). When we come together and 'become-et-alia', we fuse into each other, creating a temporal collective subjectivity that enables the actualization of richer, more multifaceted, more joyous, more fulfilling virtualities (possible futures).

Additionally, viewing CHAT through a posthuman lens helped us understand the complexity underlying objects and tools as intra-acting elements that co-constitute our personal and professional lives within a larger organizational frame of neoliberalism. Our negotiations with these elements are a both/and activity: we are both satisfying various requirements set forth by our institutions, neoliberal expectations, and also engaging in pleasurable intellectual/emotional learning together, deepening our relationship and facilitating our negotiation of neoliberal spaces.

From a posthuman perspective, critical friendship is a complex, multilayered notion that is produced by, and produces, material and affective intra-actions. Others working as long-term critical friends may want to care for this aspect of their friendship and be aware of how their knowledge and practice is produced differently as a result. Additionally, this affective dimension of critical friendship needs further exploration.

Finally, we struggled mightily to fit our learning within the limits of this paper. There was so much *more-than* we could include in this paper to illustrate the haeccity of our *more-than*-critical-friendship. We include this link as a line of flight into our *more-than*.

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Unravelling in a VUCA (Volatile, Uncertain, Complex, and Ambiguous) Environment

Dawn Garbett

Self-Study | VUCA Environment | Horizontal Relationships | Wellbeing | Structural Violence

I could not have imagined when I started to unravel 2 years ago, that my workplace could become more disturbed. I am a teacher educator in a research-intensive university in a large metropolitan city. I described my workplace as VUCA (volatile, uncertain, complex, and ambiguous) even before the Covod-19 pandemic. This was the new normal in tertiary education according to Wallace–Hulecki (2017). The characteristics were initially used to describe an environment identified by the US Army War College after the collapse of the USSR in the early 1990s (Barber, 1992). They resonated strongly with how I perceived my workplace. Events then, as now, unfold with increasing vehemence but little clarity. Problems, solutions, repercussions, and ramifications are multi-layered and intermingled. There are no clearly defined foes and no clear winners. It is a turbulent and stressful environment to navigate. Successes and failures, wins and losses all take their toll. This self-study was born out of rising desperation and a sense that I was no longer able to cope, that I was not fit for purpose in the new regime, that I would be supernumerary if I did not meet the institution's standards. But this self-study project has also been a lifeline and stabiliser. It has helped me understand that I can and do influence my own "normal" and that I am not alone in my struggles.

Unpacking the VUCA acronym with pertinent examples from my specific context illustrates the position I found myself in. The environment is Volatile, with rapid, unforeseeable changes. I have worked in the university for many years and have worked through the systematic procedures for introducing new courses or making changes to existing courses. There are regulatory hoops to pass through, steps on proformas to follow, requirements to be met. It was, therefore, a bolt out of the blue for faculty to be informed three months prior to the start of a new semester that face-to-face teaching hours per course would be reduced from 36 to 27 hours. The rationale given was to manage staff workload and enable small class delivery of curriculum subjects rather than require a component of them to be delivered as mass lectures. In fact, time since then has shown that it had a minimal impact on reducing staff workload but added to the challenge of providing a high-quality programme in less time. Of course, the challenges this change wrought were completely overshadowed by the institution's response to lockdown requirements in the global pandemic in March, 2020.

Uncertainty in this environment abounds. There have been two recent restructurings in 2012 and 2018 in response to falling enrolments and disproportionately high academic staffing costs. In the most recent restructuring, criteria were established to identify staff who were supernumerary. The most senior academics (i.e. Professors and Associate Professors) and senior Professional Teaching Fellows (at Grade 4, the highest grade) were excluded—or protected, depending on your viewpoint—from the process by edict from the Vice-Chancellor. One in five of those staff members who were not excluded from the process were made redundant. Regardless of whether you were inside or outside the ring-fence, it was an uncertain time for staff and the ramifications continue to linger.

These are two examples - one sudden and unforeseen, the other more protracted and anticipated. Other forces coalesce to give rise to a Complex situation. There are reducing numbers of students enrolling in our teacher education programmes for numerous reasons - be that the economic climate, the way the programmes are marketed, competition from other providers, or the perception of teaching as a career. The profile of the faculty is changing in response to the University's strategic plan and the Teaching Council's requirements. There are multifarious challenges impacting our work with no single cause or solution.

There is considerable Ambiguity or lack of clarity around what events or decisions might mean or the effect they may have in months or years to come. An example was the decision to move the starting date of the secondary graduate teacher education programme forward by 3 weeks to align more closely with the school terms. As a result, this programme's semester start and finish times no longer aligned with the rest of the University's. An unanticipated consequence was to disrupt previously approved research and study leave plans for some staff members who found themselves unavailable to teach from the beginning of the course.

As is typical in many institutions, change is one of the few constants in my workplace. I know that this is not uncommon or an aberration. While the examples may be specific to my institution, the volatility, unpredictability, complexity, and ambiguity are not. Nor is the fundamental shift in the way universities justify their existence in a neo-liberal environment unique. Olssen and Peters (2007) reported an increasing emphasis on measurable outputs, performance indicators, and quality assurance measures in universities around the world. Kinman (2014) wrote that the rise of neoliberalism "has created increasingly complex and unpredictable working conditions where academics are viewed as 'knowledge workers' and educational outcomes 'economic goods'" (p.220). The need to be accountable in all aspects of our work as academics has become more and more prevalent. I know I am not the only one expected to demonstrate my competency (I am loathe to write "excellence") in teaching, research, administration, and pastoral care. I have enjoyed the variety of these different roles but the expectations and demands of each often pull me in opposite directions resulting in a negative impact on well-being. Again, I know that I am not alone in this regard. Kinman and Johnson (2019) note that research in the university sector "suggests that the resources that have traditionally protected academic employees against stress and burnout, such as tenure, autonomy, collegiality, and role clarity, are diminishing rapidly" (p.159). According to the Times Higher Education (2014) report, 4 in 10 academics claimed stress was affecting their health.

A consequence of feeling increasingly powerless in a VUCA environment, exacerbated by incidents such as the first one I outline below, triggered an unraveling and headlong dive into distress. Fortuitously (or perhaps out of necessity) I embarked upon a self-study of two complementary strands. One strand, with an international colleague, focused on how we could support one another to live well in the academy through an intercollegial friendship (Garbett and Thomas, 2020). The other strand, this project, gave me the impetus to learn about myself as a senior female academic pitted against structural violence (Graeber, 2012). My focus was to renegotiate my relationship within an unforgiving, turbulent workplace. Initially, I was desperate to understand the forces that were operating to destabilise me. Now, with the benefit of having read more, thought more, discussed more, and enlisted the help of professional therapists and critical friends, I am not so much desperate but determined to take a stand and claim my space in the VUCA environment.

My focus in this chapter is to detail my response to two incidents – one that triggered my distress and the other that marks a victory of sorts. I use both literature and colleagues as critical friends to support how I reframed my initial reactions and learnt from each experience.

Method

This project bears the hallmarks of self-studies. It is driven by a desire to improve my practice as an academic. It is qualitative and collaborative in as much as I have created a safe space with critical friends and the literature to make explicit to myself the tensions in my workplace (La Boskey, 2004). By sharing my insights here and making them available for critique, I seek to validate my understanding of contemporary academic life (Fletcher & Ovens, 2015).

My data sources include notes and personal reflections captured in a professional journal (Holly, 2003). Journals are used in a variety of ways and for a variety of reasons by many self-study researchers (Ovens & Garbett, 2020). Tobin and Kincheloe (2006) for example, wrote that they used journals: to enhance their critical consciousness and to document observations and lived experiences, along with pondering on them reflectively and inadvertently creating a text that had the possibility to enact transformational change. I have used an electronic journal to record my response to articles, blogs, books, and chapters. I have described events and their impact on me in this journal as a way to reconsider their meaning and to wonder how else I could have interpreted them. As a way to further explore and reframe my thoughts, I have interleaved the literature, often commenting on chunks of text that have been particularly important. I have also used a paper and pen journal to reflect on counselling sessions and discussions. My journal entries are a messy, disorganised data set only some of which I have shared with critical friends. Their responses have caused me to review and reframe my thinking and subsequent journal entries.

I have used on-line apps such as Telegram and WhatsApp to express my feelings to critical, virtual friends. These virtual friends are an extension of an inner circle of confidantes and are separate from my immediate colleagues. Reiterating and venting my frustration, amazement, and astonishment at how actors play out their roles in this on-line environment often provides comic relief from a turgid situation. I have become the queen of memes, gifs, and acronyms – shorthand to express the full gamut of emotions.

Analysis of this data has been iterative and is on-going. I admit that it is not a systematic analysis. There are some themes that have not so much emerged as swamped my writing. Those that I have dwelled on, tussled with, and come back to in multiple fora have become the backbone of this chapter. I am well aware that this may be seen as solipsistic and self-indulgent but it is an honest and personal account of my learning journey. I have become more aware of the stressors in my academic life. My intention is to share these insights so that others may be encouraged to reflect on their own position and power within contexts.

Incident 1 (May 2018)

Our institution requires all academics to compile an electronic summary of teaching, research, and service and to set goals annually. This forms the basis of a conversation with a line manager. I had had my annual conversation several weeks prior to receiving an email from my line manager who wanted to talk to me. There had been nothing untoward in our conversation reviewing my summary so when my line manager told me that my performance on a one-to-five scale was rated as four–poorly performing—it was a shock. My line manager needed to give an explanation to the Dean. They added that the situation was unprecedented in their experience. What was at issue was that I had not published three peer-reviewed research outputs in the preceding 12 months. The 20,000-word chapter I had worked on for an international handbook (Garbett, et al., 2020) had counted as one output (as would a single 6,000-word article in a reputable journal) but editorials and other research was deemed of marginal academic rigour. I took from the meeting that I was the only underperforming Associate Professor in the department—possibly in the Faculty! I did not attempt to argue with the evaluation or defend my record of accomplishment. I mumbled something about outputs in the pipeline and left my line manager's office with the word "underperforming" ringing in my ears. No one else witnessed the exchange. I never saw that my line manager had completed any report to pass up the managerial chain. I never emailed to follow up or give myself some closure—I was humiliated. The exchange continued to fester in my mind, unchecked.

Response

Later that year I travelled under the auspices of research and study leave to a Canadian university. While I was there as an international visitor, my host, Lynn, and I developed our self-study project focused on supporting one another to live well in the academy (Garbett & Thomas, 2020). I shared the stigma of being underperforming with her. We discussed at length how our performance (as teachers, researchers, and providing leadership) was evaluated at every turn. Working and being in a different university was a refuge. Returning to my home institution later that year though sent me further downward. I was self-aware enough to realise that I was not coping and sought professional help. Through reading, writing, and collaborating in the aforementioned self-study, I discovered how I wanted to position myself as an academic going forward.

One article (Graeber, 2012) resonated in particular. He had written that "structural violence [was] any institutional arrangement that, by its very operation, regularly causes physical or psychological harm to a certain portion of the population, or imposes limits on their freedom" (p.112). He wondered whether violence was the only form of human action that could be effective regardless of whether you knew anything or nothing about the other person.

> *Pretty much any other way one might try to influence another's actions, one at least has to have some idea who they think they are, who they think you are, what they might want out of the situation, and what their aversions and proclivities are. Hit them over the head hard enough and all of this becomes irrelevant. (Graeber, 2012, p.116)*

I thought about the turbulent VUCA environment I worked in and commented in my journal

> *[Graeber says that just] the threat of violence serves to stupefy us. Isn't this ironic but so true – with a violent act – telling someone they aren't performing for example - you don't have to know anything about the person, how they will take it or what the ramifications might be. You must know that doing the act of violence will have the effect of making them feel powerless, that the violence/statement was somehow justified, unarguable, incontestable, incontrovertible – however absurd or erroneous it may have been (Journal entry, response to Graeber's article, 9 Sep 2019).*

I had worn being an underperforming academic like a sackcloth for more than a year. Now it was beginning to make more sense to me. I wrote in this same journal entry:

> *Academics are under constant threat – our institution's restructuring meant that the real threat of being turfed out of the institution was so great that we just accepted it and kept our heads down. …It is as though a stone has been dropped into a bucket of water – a splash and then nothing. All is calm, all is as it was and should be. Carry on, nothing to see here folks (9 Sep 2019).*

When I finally started sharing my story with colleagues, they told me about their own confrontations with those in management positions. Given the volatility and uncertainty in our workplace, many had become silent victims - fearful, disempowered, and undervalued. Very few felt they were in a position to challenge the status quo. For me, that had amounted to accepting the judgment that I was not performing at the level expected of an Associate Professor as valid. The intimation that I was the only person who had failed to meet expectations had added insult to injury and kept me even quieter. Through reading more literature and talking to others (former colleagues who were no longer employed at the university, critical friends, and others online) a theme of empowerment started to gain traction in my journal and a determination to take a stand against the structural violence as an academic emerged. I no longer felt cowed into silence. Talking with others led to a thoughtful sharing of strategies and approaches to dealing with the stressors inherent in the workplace that we were all exposed to.

Incident 2 (November 2019)

Towards the end of November 2019, draft workloads were circulated via email to all teaching staff. Teaching, research, and service components are apportioned 40:40:20 as a full time equivalent academic workload. My teaching and related teaching duties component showed 965 hours, excluding a projected further 150-200 hours of post-graduate supervisions. The standard academic teaching component was between 630-810 hours so my projected teaching load looked to be at least 300 hours above the upper limit. I emailed my concern to the Head of School.

> *I do not want my name put down against courses that I will not have the capacity to teach. I am not prepared to be a placeholder and have this as my responsibility to worry about over the coming months (email, 21 November 2019).*

I received an immediate reply reassuring me that it would be resolved. However, from past personal and shared common experiences, I knew how difficult it was to change things once they had solidified. I responded:

[I]n the past, working well overload and being used to "fill gaps" has become a fait accompli if not challenged early. I am not responsible for the staff shortages. I am not prepared to teach above the maximum 810 again [as I had in previous years]. It is stated in the Health and Safety at Works Act (2015): Whoever creates the risk manages the risk. HSWA requires health and safety work risks to be managed. This means consideration of the potential work-related health conditions as well as the injuries that could occur. Health conditions include both physical and psychological acute and long-term illnesses.

It also states in the Foreword of the University's Health, Safety and Wellbeing Policy, 2019 that "the University must go beyond legislative compliance to a culture that is proactive in supporting the health, safety and wellbeing of all its members."

QED I am managing the risk to my health and wellbeing proactively.

If you [the Head of School] have identified a risk as being that non-specialists may have to teach primary science courses, I would respond that the bigger risk is to ask me to teach them above load to the detriment of my wellbeing and my academic performance (email, 21 November, 2019).

Response

This email exchange, explicitly guarding my wellbeing and performance, confirms a new determination in my sense of self as an academic working in a managerialist institution. I have realised that I can, and must, assert control over what I can in my VUCA context to protect my sense of self. Knowing what I can control is the first step. Having to reduce my classes from 36 to 27 hours of teaching time, or to move to on-line teaching in the pandemic were things I had no control over. Complying with those examples did not diminish my sense of academic self even though much of my identity rests on the relationships I foster teaching face-to-face. If I have no control over something and I cannot tolerate it or negotiate a different position with the institution, then I must make the decision whether it is worth resigning my position over. This mindset has enabled me to feel more in control of my situation. It is interesting to realise that feeling cowed to submit to expectations without protest in the first incident was the start of my unravelling. Shame, fear, and embarrassment kept me silent and stuck – I did not consider at that point that I could resign. Nor did I feel I had the authority to argue. In the second incident, I had weighed up what the institution anticipated I might do against my own goals and expectations. Somewhere in between these incidents, I had reimagined myself as agentic and capable of negotiating what I wanted to accomplish within my role as a senior academic. I had realised the importance of establishing a horizontal relationship between myself and my workplace – at least from my perspective. This had been heavily influenced by my reading of Adlerian psychology, the underpinning philosophy in Kishimi and Koga's (2013) book. I summarised my thoughts to a friend:

Having a horizontal relationship means that I have no need to seek my institution's approval or meet their expectations because I am focused on meeting my expectations and satisfying my own goals. "Your goal is to lead your life", not comparing yourself to others … we owe it to ourselves to keep trying to make a difference (Telegram, Andrea, 5 Jan 2019).

To another critical friend I explained:

By trying to take a more horizontal approach, I am looking at what I want my work to be based on. They [the university] are providing me with an opportunity to teach students and to make a difference in the way they approach teaching. That is the basis of our relationship [from my perspective]. I do that task because that is what I want to do with my energy and time. (Telegram, Lynn, 16 Jan 2019)

I knew that the institution would always want me to do more but I was determined to avoid the self-induced stress of pretending I could cope with unrealistic and constant demands. As Kinman (2014) states:

Work-related stress has significant costs for the wellbeing of academics, their families, their colleagues, their university and the quality of higher education. Universities put considerable time and effort into

> *enhancing the student experience, and rightly so, but little consideration appears to be given to the implications of exhausted, demoralised and dissatisfied academics. (p.231)*

My university does promote well-being and work-life balance as desirable and attainable. As I had read the Health, Safety and Wellbeing policy, I had noted that the university's role was to work in partnership with the health, safety, and wellbeing representatives to achieve the required level of protection and compliance and develop effective health, safety and wellbeing management practices. However, translated to a faculty level it appeared that promoting well-being was largely confined to raising awareness about the detrimental effect of mental ill-health and providing access to well-being opportunities. All staff had a responsibility for their own health, safety, and wellbeing. I had read Saltmarsh's (2016) article, nodding my head in agreement.

> *[M]ental ill-health is invoked as an avoidable or manageable malaise, the containment of which is constituted as both devolved responsibility and celebratory occasion. Mental well-being, on the other hand, is constituted as a form of happiness that is simultaneously an unmarked, albeit obligatory duty, as well as a protection against personal crises, relational instability and institutional risk (p. 168).*

I emailed to thank her and added:

> *I am struggling with our institution's discourse that they are doing the right thing by providing staff with the opportunity to attend Pilates classes 2 times a week at a reduced rate... suddenly it is my responsibility to take better care of myself physically…. In this highly performative environment I just wanted to let you know that reading your paper has actually made a difference to me. (email 23 Sep 2019)*

I was surprised and affirmed to receive a reply.

> *Sometimes it's difficult to keep up the enthusiasm for speaking into this higher ed space, especially when there seem to be so many people lapping up the yoga-dance-mindfulness-gratitude koolaid. (email 24 Sept 2019)*

Concluding Thoughts

This then has been my response to the challenges that are before us all as we struggle in this "new normal" tertiary environment. Wallace-Hulecki (2017) suggests that leadership in the VUCA environment should be a 2.0 version and show Vision, Understanding, Courage, and Adaptability. To take a more humane approach in what has been an inhumane environment may well be upon us all in a post-pandemic world. The motivation to live well as an academic stems from an intrinsic need to contribute to creating an institution that is a better place than it is now. For me, this will be through connecting and reaching out on my terms to build positive, supportive relationships with colleagues. It will be through maximising my opportunities to make a difference through my teaching and contributing to the research community in meaningful ways. If this fails to meet my expectations, I will have the courage to move on.

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III

Forming New Understandings from Self-Study Research

Bethney Bergh

"*Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.*"

Viktor Frankl

The chapters in section three delve into the layers upon layers of new understandings constructed through the authors' careful untangling, unfolding, and unstitching of diverse teaching events, professional practices, and personal experiences. It is through this delicate and often difficult process of deconstruction, that we see the authors balancing in spaces of vulnerability, warmth, chaos, and questioning. Within these spaces, containing elements of both challenge and comfort, the authors respond in new ways and come to know the individual components resting before them. The methodological space of self-study research provides the opportunity to imagine, to recognize, and to practice how one might re-fold, re-stitch, and re-tangle the pieces as a means of forming new understandings through self-study research. Collectively, the chapters celebrate the spaces that encourage us to take it all apart, so that we can put it all back together again, and ultimately, create a new textile carefully stitched with new threads of understanding.

Introducing New Practices in a Teacher Education Classroom
Exploring the Contribution of Self-Study of Teacher Education Practice to the Conversation on Research on Teacher Education
The Self You Have to Live With
A Closer Look
Teaching Across Time and Space
Weaving English-Language Learner Instruction into a Differentiation Curriculum
Enacting a Personal Pedagogy of Facilitating Professional Learning for Teachers
Queering my Praxis
Re-Envisioning Early Childhood Mathematics Education
Weaving Formal Teacher Education with Non-Formal Environmental Education

Weaving Threads of Care
A Self-Study: Facilitating an Early Childhood Critical Literacy Junk Art Club with Preservice Teachers
Breaking Out of Well-Worn Grooves
Weaving Our Strengths
Teacher Educators' Embodied Resilience in Responding to Race-Based Critical Incidents in Social Justice Education
Characteristics of Critical Friendship that Transform Professional Identity
Dialogue Practices in Teacher Education Classrooms
Digitally Inclined
Stitching Together our Personal and Professional Selves
Willing to Turn to The Body
Weaving Discussions with Questioning
Tensions of Learning on the Job
Uneasy is the Teacher Educator
Learning to Productively Struggle with Self-Study through Feedback and Failed Attempts
Pulling on the Threads of Our Teaching Practices

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Introducing New Practices in a Teacher Education Classroom

Lessons Learned, Insights Gained

Tom Russell, Andrea K. Martin, & John Loughran

Critical Friends | Craft Knowledge | Learning from Experience | Metacognition | Modeling

This self-study report documents and analyzes the impact of teaching a secondary-level, subject-specific (physics) curriculum and methods course over two terms (eight months) of a four-term program of initial teacher education. Having conducted self-studies of specific aspects of his practice previously, Tom set out to understand more about the impact of his course on his students' professional learning. Andrea and John were recruited as critical friends. Following Vick's (2006) conclusion that teacher educators typically do little to address the theory-practice divide, this study was framed by two essential theoretical perspectives. Teacher educators Hagger and McIntyre (2006) set out the differences between propositional knowledge (theory) and craft knowledge (constructed in practice) in learning to teach. Cognitive scientist Willingham (2009) sets out nine cognitive principles and their implications for teaching and learning in the classroom. Clearance was obtained from the university's ethical review board.

Aim/Objectives

The aim of this self-study was to document students' responses to new pedagogical practices in terms of their perceptions of the impact on the quality of their professional learning, with explicit attention to propositional and craft knowledge in teaching physics and to efforts to enact one of Willingham's (2009) nine cognitive principles. Another goal was to model ways that a teacher can identify and authenticate the craft knowledge learned from teaching experiences.

Willingham (2009, p. 3) states the first of his cognitive principles as follows: "People are naturally curious, but we are not naturally good thinkers; unless the cognitive conditions are right, we will avoid thinking." Earlier, he described it in these words:

> *People do not spontaneously examine assumptions that underlie their thinking, try to consider all sides of an issue, question what they know, etc. These things must be modeled for students, and students must be given opportunities to practice— preferably in the context of normal classroom activity. (Willingham, 2007, p. 18)*

With a longstanding interest in the importance of metacognition in teaching and learning to teach, having a significant period of in-class discussion at the end of every class seemed worth exploring.

Tom introduced three new practices on the first day and studied the impact of those practices throughout the course:

1. Use the term “Book Knowledge” in place of “Theory” and the term “Craft Knowledge” in place of “Practice.”
2. Spend the last 15 minutes of every 2-hour class in a discussion of what candidates had learned and how they had learned it.
3. Invite everyone in the class to participate in Tom’s self-study of his teacher education practices through 36 classes spanning two academic terms (September 2018-April 2019).

The Data section that follows the discussion of Methods provides evidence about the impact of each of these three new practices.

An Unexpected Writing Challenge

Some teacher educators will understand some or all of the three new practices; others may disagree with some or all. These new practices were inspired by previous experiences and reading. One challenge in writing about the effects of these practices arises from the positive responses from virtually all 13 members of the class. The data that follow are judged to be trustworthy by virtue of the high degree of consistency across the students’ comments and Andrea’s presence as Tom’s internal critical friend at more than half the classes. In a world in which teachers’ practices are typically private to the eyes of the students, it feels a bit awkward to write about students’ consistently positive responses.

Methods

As a highly-trusted colleague, Andrea agreed to act as an internal critical friend, following my progress and challenging me to dig more deeply into my practices. As a trusted international colleague, John agreed to act as an external critical friend, offering comments on the data analysis and conclusions. The qualitative methods of self-study research (LaBoskey, 2004) were used to identify patterns and themes in a range of data, including a personal journal, recordings of discussions with the internal critical friend, students’ anonymous comments at the end of each class, notes of individual conversations with students, excerpts from students’ assignments (quoted anonymously with explicit permission), and video recordings of all classes. The data sets included:

- A personal journal of before-class plans and after-class notes about events in 36 classes between September 2018 and April 2019.
- Recorded discussions with the internal critical friend, who attended about half of the 36 two-hour classes. We met informally after every class attended by the critical friend.
- Students’ anonymous “tickets out of class” (or “exit cards”) collected at the end of each class to report the main point taken from each lesson and topics to be explored further.
- Excerpts from students’ email messages, in-class writing, and written assignments that speak to their interpretation of class discussions and activities.
- Videorecordings of all classes.

Data: The Impact of Three New Practices

Three new practices were the focal points of this self-study. Each is introduced with a brief explanation followed by a table of written evidence from the participants and then a summary of what was learned.

Book Knowledge and Craft Knowledge as Replacements for Theory and Practice

In the first class, I suggested that we replace the familiar terms “theory” and “practice” with the terms “book knowledge” and “craft knowledge.” I substituted book knowledge for Hagger and McIntyre’s (1996) propositional knowledge to keep the terms as clear and straightforward as possible. I have long accepted teacher candidates’ views that practicum experience is more powerful than the content of many education courses. Schön’s (1983) “reflection-in-action” is much more relevant to the experience of personal professional practice than are the reflective papers frequently assigned in some of their courses. Framing class discussions in terms of two different categories of knowledge seemed likely to improve understanding of the tension between courses and practicum experiences. When teacher candidates returned from their first practicum (6 weeks), the discussion focused on their development of craft knowledge. Later, in Class 17 (midpoint of the course), they spent an hour in class typing responses to a list of previously prepared questions, one of which was about the value of the terms Book Knowledge and Craft Knowledge. Table 1 provides examples of their responses. Appendix 1 lists the questions we constructed together as possible topics for their hour of writing.

Table 1

Teacher Candidates’ Comments about Book Knowledge and Craft Knowledge

They both represent teachers’ essential knowledge, and understanding both terms gave me some ideas on what I should aim to learn and how I can learn them. Understanding Craft Knowledge helped me to transform everyday experience during the practicum into intuitive and reflective learning and thus bring positive changes and stronger results on my performance.
The terms Book Knowledge and Craft Knowledge have been critical to my understanding of the teaching process. This is because they delineate two concepts which are quite distinct, yet integral to the art of teaching. The concepts that we learned in class (Book Knowledge) could not impart Craft Knowledge, and this became clear immediately upon teaching my first lesson during my practicum.
Using the terms Book Knowledge and Craft Knowledge has been helpful to me because they distinguish between two modes of knowledge that we use to help navigate the world of teaching. Craft Knowledge allows us to construct a model of how to teach from experience based on differing circumstances, whereas Book Knowledge is too vague to be of any sort of practical importance. At the point where Book and Craft Knowledge contact is where it has been most important for me as an educator.
The terms book knowledge and craft knowledge have helped to differentiate between the two types of knowledge that we are learning in the B.Ed. program. They are more helpful terms to understand the difference between most of what we are learning in class, versus the knowledge being learned while on practicum and also sometimes in class. They have provided a better way for me to understand the difference between theory and practice in teaching.

The initial impact seemed positive, as the term “craft knowledge” seemed intuitively related to practice and required little explanation. Those who chose to write about the use of these two terms at the midpoint of the course spoke positively about them. Written work submitted through the course often used both terms spontaneously.

Metacognitive Discussion Time at the End of Every Class

Fifteen minutes before the end of the first class, I invited participants to move tables into a circle to discuss what we had learned and how we had learned it. Although I did not describe the discussions as metacognitive until later, I began with the questions “What have we learned?” and “How did we learn it?” The nature of the discussions evolved as the students’ participation and enthusiasm confirmed that they wanted it to be a permanent feature of the class. The following data were also collected in Class 17 from the writing of free responses to questions they chose to write about (see Appendix 1).

Table 2

Teacher Candidates' Comments about Class Discussions

The end-of-class discussions (and accompanying exit cards) have been excellent for consolidating my teaching experiences and take-aways from class. They have allowed me to capture essential Book Knowledge during a discussion or lesson and reflect on Craft Knowledge from my practicum.
I have found the end-of-class discussions to be one of the most valuable contributions to my program so far. The relaxed, informal tone of the discussions allows us to feel comfortable bringing up anything we wish to discuss.
I appreciate the informality of it all. In so many other courses there are pressures to withhold one's true feelings about a certain topic or how they're feeling. I think these ending discussions provide an exceptional environment where we, as teacher-candidates, can speak freely about what we find useful and find a support system that validates our feelings/anxieties about teaching.
I value the discussions because it allows for time to touch on the main points over again. Personally, I find I remember more from these discussions than I do for any other class because we have time to understand, think, and discuss what we have learned.
The discussions have helped me to recognize different perspectives on learning and thus moved me to deeper levels of reflective practice. Also, the discussions allow me and other teacher candidates a sense of ownership in the class and learning. With that, I feel more engaged in learning.
Having these discussions (maybe more generally, having this class) has been one of the only helpful things that I've taken from the program thus far.
I feel like the end-of-class discussions are where I think the most critically and deeply about my educational beliefs.

These representative comments were more positive than I could have imagined; I would recommend this practice to any teacher educator. By good fortune, none of the students had a class immediately after my class. As a result, we were able to shift the start time from 8:30 a.m. to 9:00 a.m. About one-third of the way into the course, the end-of-class discussions began to run 30 to 45 minutes rather than 15; all were free to leave at any time. Halfway through the course, the students asked if they could generate a list of topics for future discussion. From that point we discussed their questions in the order they suggested, and Andrea became an additional resource for some discussions. In class 35, the discussion lasted 2.5 hours with everyone present.

Declaring at the Outset a self-study of Practices Throughout the Course

On Day 1, I explained that I had obtained ethical clearance for a self-study of my teaching practices throughout the course; all students signed a consent form to participate. More than seven months later, at the end of Class 32, I invited students to respond in writing to four questions about the course. I was particularly interested in their responses to the first-day introduction of my self-study, so I placed it second in the list of four to avoid suggesting it was the question of greatest interest. Other questions asked about their Big Picture ideas from the course, about what they expect to do differently as a result of the course, and about whether the professor had pushed their thinking too much or too little.

Table 3

Teacher Candidates' Comments about their Professor's Self-Study

In our second class on the first day we met in September, I explained that I was planning to study my own practice in my last year as a teacher educator. Everyone signed a consent form to participate. Do you remember what your reaction was to that idea? Has it affected how you have looked at this course over the last 8 months?

I remember being blown away by this idea The idea of still trying to study yourself and learn and experiment with new concepts even in your final year earned a lot of respect.
My reaction was to be extremely impressed that he is studying his teaching the year before he retired. He is one of the only profs in this program who practices everything he preaches and as a result, I have deeply respected both him and this course from day one.
A mix of confusion and inspiration! Inspiring that you were willing and enthusiastic to continue studying your practice even beyond retirement. It set the tone for the year as well, demonstrating the importance of recording our own attitudes and practice.
It has helped me look at this course as only the beginning of my development as a teacher. You continuing to study your own practice has helped me to see this course as a starting point to continuously develop my own teaching.
One response was different It hasn't really. Isn't the best experiment where the participants aren't consciously aware of it so they are not to bias the results? I didn't have much of a reaction while I signed it.

During the course I made little reference to the self-study; Andrea's frequent presence of and the daily use of a videocamera could have reminded them of the study. I was impressed that their responses indicated such positive reactions to the idea; of course, I was pleased that they linked it to the importance of their studying their own teaching. The reference to the significance of modeling teaching practices in class seemed particularly important, as teachers are so easily criticized for not practicing what they preach. The one different response is typical of the intellectual stance taken consistently by one member of the class.

Trustworthiness

The two critical friends (see Schuck & Russell, 2005, for a detailed exploration of this term) contributed significantly to the trustworthiness of the study. The presence of the internal critical friend (Andrea) in more than half of the 36 classes proved invaluable; this extended commitment seemed a great improvement on the idea of a critical friend who attends only once, occasionally, or not at all. Beyond listening to what I saw as interesting, Andrea gained for raising additional issues and was not about to be misled in any interpretations or conclusions.

> *If our overall assessment of a study's trustworthiness is high enough for us to act on it, we are granting the findings a sufficient degree of validity to invest our own time and energy, and to put at risk our reputations as competent investigators. (Mishler, 1990, p. 419)*

Shenton (2004) indicates that trustworthiness should be addressed in terms of credibility, transferability, dependability, and confirmability. This self-study's credibility is enhanced by multiple data sources and the perspectives of two critical friends.

Serendipity provided further evidence of dependability and confirmability when Tom was absent for a week as a consultant to a study in Chile, missing Classes 20 and 21. Arrangements were made for one member of the class to operate the videocamera to ensure a complete video record of the course. For these two classes, students met on their own at the usual time. Spontaneously, near the end of Class 20, they began to discuss their experiences in the course. Table 4 summarizes the main points of that discussion.

Table 4

Discussion of the Class Experience in Professor's Absence

We're all mature professionals—want to be teachers, here for a reason, all really engaged in becoming the best teachers we can.
Would you go to other classes if the professor wasn't there? What is it about this class vs. our other classes?
Reaching out to us in the summer made a difference: he showed that he cares, no other prof did that, the way he started.
We have intrinsic motivation to come to this class, no stress over marks, or being judged or critiqued by profs, enjoy being with like-minded individuals.
This is the only place to discuss issues freely; in any other class I'd be called a pariah.
How did we get here? If we expressed our opinions in [course x], we would have been massacred.
Elsewhere, course content is laid out as "this is the gospel." He started to critique the B.Ed. program (as needing more practicum), so it was O.K. for me to open up.
His placement in the room—in all other classes, it's "sage on the stage." They seem to glory in being in charge vs. his sitting with us and attending to what we want to get out of this class.
He wants us to be responsible for ourselves; he doesn't force attendance.
That sense of calm, he's always got it. When teachers make a big fuss, they don't seem as competent and I don't have as much respect for them.

Being absent from two classes midway through the course proved unexpectedly productive; in planning with them what they would do in my absence, they could see that my assumption was that it was perfectly obvious that they would continue to work together without me. Their friends not in this class seemed unable to believe that a class would meet without the teacher. The range of their positive comments was encouraging and similar to comments made on the course evaluations at the midpoint and end of the course.

Outcomes: Lessons learned, Insights Gained

1. The terms “craft knowledge” and “book knowledge” are productive alternatives to the traditional terms “practice” and “theory.”
2. There seem to be few opportunities where teacher candidates can discuss issues important to them; they can learn a great deal by listening to and responding to each other. Discussion time at the end of every class can develop a clearer understanding of what it means to learn to teach.
3. Declaring at the outset that one is studying one’s own teaching and inviting class members to be participants can have a significant positive impact for the duration of a course.
4. Modeling teaching practices and providing in-class activities to enact them is more effective than telling about and recommending such practices.
5. Establishing a climate where there are no wrong answers and where it is O.K. to be wrong can pay big dividends.
6. Communication by email before a course begins is noticed and welcomed.
7. Visitors (colleagues, national, international) are welcomed when they attend a class with an interest in studying teacher education practices and candidates’ responses to their program.
8. A colleague attending many classes in the role of a critical friend can contribute significantly, both in one-on-one conversations and in group discussions.
9. Individuals learning to teach pay close attention to how they are being taught.
10. Activities that teach about teaching can be more productive than lectures about teaching. Enacting new teaching practices in the teacher education classroom has a significant impact.
11. Speaking explicitly about metacognition at appropriate intervals and encouraging metacognitive perspectives can help to develop the big picture and to make one’s teaching practices more transparent.

Advice to a Teacher Educator Planning to Introduce New Practices

This self-study was such a positive personal experience that Tom feels compelled to offer the following advice to any teacher educator intending to introduce one or more new practices in the teaching of a particular course.

- Apply early for ethical clearance by the university. The request for clearance typically requires an account of literature supporting the new practices.
- Identify a critical friend who can attend the first class and at least some subsequent classes.
- Introduce new practices on the first day of class, with emphasis on enacting the practices rather than explaining them at great length.
- Make a video-recording of the first class and at least some subsequent classes.
- Occasionally, rather than frequently, find ways to probe students’ responses to a particular new practice.
- At the first sign that the new practice is not being as productive as hoped, discuss your impression with the class and invite them to decide if it should be continued, modified, or dropped. Whatever the decision, document the reasons.
- New practices feel risky and uncomfortable, yet they model what we expect new teachers to do in their own classes.

This entirely positive experience in the last course that I taught before retirement made me wish that I had conducted such a structured self-study much earlier in my career; of course, it also made me grateful that I did it before it was too late.

Conclusion

Vick's (2006) observation that teacher educators do little to address the theory-practice divide takes on new meaning when approached from a self-study perspective. It seems common for teacher educators to tell their students about teaching and to even formally present on the issue of the theory-practice divide. As this self-study makes clear, studying one's teacher education practices can shift notions of theory and practice from a dichotomy to a more meaningful and useful continuum. Introducing three new practices generated responses more positive than could have been hoped. Introducing them on the first day of class and providing explicit rationales seemed to be critical factors in their impact. Emphasizing learning from professional experience, encouraging discussion with metacognitive implications, and studying my own teaching practices as they began theirs proved to be a powerful combination.

Two critical and long-time friends were also central to the success of this Self- Study of teacher education practices. Andrea kept Tom honest and focused; the number of classes she attended was an unexpected but very productive surprise. Twenty-five years ago, John had observed all of Tom's classes in one term; his extensive knowledge of self-study of teacher education practices provided valuable suggestions at the big-picture level. The experiences of this self-study encourage us to recommend that others risk the introduction of informed new practices, to do so in the first class, and to use self-study methodology to identify the effects. Finally, a critical friend who can personally attend a significant portion of classes is invaluable for many reasons, including the overall trustworthiness of the research.

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Appendix 1. Questions Available for Writing in Class 17 (end of the first term)

- How have the terms Book Knowledge and Craft Knowledge been helpful to you in understanding the processes of learning to teach?
- How have end-of-class discussions contributed to your program experiences so far?
- If you were in charge of the B.Ed. program, what changes would you like to make?
- What role does math play in a physics classroom?
- What are Book and Craft Knowledge and how have these concepts affected your understanding of pedagogy?
- What is a significant takeaway from Knight's *Five Easy Lessons* and how would you use that takeaway in your classroom?
- What is your view of the ultimate point of education?
- Why are we pushing qualitative understanding over quantitative knowledge?
- How can we best deal with classroom misconceptions?
- How necessary is it for every class or lesson to be engaging?
- What is the biggest lesson you took from your practicum?
- Why do we do P.O.E.s [Predict-Observe-Explain] over demos?
- What does craft knowledge mean to you and how can you develop it in your teaching?
- What are some actions you can take to promote equality in your classroom?
- How did you develop craft knowledge during your practicum?

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Exploring the Contribution of Self-Study of Teacher Education Practice to the Conversation on Research on Teacher Education

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Teacher Education | Self-Study | Teacher Educator

According to Putnam (2004), careful attention to the particular shows the most promise for making progress with research that uncovers knowledge in the human sciences such as psychology, sociology and education. Inquiries that are oriented to the particular allow for identification of orientations, strategies, and new responses to the intractable human problems faced in today's world. If this is true, then Self-Study of Teacher Education Practice (S-STEP) has great potential to contribute new knowledge about teaching and teacher education. This methodology has enabled teacher educators to research their embodied, practical knowledge of teaching in the context of their own particular settings, and to make that knowledge publicly available for others to apply, to adapt, to respond to, and to question. Yet S-STEP work is often criticized because the links between S-STEP research and the conversation in research on teaching and teacher education have not always been made clear or obvious (see Zeichner, 2007).

Polanyi (1966) argued that to understand practical knowledge, we must explore issues that are entangled, holistic, and multi-faceted. As we learn from practice, we develop new understandings that are then re-entangled in our practical knowing, creating new possibilities for further questioning and knowing practice. While S-STEP has a history since 1995, it continues to be labeled an innovative research methodology (Loughran, 2004). New scholars to this methodology arrive startled that such research has over a 20-year history and is not something they invented. In 1999, Zeichner identified S-STEP as the most promising methodology for contributing to new understandings in teacher education and the particular practices that individual teacher educators could more profitably enact. Then in 2007, he argued that while this methodology was still the most promising and profitable, it was not meeting its potential because published studies failed to cite and build on the work of other S-STEP research. Further, he noted that it also did not contribute to the conversations on research on teaching and teacher education because it did not build on or provide new insights into this work. Within the S- STEP community, we labeled this the Zeichner paradox—according to Zeichner, we are and we are not the most promising and profitable scholarly venue.

Aims/Objectives

In this systematic review, we explore the contribution of S-STEP research to the larger conversations in teacher education research. We seek to synthesize the assertions for action and understanding that have emerged in response to the Zeichner paradox (Berry & Loughran, 2004), identifying how S-STEP methodology integrates with other research on teacher education, and the unique contributions it is poised to make. This project reviews and synthesizes evidence that S-STEP research can and does contribute to the empirically-based knowledge of teacher education. In this review of studies reported in *Studying Teacher Education,* we explore the knowledge contributions of S-STEP to the field of teacher education and integrate the results of S-STEP studies with other research on teacher education.

Methods

S-STEP has always been an international community of scholars (Hamilton, 1998). This feature of S-STEP is critical in a globalized society where both underdeveloped and developed countries seek to secure future success for themselves and their citizenry through improving the quality of teaching and learning through teacher education. The search for this review is limited to empirical (data-based research) pieces written in English and published in *Studying Teacher Education*. We set 2005 as the lower boundary as this was the inaugural publishing year of *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices.* We set our upper boundary as the first issue of 2019 since the other issues were not yet posted. For this study, we reviewed all publications in this journal from 2005 through the first issue of 2019. Of these, we identified those that clearly used S-STEP methodology and specifically focused on studies of teacher educators or teacher education. All authors of this paper reviewed the selected articles to make certain all fit our two criteria: S-STEP methodology and focus on teacher educators or teacher education.

We then came together and examined the studies that we were unsure of, eliminating any that did not meet both criteria. To make the distinction concerning methodology, we relied on LaBoskey's (2004) criteria: research that is self-initiated and focused, improvement aimed, interactive, multiple, primarily qualitative, methods, and exemplar-based validation. To make the distinction concerning the focus, we skimmed the articles and determined that the focus was definitely teacher educators or teacher education. As we reviewed studies to determine whether they met our selection criteria, we also began to identify potential emerging themes. This resulted in the identification of 196 articles. It was at this point that we also decided to include in our analysis, and to potentially use to support our findings on teacher education focused S-STEP research, five literature review articles published in *Studying Teacher Education* during this time period. This resulted in the identification of 196 articles and five literature reviews, making a total of 201.

Next, we looked closely at abstracts to decide whether our initial list captured all articles that should be included in the review. At this point, we collapsed themes, added new themes, and made initial definitions. Next, we divided the set of articles into four segments. Working independently, we each carefully reviewed the individual studies in our segment. We focused on the methodology findings, and discussion sections of the studies. In this more careful analysis, we identified two articles conducted by teacher educators on teacher education but they focused exclusively on self-study methodology and not teacher education. We removed these two articles from the review, leaving 194 articles.

As we did this deeper review of the articles, we created charts and study by study, we listed the findings that contributed knowledge on teacher education. As part of this process, we honed our themes by adding details to the definitions and identifying the strongest exemplars within our segment. Once we completed this process, we met and reviewed each study considering how it had been categorized determining whether it fit the theme by which we had categorized it.

In our findings section, we will define each theme and list the relevant contributing findings to research on teaching and teacher education. In reporting this study, we will then provide exemplar articles that represent the categories and potential contributions. The collaborative negotiations of the article selection and the review of our analysis represent our attention to the trustworthiness of this review. In the next section, we will report on the nine themes that emerged.

Findings

Through analyzing the 194 articles in *Studying Teacher Education* that were self-studies of practice published between 2005 through the first issue of 2019, we found that S-STEP research did meet the challenge Zeichner made to the S-STEP community. The articles we reviewed made contributions in nine thematic areas: returning to teaching as a teacher educator, becoming a teacher educator, supervising pre-service teachers, pedagogy and practices in teacher education, issues of social justice, collaborating and collaboratives as teacher educator researchers, relationships in teacher education, programmatic studies of teacher education, and teacher educator knowledge. In reporting this review we present the definitions of each theme, illustrative examples, and key contributions made to the research on teacher educators based in the examples.

1. Returning to Teaching as a Teacher Educator

The concept of returning to teaching, not as an observer or supervisor but as the teacher of record, was a theme that arose in this review. Both in statements of their purpose for the work and in their report of their findings, teacher educators uncovered new insights about what it means to be a teacher educator, what dilemmas their future and current teacher/students faced or would face. This return to the classroom afforded them opportunities to reflect on their own practice as they revisited what it was like to be in the daily practice of teaching in schools (McDonough, 2017; Scherff & Kaplan, 2006; Spiteri, 2010). The tensions that teacher educators experienced produced new understandings concerning the challenges teachers faced. They considered these new insights as they decided how they could apply what they learned and determine ways to better prepare new teachers for the varied roles they will play (McDonough, 2017). They articulated challenges teachers and teacher educators face when they attempt to implement new initiatives (Spiteri, 2010). In addition, the experience of returning to the school often reminded teachers of the knowledge about teaching they held based on their prior experience as a classroom teacher. These memories and experiences positioned them differently in relationship to the teachers they taught. Finally, the insight they gained reinvigorated them for their work as teacher educators (Scherff & Kaplan, 2006).

2. Becoming a Teacher Educator

Just as teacher educators returned to teaching to better understand their practice as a teacher educator, many S-STEP scholars study their transition from teacher to teacher educator. Many teacher educators reflected on the journey from classroom teacher to graduate student to teacher educator in an effort to understand the influences that are affecting their preservice teachers and their shifting identity (see Williams et al., 2012). Issues such as vulnerability (Grierson, 2010), the complexity of the university role (Wood & Borg, 2010), change in practice (East, 2009), background experience and culture (Skerrett, 2008), merging of identities and knowledge for decision-making (Dinkelman et al., 2006ab), and the roots of these identities from early influential experiences (Young & Erickson, 2011). It also included the identity formation of the non-traditional teacher educator (Newberry, 2014; Richards & Ressler, 2017) as they had the additional struggle for acceptance from students and colleagues for not having traditional teaching experience. Each of the accounts of identity deepens our understanding of what it means to be a teacher educator and how our understanding and practice shift as we become teacher educators. In these studies, scholars uncover the background influence and prevailing personal experiences that color their understanding of what it means to be a “teacher” for themselves now as teacher educators as well as for their preservice teachers. Support for practices that enable a smoother transition from teacher to teacher educator were also noted (Hamilton, 2018), in particular a teacher portfolio that allows for deep reflection on pedagogy as well as documentation that bridges practice to research and theory.

3. Supervising Preservice Teachers

Supervision as a theme included studies of how teacher educators designed field-based experiences for preservice teachers. It utilized tools such as memory work and engagement with critical friends. These studies sometimes were somewhat hybrid as teacher educators collected data on student learning and then utilized that data to uncover their knowing and action as supervisors. They also engage in analysis of roles that teacher educators take on particularly as they move back and forth between public schools and the university setting. Researchers have reflected on their teaching of practicum students based on self-assumed reactions to situations (Cuenca, 2010). Teacher educators engaged in this work uncovered and acted upon their knowledge by improving practicum experiences. The authors reported how their study of supervision led directly to improved practicum experiences. This occurred as they not only reflected on the practice of the supervisors (Parker & Volante, 2009; Russell, 2017), but also brought to light clearer understanding of the relationships that preservice teachers form with their mentor teachers and the context of the classroom (Bullock, 2017). Thomas (2017) and Martin (2017) had deep concern about whether or not their practices in supervision supported teacher candidates in bridging the theory practice divide. Thomas (2017) argued that her study led her to a startling finding that her role directing field experience acted not as a bridge but as a hindrance to overcoming the theory practice divide. Much information on how to better support preservice teachers while in the field has been identified by recognizing the socialization process (Thomas, 2017) and helping preservice teachers find balance between theory and practice (Dillon, 2017; Klein & Taylor, 2017). Teacher educators learned that by improving

their own listening skills, this led them to improve the experience of the preservice teacher in practicum arrangements (Martin, 2017).

4. Pedagogy and Practices in Teacher Education

Teacher educators employed self-study as ongoing investigations of teaching and learning both as general pedagogies and in specific practices. Bullock and Sator (2018) used self- study to investigate their teaching and practice within a framework of Maker Pedagogy. Studying their own teaching, Forgasz and McDonough (2017) investigated embodied pedagogies, pushing beyond a cognitive-only focus to learning. Brubaker (2010) studied his own democratic teaching and the particular practice of individualized grading contracts. Kastberg et al. (2019) reported what they learned about practices of questioning in a mathematics context. Hohensee and Lewis (2018) engaged in a two-year self-study on cross-disciplinary peer coaching, effectively examining two areas of importance to teacher educators, citing benefits to both. Additionally, online teacher education is a recurring context. Dunn and Rice (2019) considered issues of providing quality special education teacher education as they develop an online course. Cutri and Whiting's (2018) self-study revealed a clear account of how teacher educators can incorporate technology into a blended learning course as an ongoing process of reconciling deeply held learning theory and content knowledge beliefs.

5. Social Justice Practices and Concerns within Teacher Education

The coding theme of social justice issues was applied to articles that employed self-study of teacher education methodology to collect empirical evidence exploring issues such as social perspective taking, challenging socially constructed assumptions about race, culture, poverty, and ethnicity, and striving to change personal practice and interrogate instructional roles and policies in teacher education (Lee, 2011; Cutri et al., 2011). This theme illustrated the benefit of S-STEP methodology's ontological foundation in critically questioning one's own practice in order to improve it (Craig, 2010). Additionally, this theme highlights the benefits of S-STEP methodology's requirement that insights and critiques forged at the individual level must also be turned toward larger public implications.

6. Collaborating and Collaboratives as Teacher Educator Researchers

The coding theme of collaboration in teacher education was applied to articles that employed collaborative self-study methods within the framework of S-STEP methodology to inquire into persistent problems in teacher education. For example, issues relating to new pedagogical practices; evaluating effectiveness of existing pedagogical practices; grading/assessment issues; student teacher supervision; and program evaluation. This theme illustrates the benefits of S-STEP methodology's epistemological orientation toward meaning making as being fundamentally social and the crucial importance of systematic and rigorous analysis of meaning making (Samaras et al., 2006). Additionally, articles coded with this theme demonstrate the ways in which collaborative self-study methods inform teacher educators' identities and foster productive professional learning communities in concrete ways (Tuval et al., 2011). Specifically, articles documented improved written and oral reflective abilities, the establishment of shared deliberate language, and the creation of patterns of cyclical and rigorous feedback. These findings contributed to the formation of dialogic spaces.

7. Relationships in Teacher Education

Murphy and Pinnegar (2019) argue that the quality of our teacher education programs and research are dependent on the relationships we develop with others in our practice. S-STEP research reported in *Studying Teacher Education* examines and reports assertions for understanding relationships in our various roles and contexts as teacher educators. Studies take up different aspects of relationships in teacher education including relationships with pre-service and in-service teachers, with public school personnel and faculty across the university, and with each other as teacher educators. Coia and Taylor (2013) uncover their relationships established through a shared methodology. Murphy and Pinnegar (2018) examine the challenge of establishing teacher-student relationships in online courses. In his work, Kitchen (2005b) identified the fundamental necessity for teacher education to be conducted in a space of relationship and develops the concept of relational teacher education. He identifies and defines characteristics that are fundamental to such teacher education. Using a narrative research approach, he articulates experiences that reveal the

definitions and processes of engaging in relational teacher education. Studies of relationships using S-STEP methodology and reported in *Studying Teacher Education* demonstrate contributions to our understanding of relationships in teacher education and offer a unique perspective and position from which to examine them.

8. Programmatic Studies of Teacher Education

Kitchen's (2005a) study of relational teacher education provides a clear articulation of the process for developing such a program. Kosnik and Beck (2008) examine the principles of literacy practice that undergird their program, the impact on their graduates, and how what they teach shows up in the learning of their now practicing in-service teachers through their perspectives and understanding as teacher educators. Samaras et al. (2006) used self-study to explore their understanding of the dynamics of team teaching across a non-traditional teacher education program. LaBoskey and Richert (2015) explored the influence of their program on the thinking of their students during and beyond their program. Their study used their practice of S- STEP in conjunction with self-study of practice research conducted by their students. These studies contribute to designing programs, exploring the influence of such programs beyond graduation and techniques and practice used across a program. These are important contributions to understanding not a single practice, a single course, but the orchestration, implementation and influence of a program as a whole. Loughran (personal conversation 2010) argues that program self-studies of practice are difficult to conduct because of its highly relational and collaborative nature; however, such self-studies of practice (Tuval et al., 2011) offer opportunities to explore more carefully whether programs honor the promises made in mission statements, how teacher educators work together across theoretical and philosophic differences, and how programs are orchestrated to provide a pedagogy and learning context that promotes the desired learning.

9. Teacher Educator Knowledge

Studies of teacher educator knowledge include explorations of teacher educator beliefs, personal practical knowledge and pedagogical content knowledge. These studies are often grounded in assertions for understanding rather than assertions for action. The S-STEP characteristic of improvement aimed (LaBoskey, 2004) is based in the idea that by more fully understanding our beliefs or assumptions will lead us to sharpen and improve our work as teacher educators.

Schulte (2005) and McDonough and Brandenberg (2012) explore their teacher educator knowledge by identifying and examining their assumptions. Craig (2010) has produced work that provides the strongest example of studies of the personal practical knowledge of a teacher educator. Work by Cite et al. (2017) examines their pedagogical content knowledge for teaching teachers science content not just science pedagogy. These studies contribute to research on teacher knowledge, pedagogical content knowledge, personal practical knowledge as well as learning to teach.

Outcomes

Our review documents that S-STEP does and can contribute to the conversation of research on teacher education in opposition to Zeichner's claim that S-STEP does not make such a contribution. First, S-STEP work contributes knowledge about returning to teaching as a teacher educator. Second, the work provides the opportunity to investigate the experiences, roles, and identities related to becoming a teacher educator. Third, S-STEP work has contributed knowledge to research on supervising preservice teachers. Fourth, S-STEP research deepens our understandings about the pedagogies and practices of teacher educators. Fifth, it uncovers much about the ways teacher educators interrogate issues of social justice to challenge both their own practice and institutional policies. Sixth, S-STEP work contributes to the understanding of collaboration and collaboratives in teacher education. Seventh, this work is significant because it contributes to our understandings of developing relationships in teacher education. Eighth, S-STEP work provides the opportunity to better understand programmatic concerns in teacher education. Finally, S-STEP work contributes to teacher educator knowledge, including pedagogical content knowledge, personal practical knowledge as well as learning to teach.

Maxine Greene (1995) argued that quantitative studies enable us to view the horizon of the things we understand about particular concepts in teaching and teacher education. She called this seeing small. Further, she suggested that when

we engage in qualitative projects that are oriented to examining and uncovering the particular it allows us to contribute to research through the details of particular cases, setting, ideas. She labeled this seeing large. When these two kinds of research knowledge are coupled, it releases the imagination and allows scholars to consider things in new ways. S-STEP, because of its particular and personal experiential basis, opens the imagination further as we examine how we might take up the things we learn from these studies in our individual practice and context. S-STEP allows teacher educators to see large against the horizon of studies that see small. Across our review, we came to understand that S-STEP researchers need to be more explicit in the details of their findings and more often link what they find to teaching and teacher education research generally and specifically.

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The Self You Have to Live With

Reconstructing our Identities in Light of the Problems and Persistent Dilemmas of Teacher Education

Laura Haniford & Cheryl Torrez

Educational Foundations | Democratic Education | Problems and Dilemmas

> *A self is not something one is endowed with at birth… it is something that is being continually created as the day-by-day life is lived. Whether that self shall be vapid or virile, barren or productive, a source of misery or a source of power depends upon the interests that are cultivated, the thoughts that are permitted, the ideas and ideals that are laid hold on, the reactions that are enjoyed and therefore encouraged.*
>
> *—Rhoades, 1938, p. 22*

While much of self-study research interrogates teacher education practices in the classroom, recently external mandates and pressures have impacted our teaching in increasing ways. This self-study explores how deprofessionalization and seemingly ever-changing contexts (e.g., Delandshere & Petroskey, 2003; Zeichner, 2010) infringe upon our enactment of our teacher educator identities, and our efforts to mitigate these infringements. We are two mid- career, tenured, teacher education faculty members at the same university in the southwestern U.S. Laura works in the secondary education program, while Cheryl works in the elementary education program; we both also work within the graduate teacher education programs.

This collaborative self-study began over three years ago when our former dean required all teacher education faculty to attend a three-day training that had little relevance to our work and seemed to be another example of the deprofessionalization of teacher education. We presented these initial findings at the 2018 Castle Conference (Torrez & Haniford, 2018). The conversation at our presentation turned to ways to develop resilience as faculty working in teacher education. As a result, we began a second round of data collection and analysis, focusing specifically on resilience. We ground our work in Korthagen and Lunenburg's (2004) framework as we seek to serve *personal* (developing resilience), *institutional* (leveraging our work to push back against deprofessionalization), and *collective* (contributing to the field of teacher education) aims.

This paper documents how we worked to define professional boundaries for ourselves that would both sustain us in our work and that would help us make better decisions regarding where to put our limited resources. We sought to articulate for ourselves what we are concerned about (but have little ability to change) and what we have control over, in order to live a professional life more in line with our teacher educator identities.

Methods

Across almost three years, we have centered our work around different guiding questions. These guiding questions served as writing prompts that we addressed first through individual reflective essays. The first year we articulated our professional identities through exploring where we felt deprofessionalized. In the second year we wrote about resilience as self-care in order to better understand how we can persist as the teacher educators we each seek to be in the current context. As a result of unpacking our understandings of resilience and self-care, we discovered that we each set different professional boundaries stemming from different interpretations about what we have control over, leading to the writing prompt: "Explore the ways we each frame differently our areas of concern and control and what impact the different framings have on our identities as teacher educators and on our navigation of this current deprofessionalized context."

Grounding our analysis in professional dialogue (Guilfoyle et al., 2004) we began by reading one another's essay. Next, we had multiple conversations where we raised questions, sought clarification, and found that "our differences gave us new lenses to think about the issues we confronted" (p. 1110). We recorded each meeting, coding the transcriptions for additional themes about our areas of concern. We do not agree on everything, and intentionally unpack our differences for greater insight (Schuck & Russell, 2006). Data included all individual writings, transcriptions of recorded dialogues, and critical friend memos.

As we describe in more detail below, ultimately, we began to frame our conversations around "problems and persistent dilemmas" (Cuban, 1990, 1992, 2001) within teacher education. We returned to all our data, coding for where we had talked about issues that were affecting our sense of professionalism and our identities as teacher educators. Then we categorized these issues into whether they were solvable problems or persistent dilemmas. Finally, we organized the persistent dilemmas into themes, representing the types of perennial challenges we face. Through this last round of analysis, we constructed an understanding of how we can set better boundaries at our particular institution, based on a historical understanding of teacher education in the United States.

Outcomes

We begin by telling the story of how we came to understand the importance of setting professional boundaries through determining whether an issue is a problem or a persistent dilemma. To do so, we turned to historical literature to determine whether and how the challenges we face have roots in the past. As we describe below, this historical and foundational literature became another critical friend to whom we turned to reframe our thinking.

Determining Control and Concern

In our conversations, we spent time focused on how teacher education is different from many other departments within a university setting. As Cheryl remarked in one of our conversations, "the lines are never really clear for a lot of teacher educators – what's teaching, scholarship, service, I mean, those lines kind of blur sometimes because I think they all kind of intertwine for us" (Transcript, 7/16/19). This blurriness often makes it challenging for faculty to make clear decisions about where to invest their time and energy. In circumstances where there is so much work to do and a lack of clarity about priorities, we found it difficult to create our own boundaries.

As a result of the blurriness and sheer volume of the work, college and departmental leadership becomes essential in terms of framing what is important and prioritizing our work. Unfortunately, we have consistently had leadership that framed everything as a crisis; a catastrophizing of situational contexts. As Cheryl stated in one of our dialogues, "I also think we haven't had leadership, consistent leadership, at any level who are decision makers" (Transcript, 8/19/19).

In the absence of authentic structural or institutional guidance, we have to set our own boundaries and priorities. We have to learn to position ourselves in ways that help us make good decisions for ourselves, our students, and our profession; to cultivate the ideals and actions that would once again bring us a sense of efficacy and renewal. It was at

this point that we started to dig into the difference between areas of concern and areas of control. Cheryl has found herself able to clearly distinguish between these two:

> *You see, for me, I had to get to a place where it wasn't in my best interest anymore to continue to try and push back all the time. Because a lot of that is just keeping people going in a circle or bringing new people in to the roundabout. They're just going to keep going round the roundabout. If somebody hops off, somebody else will come in, and fundamentally that's because of the leadership (Transcript, 7/16/19).*

In contrast, Laura has struggled with defining these areas for herself. Responding to a writing prompt about areas of concern and control, she delineated the small list of things actually in her control before stating:

> *…if we care about education, if we want to be change agents for good in education, then we cannot allow ourselves to simply focus on the very basics of what we can actually control. We have to stretch a little and try and make a difference. But what are those spaces? Should we call them something different? Because this is a nuanced argument I am trying to make. If we simply focused on exactly what we can control, nothing in this world would ever change (Journal, 8/26/19).*

In essence, as faculty we can either take a hardline approach to "concern and control" or we can focus on the grey areas where we might be able to exert some influence, even if we do not ultimately have control over the outcome.

As we discussed our different perspectives on setting these professional boundaries and making decisions about where to put our time and energy, we found ourselves talking about what we began calling the *Groundhog Day* nature of much of our work. This refers to the 1993 movie starring Bill Murray as a reporter who relives the same day over and over. We have found ourselves in meetings having the same conversations over and over and each time administrators treat them as though they were new. As Cheryl put it, "I'm wondering if the reason we feel this way is because there never has been a foundation built, because we keep having these circular, circuitous, groundhog moment conversations that literally have been going on for 13 years" (Transcript, 8/19/19). As a result of our iterative processes, we began framing our work around *problems* in teacher education that can be solved and *persistent dilemmas* that can be managed but perhaps not solved. The notion of *problems* and *persistent dilemmas* stemmed from a conversation Cheryl had at the annual conference of the Association of Teacher Educators (personal communication, 2019) and pushed us to return to Cuban's work (e.g., 1990, 1992, 2001) on why certain reforms come up again and again in American schools.

Problems and Persistent Dilemmas

As Cuban (1992) defines them, problems are, "fairly routine, structured situations that produce some level of conflict because a desired goal is blocked…These problems have solutions" (p. 6). In contrast "Dilemmas are conflict-filled situations that require choices because competing, highly prized values cannot be fully satisfied" (p. 6). As he argues elsewhere, "Value conflicts, then, are not problems to be solved by the miracles of a science of schooling; they are dilemmas that require political negotiation and compromises among policymakers and interest groups…there is no solution, there are only political tradeoffs" (Cuban, 1990, p. 8).

When we used this framework for viewing our own frustrations, we discovered every issue we discussed as a challenge to our sense of professionalism was a persistent dilemma, not a problem with a straightforward solution. Every challenge ultimately reflected a value conflict that requires dialogue, negotiation and compromise. We had been approaching these issues as problems to be solved, not as dilemmas to be managed.

We classified our challenges into the following persistent dilemmas:

1. Vision and values
2. Assessment and accreditation
3. Leadership
4. Support and communication
5. Historical and sociopolitical contexts

Perhaps because Laura's graduate training was in foundations of education and Cheryl has studied democratic education, our thoughts and conversations kept returning to historical and structural issues that shape our work—the challenges and opportunities. These distinctions led us each to further reading: Laura to continue to frame and analyze our data from an educational foundation's perspective, and Cheryl from a democratic education perspective. Through this process of reframing and analyzing, we returned to the extant literature on the history of teacher education in the United States (e.g., Fraser, 2007; Labaree, 2004) and on democratic education (Dewey, 1916; Goodlad, 1984, 1994; Gutmann, 1987).

By seeking out historical literature, we were able to confirm that the issues we face are not new, they are persistent dilemmas. In order to provide examples of these dilemmas, we share examples from our conversations and writing, and tie them to examples we found in historical literature to demonstrate how they have existed perennially in teacher education.

Clinical preparation. One of the themes that emerged in our data was clinical practice and preparation. Cheryl often indicated discouragement about the increased lack of care and attention, by college leadership, to school/university partnerships. In one of our conversations, she stated, "It takes a lot of work, and space, and it currently isn't valued… And, it's actually been diminished and eradicated by the administration who doesn't conceptualize what some of this is" (Transcript, 7/16/19). This became a noteworthy theme in our data as much of her professional identity and work as a teacher educator has been focused on clinical practice and school/university collaborations. This particular challenge encompasses several of the persistent dilemma themes listed above. First, it is a matter of different visions and values. Currently, our college is looking for less expensive models of clinical preparation. Part-time instructors are less expensive and can be assigned a much larger supervision load than a professor. As such, many tenured faculty have felt pushed out of developing relationships with schools and working closely with the teachers and teacher candidates within them. It is also a matter of leadership. Without leadership that understands teacher preparation well, decisions tend to be made based on non-pedagogical rationales (i.e., college budgets) that tend to commodify faculty.

As we looked to historical texts within teacher education to determine whether this persistent dilemma has existed (as we suspected) over time, we found that not only has clinical preparation been a persistent dilemma, but the impact of larger historical and political contexts and events seem eerily similar. Cheryl noted that:

> *I have recently read the Pineville Vacation Conference Bulletin from August 1939. This was the first summer retreat of the National Association of Supervisors of Student Teaching (NASST). At the first evening meeting, a discussion was held around the following quote.*
>
> > *The new task confronting teacher education is, in part, the breaking down of the control of tradition and outworn practices and, in part, the building up of new concepts of education and a creative approach to the problems of teaching (p. 7).*

In our conversations, we marveled at the parallels among these questions and calls for democracy and education that are ongoing and persistent dilemmas. We also noted the disturbing similarities in rising nationalistic and xenophobic political contexts between 1939 and today. The attention to the 1939 world situation led us to wonder in what ways our similar political environment has influenced the situation in which we currently work, and led us to revisit early work on democratic education. Dewey (1916), in the midst of World War I, wrote, "As this is written, the world is filled with the clang of contending armies" (p.147); "a democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (p.87). This notion of a conjoint communicated experience was a prevalent theme in Pineville Conference regarding all aspects of teacher education.

In 2020, we again find ourselves in the midst of growing global threats to democracy and democratic education. Unfortunately, this too, may be considered a persistent dilemma, and we too wonder how has this iniquitous bedlam come to pass? (NASST, 1939). The readings (Dewey, 1916; Goodlad, 1984, 1994; Gutmann, 1987; NASST, 1939) that we revisited throughout our self-study reaffirmed our position that "the learning process takes place most ideally in a democratic environment and there should be a continuous searching examination of …administrative structure and function in order to guarantee a democratic environment" (NASST, 1939, p. 21) for our teacher candidates and for us a teacher educators. We believe teacher education has a role to play in combatting these political threats. But we must first remember these are not new challenges, and our responses are often not new either.

Low-status profession. Another persistent dilemma in our data was the low status that we encountered within our college, across the university, and in local schools. We have seen repeatedly how we are treated as though we do not understand our work, or that we are problems needing administrative management. As Laura noted, "…this current administration demonizes teacher education as a department. It doesn't value the faculty that are in this department, doesn't value the work that we're trying to do" (Transcript, 7/16/19). We also talked at length about how often some of the low-status treatment was rooted in personal and institutional sexism. For example, Laura, in describing a meeting she was required to attend with the dean stated:

> *…the dean has not taken no for an answer. I honestly believe that is due in part to his deep-seated sexism. Women are not supposed to say no. Women are not supposed to put their research and their careers ahead of service. Especially women as teachers and teacher educators, we are supposed to do this work entirely out of a sense of altruism (Journal, 10/3/18).*

For us, not only are we marginalized by the broader university, our own leadership communicated to us both explicitly and implicitly that it does not value us as faculty. After re- reading about the history of teacher education in the U.S., Laura wrote:

> *What I am seeing in the data we have collected … are issues arising from the tension between seeking status at the university, or being grounded in the work of K-12 teachers and in the day-to-day work of teacher education. Work grounded in teacher education is low status work in both the university and in K-12 schools. That is bound to be destabilizing for us—two smart women who went through rigorous academic training and who feel they have expertise in particular areas but then aren't consulted (Analytic Memo, 9/9/19).*

Teacher education has always had an uneasy and ill-defined place in universities, particularly in large state universities such as ours. One of the challenges resulting from teacher preparation being embedded in research universities is the conflicting demands arising from the university and from public K-12 schools. Colleges of education, and the faculty within them, have little credibility in either institutional setting (Fraser, 2007; Labaree, 1996). Labaree (1996) describes the history of teacher education in the U.S. as "...a long history of status deprivation" (p. 30). He argues that part of the challenge education schools face is that they remain dedicated to and focused on "social problem solving" (p. 30). Knowing this and recognizing the historical roots of the problem can potentially help us decide to either not let it bother us or when we do broach it with leadership, to be able to document how this is a historical (and gendered) phenomena. Is the low status of teacher education a problem that we can solve? No. Is it something we can choose to question and highlight? Yes. We have found that approaching our work with a historical lens can help us make better choices about where to exert our energy and time, allowing us to practice better self-care and become more content with ourselves as professionals by not spinning our wheels.

Our journey has led us both to different spaces, yet similarly a deeper intentionality towards carefully selecting where we invest our expertise, energy, and enthusiasm. Cheryl, reflecting on her desire to better cultivate the self she has to live with, wrote:

In revisiting Dewey's (1916) considerations of education and growth,

> *Power to grow depends upon need for others and plasticity…Plasticity of the power to learn from experience means the formation of habits. Habits give control over the environment, power to utilize it for human purposes. Habits take the form both of habituation, or a general and persistent balance of organic activities with the surroundings, and of active capacities to readjust activity to meet new conditions. The former furnishes the background of growth, the latter constitute growing. Active habits involve thought, invention, and initiative in applying new capacities to new aims. (pp.52-53) [Analytic Memo, 9/8/19]*

Laura has also chosen to apply new capacities to new aims:

> *But, this year I am trying to be clearer about where I might be able to exert some control. Notice that I have phrased that differently. Because ultimately I think all we actually have control over is how we respond to things. This year I am re- engaging. I am coming to meetings. I am showing up. And what I have decided to do is to simply try and state the truth as I see it when I can. To call out the subtext. To try and highlight inequities (Journal, 8/26/19).*

These have been important decisions for us as we have navigated less than ideal contexts, tensions, and deprofessionalism.

What does all of this mean for our identities as teacher educators? How does this knowledge and these distinctions help us create and retain selves we want to live with? We have come to the conclusion that in approaching persistent dilemmas within teacher education, it helps to recognize that these are issues that must be continually negotiated and require some political compromise (Cuban, 1990). However, we bring our whole selves to these negotiations. We can stand in our knowledge of the field and retain our values and commitments while negotiating and managing the dilemma. While decisions made by others may infringe on our sense of professionalism (and they do), we can raise questions, point out problems, or even vehemently disagree. We retain our identities by standing up for our principles, even if the ultimate compromise is not entirely to our liking. As Laura noted in one of our conversations, "Your identity stems in part from where you choose to stand" (Transcript, 7/16/19).

Significance

Through this self-study, we moved between close analysis of our own experiences and contexts and stepping back to make sense of our experiences in light of the bigger historical picture of teaching and teacher education in the United States. As we sought to understand how and where to draw boundaries in our professional lives to become more resilient, it was both helpful and sobering to see the persistent dilemmas we face reflected across history. Helpful because it reminded us that the work we do is more akin to a marathon, not a sprint. We are not solely responsible for solving every problem and dilemma that arise in our programs and department. This thinking helps ground us and as a result helps us both feel more resilient in our work. However, we also found it quite sobering to be reminded that there are aspects of our work that seem to have changed very little in the last century. As we move forward, we seek to remain aware of the historical nature of the persistent dilemmas that we, as teacher educators, encounter regularly. We also continue to explore whether there are problem spaces within these dilemmas that might have solutions. Hopefully, through reminding ourselves that we are part of a larger social and historical struggle, we will be more resilient and better able to solve those problems that are within our purview.

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A Closer Look

Examining Social and Emotional Competencies in Teacher Education Courses

Brandy Smith & Allison Barness

Pre-service Teacher | Social and Emotional Competency | https://equitypress.org/ | Nodal Moments

In this self-study research, two teacher educators describe our journey as we examine social and emotional competencies supported within our preservice teacher courses. As we observed preservice teachers, we noticed many of them reflecting on social and emotional situations they encountered with students. This, coupled with growing knowledge of low social and emotional health of teachers (Schonert-Reichel, 2017), challenged us to look at how we were addressing social and emotional competencies in our teacher education courses. As we met for weekly coffee, conversation, and emotional support as young teacher educators, our curiosities took off and this endeavor began.

We had many conversations about our work and the work of our students. Meetings, reflection between meetings, and tasks we assigned each other led us to narrow our focus to environmental support for social and emotional competencies, creating questions about how we teach and support preservice students' social and emotional competencies, as they, in turn, struggled to support their PreK-12 students. Kitchen (2009) described teacher development as "a complex interplay of intellectual, emotional, and social processes" (p. 59). We challenged ourselves to examine practices within our courses and to scrutinize the teaching of social and emotional competencies, finding holes in practice in order to improve our teaching, ultimately producing a stronger teacher preparatory program.

The study utilized the inter-related core social and emotional competencies from the Collaborative for Academic, Social, and Emotional Learning (CASEL) (Payton et al., 2008), including self-awareness, self-management, social awareness, relationship skills, and responsible decision-making. Specifically, when considering self-awareness the consideration of how the preservice teacher could assess their own feelings and keep themselves emotionally grounded was considered. The criteria for self-management reflected on how a preservice teacher handled stress and challenge with emotionally appropriate expression. Social awareness looked at how a preservice teacher might not only take the perspective of another person but empathize with that person. Additionally, some social awareness included elements of recognizing similarities and differences within a group of people. Relationship skills include a consideration of how preservice teacher might establish and maintain a mutually healthy relationship with another.

Responsible decision-making criteria was based on the preservice teachers' consideration to make respectful, ethical decisions and when necessary apply decision-making skills in a critical situation. We observed existing social and emotional competencies in preservice teachers to better inform and improve our teaching practices with regard to social and emotional competencies.

Aim/Objectives of the Study

The purpose of this research was to investigate the social and emotional competencies supported in our teacher education courses. Samaras (2011) observed that we practice what we value. We say we value social and emotional competencies, but do we? Through this self-study we considered key competencies of social-emotional growth (Payton et al., 2008) to discover where, or if, we were addressing them in our courses.

This research has continued to build self-study research practices for us, in-turn informing our teaching practices. Samaras (2011) identified three specific questions to be answered in every self-study:

- What do you wonder about in your teaching practice?
    - Do we teach social and emotional competency to students?
- Why is this issue important to you?
    - Assure we understand and can teach social and emotional competencies to better prepare our preservice teacher educators for their careers.
- Who would benefit from addressing this question?
    - Future students of the teacher educators, preservice teachers, and us.

Our overarching research question being, “To what extent, if at all, do we teach specific social and emotional competencies to preservice students and how does this inform our own teaching practices?”

Methods

We started with the five commonalities of self-study research found across the work of Barnes, LaBoskey, and Samaras (Mena & Russell, 2017):

1. initiated and focused by the individual studying personal practice;
2. aimed at improvement and development of new knowledge of practice;
3. undertaken interactively and in collaboration with others;
4. using multiple research methods; and
5. demonstrating methodological rigor and trustworthiness (p. 107).

This work was focused and self-initiated to improve our pedagogical and methodological practices. We used multiple methods to collect data, building trustworthiness through triangulation between nodal moment analysis (Tidwell, 2009), instructor response from those nodal moments, reflection from critical friend meetings, and consideration of personal journal reflection.

Preservice teachers drew nodal moments (Tidwell, 2009) about what moment stood out to them as they reflected about classroom experiences. IRB approval was attained and ethical procedures followed. We utilized a table, as seen in Figure 1, listing each social and emotional competency and analyzed the drawings to understand whether competencies were present.

Table 1

Example of a Table used to Analyze Nodal Moment Data.

Self-awareness: accurately assessing one's feelings, interests, values, and strengths; maintaining a well-grounded sense of self-confidence;	Self-management: regulating one's emotions to handle stress, controlling impulses, and persevering in addressing challenges; expressing emotions appropriately; and setting and monitoring progress toward personal and academic goals	Social awareness: being able to take the perspective of and empathize with others; recognizing and appreciating individual and group similarities and differences; and recognizing and making best use of family, school, and community resources;	Relationship skills: establishing and maintaining healthy and rewarding relationships based on cooperation; resisting inappropriate social pressure; preventing, managing, and resolving interpersonal conflict; and seeking help when needed; and	Responsible decision- making: making decisions based on consideration of ethical standards, safety concerns, appropriate social norms, respect for others, and likely consequences of various actions; applying decision-making skills to academic and social situations; and contributing to the well- being of one's school and community.	Picture	Notes	Center of focus

Separately, we analyzed each of the data points and then came together to compare and contrast our analysis.

As critical friends (Samaras, 2011) we met regularly to discuss analysis of the nodal moments and practices observed during our class time. We made notes and reflected after each meeting. Personal journal entries documented our thinking progress.

We coded data from the nodal moments using the CASEL inter-related competencies (Payton et al., 2008) as a guide, matching CASEL categories to characteristics in the drawings and explanations. Specifically, we considered whether competency was present and implemented in a positive or negative manner. For the first several nodal moments coded we pulled out all social and emotional competencies we felt were present. After our first critical friend meeting after analysis began we mutually decided this was beyond the scope of what was being considered for this study, and we decided to code only the primary social and emotional competency present in each nodal moment. During critical friend meetings we used constant- comparison method (Bogdan & Biklen, 2003) to explore our courses and uncover how, or if, we were teaching CASEL categories to students. To ensure credibility and trustworthiness, we triangulated data using multiple sources including nodal moment analysis (Tidwell, 2009), instructor response from those nodal moments, reflection from critical friend meetings, and consideration of personal journal reflection. We also coded the data independently before coming together to compare our codes, discuss any on which we did not agree, and then arrived at a consensus. For the purposes of this study, the term preservice teacher refers to the university student in the teaching role and the term student refers to the young children in the schools where the preservice teachers completed practicum hours.

Analysis

After we analyzed the data individually we also came together as critical friends to reflect. The categories we applied as we began our analysis stemmed from the direct consideration and wording of the social-emotional competencies from the Collaborative for Academic, Social, and Emotional Learning (CASEL) (Payton et al., 2008):

- Self-awareness - accurately assessing one's feelings, interests, values, and strengths; maintaining a well-grounded sense of self-confidence;
- Self-management - regulating one's emotions to handle stress, controlling impulses, and persevering in addressing challenges; expressing emotions appropriately; and setting and monitoring progress toward personal and academic goals;
- Social Awareness - being able to take the perspective of and empathize with others; recognizing and appreciating individual and group similarities and differences; and recognizing and making the best use of family, school, and community resources;
- Relationship skills - establishing and maintaining healthy and rewarding relationships based on cooperation; resisting inappropriate social pressure; preventing, managing, and resolving interpersonal conï¬‚ict; and seeking help when needed; and
- Responsible decision-making - making decisions based on consideration of ethical standards, safety concerns, appropriate social norms, respect for others, and likely consequences of various actions; applying decision-making skills to academic and social situations; and contributing to the well-being of one's school and community.

Through the process of reflection and collaboration, we noticed a theme with the nodal moment drawings from our students and began to create a rationale for their reflective nodal moment drawings. We noticed a distinct contrast between nodal moments that depicted the preservice teacher at the center of focus in the moment compared to the student(s) being the center of focus. We started to include code to differentiate if the preservice teacher or the student(s) was the center of focus for each nodal moment.

These preservice teachers are first or second-year students who are trying to decide if the path of education is for them. They are trying to accurately assess their own feelings towards the profession as is evident in the nodal moments. Through this process of emotional awakening, students are focused on themselves and are trying to envision themselves as teachers. This is the main objective of the course, and it is a critical analysis for all that believe the teaching path is for them. However as we took a deeper look at each nodal moment, the question still lingered, what am I doing to support them in this social and emotional process they are naturally encountering? Am I being intentional? Where in our curriculum, if at all, are we intentional with each social and emotional competency?

Self-Awareness

Nearly half of our preservice teachers chose to reflect on their own self-awareness.

Specifically, 23 out of 50 preservice teachers reflected on self-awareness in a positive light and three in a negative light. The great majority of reflection was done specific to the preservice teacher "accurately assessing one's feelings, interests, or strengths" (Payton et al., 2008). While 23 of the preservice teachers displayed moments of great self-awareness and excitement, a few showed the opposite emotion. One specific nodal moment of interest saw the preservice teacher expressing excitement as they got to work with students on I.E.P.s during small group math.

There was a sense of honor this preservice teacher had that her teacher allowed her the privilege of working with a small group of children, specifically noted, "It was very exciting that my mentor teacher let me help them and keep them on track. I was also super grateful for the opportunity to work with the smaller group of students and actually see that I helped them."

Many students also reflected on their own self-awareness through their journals. One student wrote:

> *My open-mindedness has also grown because I was placed in an overall very diverse school and so I was in a classroom that was more diverse than I had really even seen. This helped me in being more open-minded because I had to start considering cultures that I just didn't encounter before.*

The faculty's response to the student was the following:

> *As you know, professional dispositions are critical to the success of the teacher with his/her students. I have enjoyed reading your reflections about the dispositions of your mentor teacher and of yourself. It is important to consistently be reflecting on your own practice and refining your areas of weakness. I have thoroughly enjoyed working with you this semester and only wish you the best of luck in the future. I believe you have the necessary groundwork to continue to grow into an effective educator that can truly make a difference in the lives of students. Continue to ask questions, seek opportunities, and reflect on your own practice and learning. Best of luck to you…keep in touch!*

What I noticed most was how I didn't specifically address any of her personal reflections and made my feedback broad and open. I could have used this opportunity as a teaching moment to capitalize on her reflections and push her to dig deeper into her thought process.

In an opposite nodal moment that demonstrated lack of self-awareness, specifically being able to keep a well-grounded sense of self-confidence, was a reflection by a preservice teacher that noted the chaos of the classroom during the period there was a substitute teacher. The preservice teacher reflected:

> *So far in my classroom it seems as if the kids are not doing what they are supposed to. We currently have a substitute teacher and the kids have been acting up causing there to be a lot of yelling or discipline in the classroom. We hardly do fun activities and the lessons are repetitive. I've decided teaching might not be for me.*

Self-Management

Very few nodal moments considered self-management of the preservice teacher. Those that were (N= 3) counted were more often in a negative reflection. As self-management specifically considers handling stress and persevering through challenge, the lack of accounts of self-management could be for several different reasons. An interesting, although disturbing reflection, demonstrated not only a lack of self-management on the preservice teacher's part but a lack of understanding of developmentally appropriate stages and growth of young children.

This preservice teacher reflected:

> *I read the same book 5 times in a row. It was both unpleasant and eye opening as to how kids focus on one thing. It was just as exciting for them every single time. Every time I read to them, it's either the same book 3+ times, or I cannot even finish 1 whole book before they either take it from me or walk away.*

Social Awareness

Ranking as the second most accounted for social and emotional competence 19 of the 50 reflections focused on social awareness in a positive consideration, while five were negative. While not surprising, the majority of positive social and emotional reflections saw the student at the center of the nodal moment. There was a general sense of joy and excitement in many of these nodal moments where preservice teachers expressed delight and excitement in watching the student learn something new or come to an understanding of a previously challenging topic. One reflection spoke to how taken aback the preservice teacher was as the students in the classroom expressed that they were most thankful for their teacher when prompted with the question, "What are you thankful for and why?" This preservice teacher noted, "over half the classroom listed a teacher and said something about how they help them learn or how they make them feel special." So while the center of focus of this nodal moment was the students' responses, there was clear anticipation from the preservice teacher to understand they someday will make that impact, noting, "This made me realize how much of an impact being a teacher can have on a child's life."

Relationship Skills

This category coded 7 out of 50 positive concepts of relationship building with students and one negative. While the nodal moment was noted for relationship building the center of focus was most frequently on the preservice teacher and their perception of how building a relationship or friendship with a student helped them in a positive light.

Of the analysis only one preservice teacher, of the 7 coded in relationship skills, spoke of the importance of the relationship between the students in the classroom, specifically noting how a student found great importance in getting to play basketball with his friends. One preservice teacher described a kindergartner running up to her and giving her a hug. She felt inspired to educate the next generation because this student demonstrated affection and kindness. The student was beginning to recognize the power of relationship in education.

Responsible Decision-Making

Few reflections took responsible decision-making into account, only accounting for 3 of the total coded nodal moments. Of these, two showed a sense of "making skills to academic and social situations; and contributing to the well-being of one's school and community" (Payton et al., 2008) expressing joy and accomplishment for getting to arrange or create learning space in a classroom. One preservice noted excitement as they were able to take "full creative rein" in creating a language environment.

Critical Friend Reflections

Our journey as critical friends has strengthened throughout this process. As both of us are fairly new to self-study, building trust in one another to openly reflect on our strengths and challenges as new faculty was exhilarating, but at times frightening process. As we wanderfahred (Miller et al., 2002) through topics, one discussion led to another and another. Our gained trust in each other, ultimately helped us figure out where we would begin this study. We stumbled around social and emotional awareness but took time firmly understanding how to turn our lack of understanding in social and emotional competencies into our self-study. We diligently met in regular coffee shop meetings, giving each other tasks to complete by the next time we met. These completed tasks helped our study take shape and we really started to understand what we were looking for. During this time our discussions helped us begin to realize why our students were not demonstrating some social and emotional competencies as strongly as others.

In our teaching, we both consider a strength in helping students start to understand who they are and teach skills specific to understanding their biases and dispositions around children. Teaching these skills helps build strong self-awareness and social awareness. In contrast, while we talk about the critical importance of relationships with students, we were not specifically teaching the "how-to" in building those relationships. The concept of self-management and responsible decision-making were not taught in our curriculums.

Personal Journal Reflections

Ironically as we were analyzing and finding less specific consideration of responsible decision-making in the preservice teachers, similar themes emerged in personal journals.

Specifically less confidence in responsible decision-making around appropriate social norms and applying decision-making skills to academic and social situations, and contributing to the well- being of one's school and community. An excerpt below from a personal journal shows a specific example:

> *These are amazing kids, but how do I help them be teachers when it is so hard to figure out myself? I feel like I'm hitting what they need, but never enough time. How do I get them to go deeper? Do they trust me? Am I telling them the right thing? Who's to say we know what the right thing is? I need to follow up on the video from Allison last night.*

How do I know my take on this isn't through the lens of a while women of privilege? Is the research bias? How do I know?

Outcomes

This self-study began with questions focused on social and emotional competencies with preservice teachers in our courses. During data analysis, we noticed the preservice teachers' sense of teacher-centered self-awareness. Reflection during our weekly meetings confirmed a teacher-centered view was typical for preservice teachers early in their programs. Further discussions during our meetings led us to conclude we need to be more intentional teaching preservice teachers how their actions impact PreK-12 students and provide feedback to enable them to reflect deeper about social and emotional competencies. We noticed little reflection on self-management or responsible decision-making, while social awareness of the preservice teachers and the ability to take the perspective of and empathize with others was split.

At times the consideration of social and emotional competencies seems to be a "buzz phrase" or a passing phase. "Social-emotional learning (SEL) is an old concept gaining new traction in education practice and policy" (Soland et al., 2019, p. 466). But as teachers, we must consider how to continually analyze and keep our own social and emotional competencies in check (Taylor & Newberry, 2018). One of the greatest realizations that came from this study was how little we, the researchers, understood the true nuts and bolts of social and emotional competencies. How can we teach social and emotional competencies if we are uncertain exactly what we are to teach? Our new directive in teaching preservice teachers includes an intensely and newly heightened awareness to keep our skills sharpened in the direct teaching of social and emotional competencies. While there is interest in social and emotional learning in education, it is often trumped by a cognitive focus (Waajid et al., 2013). This study brought the critical ah-ha moment that we shouldn't expect the tide in education to fully turn to more social and emotional teaching if as education faculty we do not fully have a grasp on what that means.

Reflection over the critical friend meetings and assignments we gave each other during those meetings revealed a theme of appreciation to keep each other accountable as early-stage self-study scholars. A consideration for accountability within a safe relationship has spurred rapid growth in both of our research pursuits while extending our respective dissertation research, yet pushing us toward more intentionality in our teaching. We understand our preservice teachers crave knowledge on social and emotional competencies to support their work with their PreK-12 students and need help with their own social and emotional health. Honest scrutiny of our teaching practices around social and emotional competencies will help us refine how and what we teach our preservice teachers, ultimately affecting how social and emotional competencies are taught to the PreK-12 students where our preservice teachers teach in the future.

Implications

This self-study has already led to deliberate changes in our teaching practices. We are more aware of the five social and emotional competencies, which alone has changed considerably in how we teach lessons. We both have started to focus more on the social and emotional competencies of each preservice teacher and consider how we help each preservice teacher become more aware of their social and emotional competencies and what needs to happen to strengthen deficiencies. Probably most critical, this study has opened up discussions around what social and emotional competencies need to be deliberately taught through the different steps of our teacher preparatory program.

The next steps in this research will add analysis of students as they enter the third field experience phase of their education journey at our university. While the anticipation would be the preservice teachers would begin to move away from a self-focus to complete student focus, a similar analysis must take place to help understand this reality. The specific focus on self- management and relationship skills is of specific interest to us, as those are areas that are critical in the success of long term teaching careers (Alexander, 2019).

Research indicates that to succeed in life students need to leave school with more than knowledge of academics (Dweck et al., 2011). As educators at a university with an emphasis on teaching, it is our jobs to instill in our preservice teachers the critical nature of teaching the whole child. We need to first lead by example. We need to provide our

students with feedback that is specific to their needs and capitalizes on their reflections. By being more intentional through our own in-class course activities and 1-1 meetings with students we have the opportunity to model these social and emotional competencies. Our biggest personal take-away is intention. We need to be more intentional on how we provide our students with an example of supportive social and emotional development, while also providing ways to do so as teacher educators. “Holding students to high standards and giving them the attention and scaffolding they need to meet those standards sends the message of personal concern. In a sense, good teachers are like good parents— at times authoritative but consistently caring” (Dweck et al., 2011, p. 30).

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Teaching Across Time and Space

A Collaborative Self-Study of Teacher Educator Identity and Critical Practices

Adrian D. Martin & Tamara Spencer

Collaborative Self-study | Teacher Educator Identity | Critical Pedagogy

As teacher educators, our teaching practice and scholarship are informed by a value for equitable schooling (McLaren, 2015) and the promotion of inclusive and affirmative learning experiences for all students (May & Sleeter, 2010). Like others, our former professional experiences as educators in P-12 settings inform the work we do in preparing future educators and providing professional development to in-service teachers (e.g., Rice, 2011; Young & Erickson, 2011). Thus, our past is meaningful and contributes as much as our values to the enactment of our teaching and how we understand ourselves as teacher educators (Samaras, 2002).

Seven years ago, we were both at the same university in the United States. I (Adrian) was a doctoral student and language arts supervisor, and I (Tamara) was a faculty member, having recently earned tenure and promoted to associate professor. At that time, we had an opportunity to co-teach a graduate course on multicultural children's literature and literacy for in-service teachers. We utilized that experience to examine our teaching, our professional roles, and how we supported teacher development at the in-service level (Martin & Spencer, 2020). Since then, we experienced changes in our professional roles and settings. Now, each of us are faculty on opposite sides of the United States. Despite these changes, we continue to reflect upon and grapple with the ways that we are enacting our professional roles and to consider how we promote pedagogical experiences that attend to the imperative for critical perspectives and educational equity. Understanding who we are as teacher educators (i.e., our teacher educator identities) as a site for self-study inquiry is intertwined with our values and dispositions towards criticality in teacher education.

Although teacher educator identity has been explored in teacher education and the self- study of teacher educator practices (S-STEP) literature (e.g., Bullough, 2005; Murphy & Pinnegar, 2011), much of this literature has focused on how such identities are constructed, understood, and enacted within particular contexts. Scholars have attended to the emergence of teacher educators' identities (e.g., Martin, 2018; Rice, 2011). However, little is known about the ways that teacher educator identities are influenced or affected by changes in time and space (Bullock & Ritter, 2011; Clift, 2011) with an emphasis on criticality (Liu, 2015). Thus, the purpose of this self-study is to explore how our professional identities as teacher educators emerged throughout a temporal sequence (i.e., the last seven years) and across diverse geographic contexts. Specifically, we investigated how changes in time and place informed not only our understanding of self as teacher educators, but also the adoption of critical pedagogies. Ultimately, we sought to gain insight into the ways that we were enacting critically oriented teacher educator identities and how this could inform and improve our teaching practice across the arc of a career.

Theoretical Framework

Our self-study is conceptually grounded in critical perspectives (Freire, 1970; Giroux, 2011). Thus, this investigation is informed by our values for educational equity and social justice, anti-racist and anti-bias pedagogies, social justice teaching, and culturally responsive/culturally sustainable pedagogies. Collectively, this lens encapsulates the knowledge, skills, and dispositions teachers should possess to enable productive, meaningful, and relevant teaching experiences for all students. A critical orientation not only reflects the kind of teachers we seek to prepare, but also the kind of professional identity that we desire to enact. As we considered our prior experience co-teaching, we began to posit how, and in what ways, have we moved forward (across time and space) in relation to critical perspectives in our identities and our practice as teacher educators.

In the context of this study, we constructed critical pedagogies as educative experiences that are inclusive of issues of power, privilege, and oppression (McLaren, 2015). We believe that the enactment of critical pedagogies may appear in diverse forms; yet, what unifies this pedagogical approach is a value for elevating critical consciousness (Freire, 1970), or an understanding of how power is mitigated and how context bears influence upon relationships, particularly unequal social relationships. As individuals who possess marginalized identities, the adoption and enactment of critical perspectives are central to our aim of promoting a teacher workforce that is tolerant, inclusive, and affirmative of students from diverse racial, cultural, linguistic, and ethnic backgrounds. I (Adrian) am a Hispanic male and a member of the LGBTQ community who has taught in predominantly diverse contexts. I (Tamara), am an African- American woman, who has always lived and worked in places where I am a racial minority; this is particularly on display when teaching, as the majority of my students have been white women. In our practice as teacher educators (both when we co-taught and now in our professional settings), teaching with critical approaches begins with a conscious reflection of the content to be covered, the underlying social and political elements that inform what we teach, the connections our students can make, and the questions they pose.

We work to promote a deeper appreciation for how systems, structures, and practices function to enable or inhibit opportunities for equitable educational experiences in schools. Planning for such learning opportunities is a starting point for such engagement in our classrooms. Maintaining criticality is central to our in-the-moment decision-making and how we draw from student responses and participation to encourage inclusion and equity in classrooms and schools. Ultimately, the conceptual frames for critical inquiry and pedagogy served to inform our teaching and scholarship. Thus, the integrity of our teaching is bound with the integrity of our self-study inquiry.

Methods

Our collaborative self-study is methodologically anchored in LaBoskey's (2004) guiding principles for self-study research. Thus, our work was: (a) self-initiated and focused; (b) improvement aimed; (c) interactive; (d) drew from multiple qualitative methods; and (e) demonstrated trustworthiness. We turned to Mena and Russell's (2017) prompts for self-study research by: (a) actively considering what we gained through collaboration; (b) employing more than one approach to analyze our data; and (c) articulating the ways that our work is trustworthy. Co/autoethnography also served as a frame to inform this work (Coia & Taylor, 2009). Furthermore, we turned to S-STEP literature to gain insight into how other teacher educators have collaborated to investigate, analyze, and draw insights about teacher educator identity and teaching practices (e.g., Coia & Taylor, 2013; Forgasz & McDonough, 2017).

Our primary data source was a researcher journal wherein we each provided entries about our professional practices and identities in relation to temporal and spatial contexts. We utilized Google Drive as a digital tool (Martin & Strom, 2017) and worked from a shared Google Doc over the course of a semester. We found the use of the Google Doc to be a digital affordance; this online platform allowed us to read and comment on each other's entries and, if we were journaling simultaneously, see each other's writing surface on our computer screens in real-time. To be sure, we were not only working with each other in a collaborative self-study, but also writing as critical friends. The journal entries discussed our initial experience co-teaching at our previous institution, the changes we each experienced in

professional setting and role, and reflections, narratives, and anecdotes about our teaching and our work as teacher educators.

We also employed secondary data sources. The secondary sources served to contextualize our understanding of self and our teaching over the last seven years by offering a pool of artifacts for this time period. These secondary sources were course syllabi, emails that chronicled our informal conversations, and memos from phone/Facetime conversations. Consequently, as we journaled and wrote to each other, the secondary sources provided a resource to review and reflect upon as we considered who we were and who we may yet become as teacher educators and scholars.

The trustworthiness of this work was enabled via the enactment of our role as critical friends; we read over each other's journal entries and engaged in multiple rounds of critical dialogue exploring not only how our approaches towards critical pedagogies surfaced across time and space, but also the understanding of self as critically oriented teacher educators. Over the semester that we journaled, we conversed via Facetime to discuss and review our writing. The conversations focused on drawing connections between our past and our present. We explored, questioned, and theorized how changes in time and space influenced or informed our commitment to critical pedagogies and equitable schooling. We reflected on our prior co-teaching experience and how we engaged and interacted with our students. Also, we hypothesized where, given the progression of time, we might be in the future and how we might understand ourselves. Given that our semester co-teaching was the genesis of this inquiry, we frequently returned to that initial experience and worked to map the progression of our ontological sense of self as teacher educators, our values, and how these were being enacted in our classrooms. As we articulated our insights, we drew from our syllabi, our prior conversations, and journal entries to contextualize and showcase how these artifacts supported our preliminary musings.

After the semester concluded, we commenced the more formal analytic process. First, we each independently conducted a thematic analysis (Miles et al., 2014) to identify emergent themes across the data sources. We drew from the prior dialogues and insights generated from our journal entries and the subsequent meaning-making from our conversations. Given our emphasis on critical pedagogy and criticality in our professional identities, issues of power, privilege, and oppression were at the forefront of our thinking as we each analyzed the data sources for evidence of how these surfaced in our work and understanding of self throughout different points in time and different settings.

Once we had identified initial emergent themes, we compared/contrasted our analysis. To accomplish this, we engaged in a secondary analytic process of data walking (Eakle, 2007). We articulated our individual analysis, highlighted the data sources that supported our interpretations and pondered the implications/relevance of our understanding of this inquiry. Having explained our process, we each responded to one another with questions or comments. As we proceeded through multiple rounds of data walks, we began to identify those areas of salience and commonality in our analysis, specifically concerning time and space as shaping influences on our identities and pedagogy. We now turn to the findings of this work.

Outcomes

Our analysis yielded three emergent themes. First, we recognized that although our positionalities shifted, our commitment and value for equity-oriented and critical approaches to teaching and learning were constants across time and space. Second, changes in geographic and institutional contexts necessitated that we reframe the enactment of critical and equity-oriented practices. Third, given the progression of time, we discovered that our pedagogy must not only consider the temporal context in which our preservice teachers study, but also their anticipated future professional settings. As teacher educators, it does not suffice that we reflect on and consider our practice and identities as emergent from our past and present.

The progression of Time, Positionalities, and Commitment to our Values

Adrian. Throughout the past seven years, I have gone from being a language arts supervisor, P-12 teacher, doctoral student, and now a university faculty member. My work with students has promoted an appreciation towards supporting their understanding of issues of power, identity, inclusion, and exclusion in society. The change from teacher to teacher educator allowed me to more directly engage my students with critical perspectives. Despite the change in my professional setting, I continue to work with students of diverse backgrounds. I recall how, during my prior experience as a school district supervisor, I worked with teachers to include multicultural literature in their classrooms and suggested books and instructional materials to support this aim. When such suggestions were not taken up, I would articulate the imperative for all children to see themselves reflected in the texts they engage with.

I recognize how my values informed my decision-making, and how these have persisted into the present. Back then, I focused my rhetoric on the affordances of engaging with students in equitable and socially just ways as a benefit to them as learners. While I continue to discuss with my current students the benefits of equitable schooling along the lines of promoting learning, I am direct; my positionality as a teacher educator who values criticality and promotes critical views is much more explicit. Greater consideration and emphasis is given to examining how inequitable schooling practices function as a form of marginalizing minority communities. For example, when discussing the practice of tracking in schools, attention is given to its intersection with race and social class, and the cumulative consequences this form of student grouping has for minority communities.

Tamara. I began my work as a university professor 12 years ago, after having spent the first ten years of my career working as a K-3 teacher, reading specialist, and district administrator. When Adrian and I began our work together, I had just crossed a few milestones that are impossible not to read as significant. For one, I was a new mother of twins and had returned to work after maternity leave only a year before. To layer over that, I had just returned to work that fall as a newly tenured associate professor. I was just coming to terms with my new personal and professional identity and I was now going to transition, yet again, to the role of "mentor" with Adrian (a doctoral student at the time). He and I quickly identified that in addition to our common research interests, we shared professional and personal overlaps; we both spent a significant amount of time working in public schools before our work in higher education and both came from traditionally minoritized groups.

While it is undeniable that the interpersonal and professional connection that Adrian and I shared was special, time and space demonstrated how seminal and generative this experience was for my professional career. After serving as a faculty member at the previous large public institution for 7 years, I moved across the country to take a position at a private faith-based small liberal arts college. Here, I now enter my 5th year as a faculty member and administrator. My current institution is highly mission-driven and I am regularly called upon to consider how institutional practices, academic teaching, learning, and leadership decision-making can center social justice and equity. Also, while my role as a "mentor" has not changed, it has broadened to include significant work as one of the only African-Americans currently serving in an administrative role on campus. This has resulted in greater work explicitly examining the recruitment and retention of faculty of color in higher education.

Shifting Spaces and the Reframing of Pedagogical Practice

Adrian. My experience co-teaching with Tamara was my introduction to the practice of teacher education. While we focused on issues of multiculturalism and multicultural education in schools, most of the in-service teachers in our course were of White middle-class backgrounds, taught in predominantly homogeneous classrooms, or themselves lacked experience with diversity and critical perspectives. I conveyed a value for criticality and diversity through direct one on one conversations with students. In these experiences, I recall providing narratives of my P-12 years and the lack of representation of diverse families (including those like my own) in school texts, and the impact that had upon me. As such, engaging in a critical pedagogical practice with these in-service teachers necessitated an ongoing conversation to humanize the topics, themes, and foci that we engaged with. In many ways, I, Tamara, and some of the students in the course functioned as models reflective of the affective and socio-emotional impact that schooling practices and structures can have upon individuals of diverse backgrounds.

Now, in a different professional setting from when we co-taught the course, my courses are overwhelmingly minority-majority. Classroom discussions about issues of school inequities, diversity issues, and inclusion often emerge with the life stories and experiences of my students themselves. In this context, the formal discourse of critical pedagogy and perspectives may be new. However, once conceptual frames are understood (e.g., Freire's *Pedagogy of the Oppressed*), many of my students are readily able to apply them to their own lives. For example, having discussed tracking practices with my preservice students, many began to identify how they were tracked in schools as a consequence of being native speakers of languages other than English. For many, this meant an inability to take advanced or AP courses. In my pedagogy now, the relevance of critical perspectives is intimately connected with students' educational autobiographies. Whereas in the initial co-teaching course, critical perspectives often surfaced as an abstract lens of exterior concern, here, such views are part of the self. My teaching shifted from raising awareness of how a critical view sheds light on equity issues in schools, towards critical perspectives as a frame to understand how power is operationalized and mitigated upon my students themselves.

Tamara. The course Adrian and I taught focused squarely on diversity and children's literature. Up until that point, I had only taught general survey courses in a Reading Masters program; this was the first time I taught a course centered on diversity (and in my view, equity). In teacher education, I'd spent many years accounting the disconnect between the racial and economic diversity of K- 12 school children and the teaching workforce in U.S. schools. Indeed, being in the "minority" had always been a part of my experience as a professor in teacher education (both with faculty and when I stood in front of graduate students). Typically, these types of moments where race and equity were explicit would bring out longstanding myths and racist tropes, assumptions, and/or awkward silence. I would have to decide, as a pre-tenure professor how and to what extent, if I took on these challenges, what would the tax or consequences be for me? And yet, the combination of having the support of Adrian and the experience I amassed up until that point, afforded some of my earliest professional experiences centering equity and anti-racist pedagogy in my teaching. Additionally, this opportunity afforded the expansion of research and pedagogical areas, in which I could examine deeply the relationship between children's literature and literacy teacher education. Again, while these themes were not new, time and space informed a distinctly different pathway to further develop my practice.

At my current institution, I teach in both the liberal arts college and the school of education. As a result, I have had the opportunity to delve deeply into scholarship on teacher development, critical literacy and children's literature, and culturally competent literacy instruction. In this role, I have developed courses in teacher education that center the incorporation of texts that reflect the spectrum of human diversity and celebrate a plurality of voices and lived experiences. Given that the college centers social justice in its mission statement, I have also received additional resources (i.e., institution research grant money and course materials) to support this research praxis in my teaching and scholarship.

The Future and the Preparation of Future Teachers

Adrian. This self-study has highlighted a commitment to critical views over the last few years and how my pedagogy as a teacher educator has shifted with context. Yet conducting this work with Tamara has fostered the awareness that to support and prepare future teachers, one must not only draw from the past and present context, but also consider and be aware of possible and potential future settings tomorrow's teachers will work in. In my work, this has surfaced most unfortunately via the concern among many of my students regarding the increase of gun violence and mass shootings in the U.S.

Many of the undergraduate students in my social foundations of education course are quite young. They have come of age in a time when news headlines all too often report on catastrophes and the most unthinkable of circumstances among children and young adults in schools. Years ago, when undergraduates would raise this as a concern, I would find myself thinking that it was quite unlikely that they would ever find themselves in such situations. And yet, in the U.S, the issue of gun violence persists, and increasingly my students want to know if they, as teachers in their future schools will be safe, and what are they supposed to do in the event of an active shooter. Compounding this was a mass shooting that occurred blocks from my university in December of 2019, an anti-Semitic incident where it is believed the actual target was a nearby yeshiva for young children. For us, as a university community, this hit home and was no

longer an issue in other communities. I can no longer rely on the past to understand how to prepare my teachers. I need to consider what schools will be like when they enter the profession. Although I have realized this, I continue to grapple with teacher preparation in an era of mass shootings and gun violence.

Tamara. This project deeply impacted the way that I taught children's literature in my literacy courses and I now center it as a key tactic in my early childhood anti-racist teaching pedagogy. In addition to infusing this work into my teaching, I have embarked upon a multi-year collaborative study with graduate program alumni to support the implementation of multicultural texts into K-5 teaching practices. Currently, I am working with teachers to develop a Critical Children's Literature Group (CCLG). This focus group will regularly meet to discuss, select literature, develop lesson plans for implementation in schools, and serve as a broader network for socially just literacy education. For myself, the use of these texts serves a two-fold purpose. For one, in selecting and discussing these texts, it affords critical conversations on race and equity in early education. For example, recent text selections enabled us to grapple with content like White privilege in early childhood education, police brutality, and anti-racist activism. While the teachers vary in the types of K-3 schools they teach in (i.e., independent/urban, public/urban, suburban) I understand the responsibility of my teaching to promote these types of conversions in my work.

Conclusion

While geography, time and space have emerged as tangible factors in our evolution as teacher educators, and our positionalities in terms of professional roles have shifted, our racial/cultural/linguistic and minoritized identities are constant. As such, we continue to grapple with course content, professional and collegial interactions, our scholarship and work with future teachers through these lenses. Relatedly, our commitment to social justice education remains a constant in our practice. And yet, the passage of time and space has also demonstrated how such a commitment, albeit consistent, is differentially enacted in diverse contexts. Factors informing this differentiation may be the demographics of our student population (as for Adrian), the roles we serve on campus (as for Tamara) or the topics our students feel most closely connected and drawn to explore. We have learned how investigating contextual variances and the passage of time can shed light on constants and variables in teaching practice, the connections between these, and our identities as teacher educators. Potentially, other teacher educators might find value in examining their own identities across time and space, and how these inform not only the sense of professional self but contributes to the educative experiences of pre and in-service teachers.

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Weaving English-Language Learner Instruction into a Differentiation Curriculum

Building Competence and Confidence

Kristina Doubet

English-language Learners | Differentiation | Imposter Syndrome

In a graduate school seminar over fifteen years ago, my professor shared the forecast that in a few decades, the "majority" population in the United States (Caucasian) would become the minority (Tomlinson, 2004). I was intrigued and excited by this projection; little did I understand how profoundly it would impact my future university teaching. In fact, the "future is now" in my preparation of pre-service teachers; while the United States Census Bureau (2015) specifies 2045 as the year the current white majority will become a minority, the shift has already occurred in some areas of the country: "…non-white Americans are now the majority of the population in four states, as well as in the most prosperous and powerful U.S. cities" (Kight, 2019). If I am to prepare pre-service teachers for the classrooms they will enter, my instruction must embrace and celebrate that reality.

Context

My teaching, scholarship, and service revolve around the concept of *differentiation* at the secondary level. Teachers who differentiate "…provide specific alternatives for individuals to learn as deeply as possible and as quickly as possible, without assuming one student's road map for learning is identical to anyone else's" (Tomlinson, 2014, p. 4). My primary goal for teaching candidates is that they leave my courses equipped to engage, support, and challenge every student. While I have always embedded culturally relevant teaching into my course, I have primarily focused on shattering the pervasive deficit model of teaching African American students (e.g., Delpit, 2006; Edmin, 2016). In recent years, however, the changing population of U.S. schools has beckoned me to broaden my cultural lens and devote more attention to helping my students better understand how to challenge and support students who are learning English as a second (or third, or fourth) language. Candidates enrolled in my course are also embedded in an intensive practicum experience. While some are placed in the surrounding county (majority Caucasian population), others are placed in our very diverse city; over 50 languages are spoken by students in the city's middle and high schools. My ten years of public-school teaching experience did not expose me to this rich linguistic diversity, nor did the research and self- designed "practicum" experiences I engaged in during graduate school. In essence, I designed my course for one demographic, but I am preparing my future teachers for a new one.

Aims

As a professor of education, I understand the importance of staying abreast of emerging research in my field. I have read exhaustively about how to differentiate for adolescent English language learners (ELLs), attended conferences (e.g., TESOL), and even engaged in a semester-long research project studying middle and high schools known for their outstanding support and development of ELLs. Further, I serve as an instructional coach and staff developer for a New York City high school dedicated to serving immigrant teenagers. In each of these professional experiences, I have grown in my understanding of how to differentiate instruction to meet the needs of adolescent language learners. Still, I struggle to authentically infuse these lessons into my teaching. I continually feel ill-equipped to do so, and – no matter how much I augment my course – I feel it offers my students insufficient preparation.

Perhaps this is because my teaching philosophy compels me to *model* the practices I advocate; I believe that if I want my students to understand something, I must create conditions in which they can experience it themselves, explicitly debriefing the experience afterward (Hogg & Yates, 2013). This works with the traditional components of differentiation: I can model *readiness* differentiation because my students need varied levels of support and challenge to meet the course's learning goals. I can model *interest* differentiation by offering students choices whenever possible. I can model differentiation for *learning preference* by varying the kinds of product options I accept. But I cannot effectively model differentiation for students learning English because all of my students speak English as their first language. Although I conduct simulations that allow students to experience what it feels like to be in a classroom in which the language of instruction does not match their own, *I cannot actually model linguistic differentiation* in the service of my teaching objectives.

This disconnect between my beliefs and practice colors my own level of comfort with equipping students to differentiate for ELLs. I believe I see my own hesitancy reflected in students' confidence; in formative assessments, they frequently cite "differentiation for ELLs" as a skill with which they lack confidence. Hence, for this self-study, I examined my beliefs and practices with the goals of enhancing my confidence – and subsequently, my effectiveness – in embedding ELL differentiation into my university course in authoritative, authentic and impactful ways. Specifically, I explored the following research questions: 1) *How does my journey toward expertise in ELL differentiation impact my students' journeys?* and 2) *How can I increase my confidence in ELL differentiation with the goal of bolstering my students' confidence and competence?*

Methods

Because the guiding questions for this self-study focus on examining my own beliefs and practices, my primary data source is a reflective journal capturing my thinking regarding the effectiveness of changes to my differentiation syllabus and associated learning activities. In this journal, I recorded the ELL-focused learning experiences I implemented throughout the semester, discussing both intent and the execution. I also debriefed in this journal following my professional development sessions with the ELL teachers I coach in my partner school. The secondary data for the study consists of student reactions, both formal (e.g., assigned reflections, student work samples) and informal (e.g., student comments and reactions). In order to engage in the critical conversations necessary to self-study (Loughran, 2006), several departmental colleagues served as "critical friends" (Schuck & Russell, 2005), asking questions, introducing new perspectives, and challenging my interpretations. Upon the recommendation of one of these critical friends, I included two additional data sources: a comparative analysis of 1) my syllabi and 2) student work from the year I first began purposefully infusing ELL instruction into my course (2016) and the current academic semester (2019).

Using qualitative content analysis (Patton, 2002), data from journal entries and syllabi comparisons were divided into two groups: 1) those describing curricular changes and the rationale for those changes (i.e., my "procedural journey"), and 2) those reflecting on my growth and "emotional journey" (e.g., entries referencing confidence, goal-setting, doubt). Likewise, student reflections and products were separated into two groups: 1) those referencing confidence or demonstrating skill, and 2) those referencing insecurity or demonstrating misconceptions.

Guided by this analysis, I considered which approaches and attitudes helped students feel equipped to teach ELLs and which did not, including an examination of how my own confidence and instructional framing correlate with these results. Themes emerging from my analysis constitute my "findings" and are used to clarify and extend the analysis of the data as well as the research implications.

Findings

Four clear themes emerged from my analysis of the data and constitute my findings: 1) I have, indeed, changed my practice regarding instruction for English language learners; 2) my students are actually well equipped to teach ELLs; 3) students' lack of experience contributes to their feelings of incompetence; 4) I have reason to be confident in my qualifications for instructing pre-service teachers in differentiating to meet the needs of ELLs.

Finding 1

The first theme emerging from my analysis is that I have, indeed, changed my practice regarding differentiation for ELLs. In one self-study discussion with my critical friends, I expressed my feeling that I was not "doing enough" in this regard. They recommended that I examine my syllabus from 2016 (when I first started weaving ELL instruction into my course) with my current (2019) syllabus. A simple numerical analysis of the occurrence of the words *English Language Learners*, *ELLs*, *English learners*, or *students learning English* revealed an increased emphasis from 2016-2019. I analyzed the learning goals, essential questions, readings, and assignments and found increased ELL references in those sections. While the 2016 version included only six references (two in learning goals, one in readings, and three in assignments), the 2019 syllabus contained 14: three in learning goals, six in readings, and five in assignments.

The *nature* or quality of my teaching changed as well. My journal from September 18, 2019 contains the following reflection:

> *Looking back on the first three weeks of school, I can see the fruits of requiring my students to more purposefully explore the importance of community for ELLs. Because I was more explicit in my instruction, I required students to be more explicit in their discussions of how each element of their Classroom Environment Plans supported the unique social and emotional needs of ELLs (I also weighted this portion more heavily this year). Most students insightfully discussed the unique importance of cultivating community for ELLs. While a few students still discussed surface-level accommodations (e.g. "Give them ELL dictionaries for translating survey questions" – UGH!), most students produced the best reflections I've ever received! For example, [Student X] reflected on the importance of proactively redefining* ***fair*** *as "equitable" rather than "equal": "ELL students may come into classrooms with preconceived fears of being expected to be on the same level as all of their peers…. For them to be in a classroom where it is explicitly stated that a 'fair' environment will be based off of what [each] individual needs will really take a load off of their shoulders, leading to better performance."*

The purposeful nature of my instruction (e.g., scenario- and video- analysis, class discussions based on carefully chosen texts) appears to have resulted in deeper reflection for students.

Building on the foundation of community, I purposefully wove ELLs into everything else I did; accordingly, I moved the "explicit" or "dedicated" ELL week to earlier in the semester (Weeks 5-6; it had been Week 10); this set me up to weave that content throughout the rest of the semester. In addition, I split the "explicit" week into two pieces. Week 5 addressed the technical aspects (second-language simulation, stages of language development, and a plethora of strategies for supporting ELLs). I showed authentic examples of each strategy as used by the teachers in my partner school, and had students develop their own applications in their content- based groups. To end class, I moved students to their "exceptionality groups" (interest-based groups charged with researching a specific disability such as dyslexia, ADHD, Autism Spectrum, emotional and behavior disorders) to determine how the ELL strategies we had examined that class period could also help their chosen special population.

This purposeful synthesis allowed for even more integration in Week 6; I moved the WIDA (ELL level/assessment) system to the "assessment" week (Week 6) in order to give it more time. We examined a student WIDA report and plotted the student's development and needs for each domain (listening, speaking, reading, writing) on a reporting sheet. We then referenced the strategies we had examined during Week 5 and selected those that would help our student move "up" one level. We ended up with a comprehensive list which would, I think, have impressed any of ESL teachers I work with in the field. My goal in doing this was to foster a sense of agency. Rather than *reading* about assessing student levels, students actually *did* it, albeit as a simulation, engaging in the practices and dispositions used by teachers in the "real world" of school.

In between Weeks 5 and 6, however, I was feeling uneasy. I was not satisfied with the depth of the exceptionality groups' connections (those reported to close Week 5). I reflected on this in my October 1, 2019 journal entry:

> *The strategies groups referenced today merely skimmed the surface of what we've explored thus far. NONE of the groups mentioned the social-emotional piece we examined throughout the first three weeks of class! Further, they focused on approximately five of the ten strategies we had examined during [Week 5]and pulled virtually nothing from the readings. I don't think I can plow forward into the WIDA levels next week without helping them solidify all they have gleaned from class thus far.*

Thus, students began Week 6 by reading Jennifer Gonzales's (Cult of Pedagogy) blog post entitled, "12 ways to support ELLs" (https://edtechbooks.org/-vYPdwww.cultofpedagogy.com/supporting-esl-students- mainstream-classroom/). I asked students to record each of the author's 12 principles and indicate whether it was "new" or "old" information; if old, they listed where they had first encountered the principle (e.g., class discussion, readings). The student work sample featured in Figure 1 is representative of the connections most students made. The asterisks indicate which principles I thought would be new to them: the following week's topic focus on the principles and models of successful co-teaching with resource teachers (e.g., special-education, ESL).

Ultimately, student work on this task revealed students' ability to make connections between the ideas and materials we had examined in the course thus far. In addition, that work prepared them to explore collaborative models of teaching that support ELLs.

Table 1

Excerpt from a Student Sample of Week 6 Opening Reflective Exercise

Principle Number	*Summary of Principle (from Blog)*	New or Old Information – If old, cite source (class? book?)	*Strategic Take-Away*
1	Make it visual.	*Old – Class*	Postcard or graphic organizers
2	Build in more group work.	Old – Book	Have students work in groups frequently
*3**	Communicate with the ESL teacher.	New	Co-teaching activities
4	Honor the "silent period".	Old – Class	Provide proper wait time

5		Allow some scaffolding with the native language.	Old – Class & Book	Provide worksheets in native language in addition with English
	*6**	Look out for culturally unique vocabulary.	New	Communicate with ESL teacher to check for double-meaning words
7		Use sentence frames to give students practice with academic language.	Old – Class	Sentence frames, folders
8		Pre-teach whenever possible.	Old – Class	Provide materials to ELLs before the rest of the class so that they can preview
9		Learn about the cultural background of your students.	Old – Class	Get-to-know-you activity/ building community activities during the first days of school.
	10	But don't make a child speak for his entire culture.	Old – Class	Encourage multiple students input when discussing culture
	11	Show them how to take themselves less seriously.	Old – Class	Encourage growth mindset
	12	But always take them seriously.	Old – Class	RESPECT

Student work on this task and others combined to tell the story of Finding 2.

Finding 2

My students are actually well equipped to teach ELLs. Their responses and work on assignments demonstrate that – not only do they possess a storehouse of strategies for meeting students' needs – they are able to select and *use them* in context. For their midterm, students delivered presentations on their chosen exceptionality. One of the rubric criteria was to discuss how their exceptionality strategies could simultaneously be used to support ELLs. My reflective journal from November 14, 2012 records the following:

> *I am pleasantly surprised by the connections students made between serving students with their chosen disability and serving ELLs. They made purposeful and fluid connections and discussed not only "what" strategies to use but the "why" behind using them. In past years, students seemed to neglect this portion of the assignment, maintaining a laser focus on their exceptionality (probably because working with special-needs students is a great source of anxiety for so many of them). This year, only one group lost*

points on the "ELL connections" portion of their midterm rubric. Most groups discussed meaningful overlaps, often throughout the presentation rather than in one spot/slide. I'm encouraged!

The midterm previewed what I would discover through an analysis of student work on their final projects. At the suggestion of a critical friend, I analyzed the final projects for my 2016 course and compared them to those from my 2019 course. The final project is a lesson plan renovation and a flexible grouping plan. Students choose a lesson plan developed in an earlier class and "renovate" it to make in more accessible and appropriate for all learners. They then design three future tasks that would require students to work in different grouping formations to meet student needs, solidify community, and provide equitable learning experiences. My analysis revealed that, in 2016, students discussed meeting the needs of ELLs an average of 9.4 times per project. In many cases, they grouped them homogeneously, which is not recommended practice for students learning English (Ferlazzo & Sypnieski, 2012). My 2019 course, in comparison, discussed supporting the needs of students learning English an average of 14.3 times per project. Further, they discussed more flexible groups, focusing on student need rather than label, to drive grouping decisions.

Even more encouraging are comments I hear from students in the field. One science candidate sent me the following email (personal communication, January 24, 2020):

Hello! I wanted to share with you a really cool tool…At the link below, you can upload any document (smaller than 10 MB), and translate it into a desired language: https://edtechbooks.org/-yUgQwww.onlinedoctranslator.com/en/translationform I am using this with a phases of matter sorting activity. I have an ELL biology class where the students speak Spanish, Swahili, and Kurdish. I'm translating the activity into each of those languages, so if they want the practice of sorting in their native language first, then sorting the English version, they can do that. I've attached a .pdf example to this email as well.

This student's message is especially encouraging because – in class the previous semester - she was incredibly apprehensive about her ability to serve English language learners. In an assignment reflection, she stated, "I'm not sure how to manage the time it feels like some of these accommodations would take or how some of the "Can-Do's" [WIDA descriptors] transfer to science." During that same semester, she had been placed in a county high school for her practicum and taught no ELLs. This semester, however, she was placed at our city schools, and – once she met her students – her hesitancy disappeared. This student was not alone in hinging her sense of efficacy on her exposure; in fact, this trend emerged as my third finding.

Finding 3

A lack of experience working with English language learners leads to student feelings of apprehension and insecurity. As I analyzed student responses from a reflection on their confidence in teaching ELLs, a clear connection between exposure and confidence emerged. At the close of Week 6, students completed a reflection rating their confidence in implementing ELL strategies (on a scale of 1-10) and explaining why they rated themselves as they did. As illustrated in Figure 2, two distinct patterns emerged from the analysis of those 36 responses: 1) those who rated themselves highly credited their confidence to *experience* (n=11), and 2) those who rated themselves lower cited a *lack* of experience (n=19). A small number (n=5) cited other obstacles (e.g., speaking only English, content-specific fears) or demonstrated misconceptions.

Table 2

Representative Responses from Students Regarding their Confidence in Reaching ELLS and the Reasoning Behind their Rating

Confidence rating is 7 or above. Cite Experience working with ELLs (n=11)	Confidence rating is 7 or below. Cite a lack of ELL experience (n= 19)	Confidence rating is 6-7.5. Cite specific obstacles or demonstrate misconceptions

(n=5)

10 - Working with ELL students is one of my all-time favorite things. I love learning new strategies so I'm excited to learn everything I can! 8 - I feel fairly confident as long as I form connections with the students. I taught citizenship class to help ELL students every day. Once I get past the initial buy in, [so that] I have confidence and they have trust, many of these tools seem useful	5- While I know strategies and how to use them to support the students, I am worried about actual implementation and recognizing what is the best strategy. I think I need actual experience using the tools to feel more confident. 6/7 – I feel like I am good with everything on paper. Although I haven't had any experience with ELLs really so I am not sure how it will go in a real classroom setting	7 - I still have fears about simply not being able to speak any other language but English and that being an intimidating factor for me 7 - …a lot of these [strategies] apply to English and History, but not as easily to math. I worry that I may not do enough.

As demonstrated with the science student discussed in Finding 2, students' low ratings have the potential to change when their context changes. Ideally, I would request that all students taking my differentiation course be placed at a city school so that class content and their teaching context can facilitate more confidence. That decision, unfortunately, is out of my control. I can, however, share what I've learned from this study to encourage students that they are indeed prepared, even if they don't feel like they are.

Finding 4

Perhaps Finding 4 is the most important to have emerged from this study: I do have reason to be confident in my ability to prepare preservice teachers to meet the needs of ELLs in their classrooms. This first began to dawn on me during one of my visits to my partner ELL high school in New York City. On October 4, 2019, I enthusiastically recorded the following in my reflective journal:

> *I feel so invigorated by the time I spent with teachers at [NYC high school]. I really needed to be there – I forget how much it encourages me…. When I look back through the day's notes and the seven teachers with whom I consulted, I'm surprised by what I contributed. It makes sense that I could help [Teacher 1] structure his project work, help [Teachers 2 and 3] make their performance products more authentic, and help [Teacher 4] pull small groups and design independent work for other students; these suggestions spring from my areas of expertise in instruction and assessment… BUT helping [Teacher 2] decide how to add language scaffolds to his assessments…, pointing [Teacher 5] to resources for assessing students' speaking skills, helping [Teacher 6] "chunk" her instruction linguistically, and helping [Teacher 7]… support his struggling SIFEs [Students with Interrupted Formal Education]…. These are areas in which I have no formal training. Does being "self-taught" count more than I realized? Or does this all just boil down to what good, responsive, differentiated instruction is, regardless of whom you're teaching? In any case, I'm surprised and grateful I can help these teachers when they are trained in TESOL and spend all day with their ELLs.*

When I work with teachers at this school, I coach them in strategies to help them surmount the obstacles they face in making school "work" for English learners. They, in turn, share their products with me – sometimes for feedback, but sometimes just to celebrate. I share these models with my students with excitement, but students often respond with angst. I think I understand now from whence this angst springs (a lack of context). I may need to work on my approach, and I can never stop growing, but I believe my expertise is sufficient to prepare my students for their linguistically-diverse future classrooms.

Conclusion

This study offers an examination of an important concept in teacher education: that of educators continuing to grow in their delivery of content that extends beyond their personal experience and doing so without feeling like *imposters*. "Imposter syndrome" (Clance & Imes, 1978), a phenomenon common to high-achieving women, is characterized by "pervasive feeling of self-doubt, insecurity and incompetence despite evidence that you are skilled and successful" (Robinson, 2017, para. 1). Two strategies for combatting imposter syndrome include 1) looking at the evidence and 2) celebrating successes (Robinson, 2017). Self-study presents the ideal opportunity for both. Through my engagement in this self-study, I have realized the importance of examining actual data to more objectively evaluate my qualifications and my teaching.

Hopefully, this approach will help me combat "imposter syndrome" in both myself and in my students.

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Enacting a Personal Pedagogy of Facilitating Professional Learning for Teachers

Stephanie Beni & Tim Fletcher

Identity | Teacher Education | Self-Study | Tensions | Meaningful | Physical Education | Facilitation | Professional Learning

This research is focused on the facilitation of professional learning (PL) experiences for teachers who were learning to use a novel approach to physical education (PE). The Meaningful PE approach is designed to guide teachers in prioritizing meaningful experiences through an explicit focus on six pedagogical features (social interaction, fun, challenge, motor competence, personally relevant learning, and delight; Beni et al., 2017) and the incorporation of autonomy-supportive strategies that support student goal-setting and reflection. Following five years of development in teacher education programs and two pilot studies in elementary classes in Ireland and Canada, the purpose of the overarching project was to expand implementation by introducing it to a sample of 12 elementary PE teachers over two years.

PE teachers are typically willing to change their pedagogical practice, however, innovations are rarely sustained beyond initial implementation (Goodyear & Casey, 2015). This has raised questions over the common format and quality of PL opportunities that support the implementation of innovations (i.e., off-site, one-time workshops in contexts removed from teachers' lived experiences). The use of a 'professional learning community' (PLC) has been identified as a way to provide teachers with a sense of growth and empowerment in their teaching practice (Tannehill & MacPhail, 2017). However, little is known about the *processes* of facilitating a PLC from the facilitator's perspective, whose role and practices appear crucial in shaping positive PL experiences for teachers.

As part of Stephanie's doctoral research, she facilitated a PLC whose members were learning to implement the Meaningful PE approach. Although the overarching research has several aims, the aim of this particular self-study was to document Stephanie's experience of facilitating this process and understand how these experiences informed the enactment of her personal pedagogy of facilitating PL experiences for teachers.

Identity theory offers a helpful lens to help make sense of Stephanie's experiences of becoming a facilitator of PL. Identity is both a complex and contested concept (Jenkins, 2008), with its multifaceted nature making it difficult to define. Identity is often viewed as a dynamic process rather than a stable entity (Beijaard et al. 2004) given that individuals tend to have distinct identities within different contexts and roles (Stryker & Burke, 2000).

Despite identity having clear links to one's concept of self, identity theorists have long acknowledged the social dimension of the process of identification and the formation of self- concept; for example, Cooley's (1902/1964) concept of the looking-glass self, suggesting an individual's perception of self is dependent upon the image they imagine they portray to others; Mead's (1934) notion of self as a conglomeration of me (attitudes of others) and I

(response to the attitudes of others); and Goffman's (1959) dramaturgical metaphor suggesting identification is a process involving a self-as-actor performing for an audience. As Jenkins (2008) contends, these theoretical perspectives suggest "that we can't see ourselves at all without also seeing ourselves as other people see us" (p. 41).

This is not to suggest that the process of identification is passive but rather that it is influenced by external factors (Giddens, 1991). Given the highly relational nature of this process, identification thus becomes:

> *the human capacity – rooted in language – to know "who's who" (and hence "what's what"). This involves knowing who we are, knowing who others are, them knowing who we are, us knowing who they think we are, and so on: a multi-dimensional classification or mapping of the human world and our places in it, as individuals and as members of collectivities. (Jenkins, 2008, p. 5)*

It is through this lens that we have developed the research questions: What are Stephanie's experiences of becoming a facilitator of professional learning? And: How do these experiences inform the enactment of Stephanie's personal pedagogy of facilitation?

Methodology and Methods

Self-study of teacher education practice (S-STEP) methodology has been used to conduct research into the processes and outcomes of facilitating PLCs for teacher educators (e.g., Kitchen et al., 2008; Vanassche & Kelchtermans, 2016), however, there are few examples of its use to study facilitation of PL for teachers. Further, where it *has* been used this way (e.g. Hamilton, 2019; Peeters & Robinson, 2015; Vozzo, 2011), we are not aware of any such studies in which the focus has been facilitating a PLC. LaBoskey's (2004) characteristics of S-STEP were used to guide the research design, in that it was: self-initiated; improvement-oriented; interactive; used multiple qualitative methods, and; is shared with the S-STEP community to establish resonance and trustworthiness.

The primary data source was a reflective journal (RJ) written by Stephanie over two years. Following interactions with PLC members, Stephanie wrote detailed reflections of her experiences as a facilitator. Stephanie's doctoral supervisor, Tim, acted as a critical friend throughout the study, helping her question her decisions and actions, and work through the process of learning to facilitate PL opportunities for teachers. We met frequently to discuss the challenges Stephanie was facing as she reflected upon her role in the process. Tim was present for all of the PL sessions with teachers and helped with data collection.

As a teacher of physical education herself, Stephanie came to the study with a belief in the importance of involving teachers in the research process. Tim had introduced Stephanie to the Meaningful PE approach, and she had previously studied her implementation of the approach in her own teaching practice and was eager to share her insights with others. A total of 12 PE teachers from the same school district participated in the PLC, offering a different source of interactivity (LaBoskey, 2004; Samaras, 2010). Five teachers from three schools participated in Year One – all of whom were PE specialists with varying levels of teaching experience. Three of these teachers continued their participation into Year Two, along with seven new participants (five specialists and two classroom teachers) within the same school district. Many of the teachers had pre-existing relationships with one another, as they had worked together, co-taught, or attended school board-mandated PL initiatives together in the past.

Participants gave consent for one or more forms of data collection, thus the data sources varied by participant but included: a) teacher interviews, b) non-participant observations in teachers' classrooms, c) PLC meeting transcripts, and/or d) teacher-generated artifacts (e.g. lesson plans, written reflections).

The analysis was guided by Braun and Clarke's (2006) thematic approach. In order to promote trustworthiness, teacher-generated data were compared and contrasted with Stephanie's written reflections and interpretations of the process of facilitating teachers' PL (Craig, 2009).

Results

Stephanie's reflections revealed several sources of tension as she enacted her personal pedagogy for facilitating PL for other teachers, however, we discuss only the following two themes here: (1) *developing an identity as a facilitator of PL* and (2) *aligning a personal pedagogical philosophy with practice*.

Developing an Identity as a Facilitator of Professional Learning

As a doctoral student, Stephanie came to the study feeling very much like a novice, having limited experience as a researcher and none as a facilitator of PL. Though she had been a school teacher for several years, her experience of PL as a teacher was largely informal and self- initiated; her work in a private school meant she had never experienced the type of school board-wide PL her participants had. Consequently, Stephanie had little sense of what a 'facilitator of PL' or 'researcher of facilitation' might look like or do, or how she might identify with either of these roles.

Stephanie conceived of her experiences and identity in terms of 'becoming', rather than 'being', a facilitator of PL. She struggled at times with feelings of inadequacy based on her age and lack of teaching experience relative to many of the teacher participants. For example, in Year One of the study, upon meeting with one of the teachers for the first time, Stephanie wrote: "It's obvious to me that she's a veteran teacher…[The teacher] said, 'I'm very excited to learn from you,' and I thought, 'I can't imagine having anything to offer to a teacher like you!'" (RJ- 25-Jan-19). This self-consciousness in relation to her age and experience came up repeatedly, with Stephanie suggesting, for example, "Some of these teachers were teaching since the time of my birth" (RJ-25-Sept-19).

However, as Stephanie began to reflect upon these feelings of inadequacy, particularly in relation to the external aspect of identification (i.e., her thoughts about how others identify her), she began to reconceptualize her identity as a facilitator of PL:

> *[I'm] realizing that I don't feel inadequate as a facilitator of PL because of my lack of teaching experience relative to participants, or because of my age, or because I perceive that I don't have anything to offer them. I feel inadequate because I imagine that they might potentially perceive me that way – too inexperienced, too young, too detached from the context to have anything of value to share…The problem, I have no doubt, is in my perception of myself not in terms of how I see me, but in terms of how I imagine others see me. (RJ-18-Oct-19)*

In addition, Stephanie regularly experienced a tension between being a facilitator of PL and a researcher of facilitation. She wrote of feeling 'caught' between these two seemingly conflicting identities of being both "the researcher (who should just be collecting data and not telling anyone what to do), but also the facilitator of professional development" (RJ-25-Sept-19). This tension was particularly profound when teachers' PE practice came into conflict with Stephanie's personal philosophy for PE in relation to meaningfulness and the MPE approach. For example, when one teacher advocated for offering students a wide variety of activities, opting to rarely repeat the same activity twice, Stephanie felt unsure of how to respond: "I struggle with knowing when I should share my differing perspectives and when I should just be quiet…I want to be cautious not to make myself sound like the 'expert'" (RJ-25-Sept-19). In a follow-up meeting with the group, Stephanie decided to raise the teacher's idea again by asking PLC members to share their perspectives on the topic. Though many group members held views that were somewhat contradictory to her own, she shared her viewpoint and facilitated a discussion around how varying perspectives might fit with the MPE approach. Reflecting on this, she wrote:

> *[It was] a 'stepping out' in the sense of saying, 'I see this differently,' because I've been hesitant to do so given my uncertainty around when I should be a facilitator of PL and a researcher of the facilitation of PL – when I should just listen and when I should share my own thoughts/perspectives. (RJ-8-Oct-19)*

While this was challenging for Stephanie, it was something she became more comfortable with over time, learning to evaluate the context and the moment, at times sharing alternative perspectives, and at others choosing just to listen, and thus becoming comfortable identifying herself in two ways at once – as facilitator and researcher-of-facilitation.

Another source of tension between these two roles sprung from a desire to do what Stephanie felt was best for the teachers' learning while also feeling a need to ensure she was able to collect the data she needed to progress with her doctoral research. Toward the end of the first year of data collection, Stephanie expressed disappointment with how little data she had been able to collect. This anxiety over being able to progress with her own data collection led to a tension between wanting to 'push' teachers to have things prepared for her and wanting to prioritize their own learning, even at the expense of her data collection:

> *I know this is stressing [the teachers] out and they're very busy, but it's also been a bit disappointing for me…What if I don't get the data I need next year either?...Have I been too lenient with the teachers in terms of letting them do whatever works for them in relation to data collection?...I'm having a hard time striking that balance. I need data, but I also want this to be about their learning. (RJ-14-May-19)*

Some of the teachers' failure to provide data in the first year was related to time constraints. However, in other cases, it seemed to be related to their wanting to present a 'polished' picture to Stephanie, underscoring how they identified her as a researcher. Given that the approach was new for them, they seemed apprehensive to share their struggles. This was challenging for Stephanie: "As a researcher, I'm interested in the process, the experience – including all of their struggles, but they don't want me to see those struggles" (RJ-14-May-19). Thus, these sources of tension – particularly in relation to her identity formation – featured prominently in Stephanie's enactment of a personal pedagogy of facilitating PL for teachers.

Aligning a Personal Pedagogical Philosophy with Practice

Stephanie came to the study with theoretical understandings of what might make for effective PL experiences for teachers based on current literature. In particular, she was interested in using a PLC that would support teachers with ongoing, continuous PL through a social constructivist lens, positioning herself as a learner – a fellow member of the PLC – as opposed to an external 'expert' (Parker et al., 2012). However, she found that aligning practices with her philosophy for PL was easier planned-for than done.

Before initiating the PLC, Stephanie began to discuss her ideas with a group of teachers who were her peers in a graduate course. She was shocked to hear descriptions of teachers' viewpoints, which were largely negative. In many cases, the 'PLCs' they described were grossly disconnected from the type of community advocated for in the literature. Instead, they seemed to take the form of 'one-off workshops rebranded as a PLC' (RJ-22-Feb-19). In addition, many of these teachers expressed the notion that researchers tended to ignore teachers' experience and expertise when conducting research in schools. This led Stephanie to consider how she was setting up her own study:

> *This really has me thinking about how important it is to actually listen to teachers. You hear [this] and you read that, but actually doing it is an entirely different thing. I think the fact that I'm currently teaching while also coming at this from the perspective of researcher gives me a sort of a unique position/perspective (compared to many academics). I really want to listen to the teachers and be sensitive to what does/doesn't work for them. (RJ-6-Feb-19)*

Early in the study, Stephanie's noble intentions seemed fairly easy to maintain. She wrote:

> *I am determined to resist [the] notion [that teachers are not experts in teaching], and I really don't find it difficult to do so. I believe these teachers have so much to offer, and although they have their preferences and ideas about teaching, they are also quite open to testing some boundaries and trying new things. (21-Mar-19)*

However, as the study progressed, she began to feel less confident in her ability to hold to her social constructivist perspective. For instance, while she worked hard to create a shared, social learning space without hierarchy and to position herself as a facilitator rather than transmitter of knowledge, there were instances when this left her struggling to release 'control'. This became particularly apparent to Stephanie when, early in the second year of data collection, the

teachers were asked by a school district leader to share the approach with colleagues; a task Stephanie felt these new participants, who had yet to use the approach in their classrooms, were unprepared for. She wrote of this experience:

> *I'm still struggling a bit with 'releasing' this (as if I own it) because I want it to be presented in a way that is true to all of the work we have invested into it, all of the research that has gone into it, etc. I'm also well aware that this is probably a matter of control for me to an extent, and I need to let it go. I need to stop feeling protective of it. (8-Oct-19)*

In spite of acknowledging this 'need' and giving teachers the space to work through this process on their own, Stephanie found it challenging to strike a balance between offering teachers support in learning to use the approach and pushing them to do things her way. While she was cautious not to position herself as the expert, she was also aware that the teachers needed guidance in learning to use an approach with which they were unfamiliar. At times, she struggled with this, wondering, for example, "Am I being arrogant? Positioning myself as the expert in spite of telling the teachers that I view them as experts? I feel like I view myself as an 'expert' – to an extent – on meaningfulness and them as experts in their own classrooms" (RJ-4-Sept-19). These moments of tension in her reflection left her "aware that [she was] bordering on compromising [her] overtly constructivist approach to facilitating learning experiences for the teachers" (RJ-4-Sept-19), yet she found this difficult to manage at times.

This was compounded by a perception that teachers sometimes also expected a more direct approach to facilitation. For example, when Stephanie interviewed participants at the end of the first year, some of them suggested that when they were given too much leeway, things more easily fell by the wayside amongst other competing priorities. They felt the need to be "for lack of a better word, forced, to go meet other people" (Molly, Yr1-Interview) because, "it's very easy to prioritize other things when something's not being pushed" (Mia, Yr1-Interview). In addition to wanting more structure, there were times when teachers felt a need to ask 'permission' to do things in their classrooms that they perceived were slightly different to the things presented in their PL sessions. For instance, after one teacher asked if she could alter the terminology she was using with her students, Stephanie wrote:

> *I see why she was asking…but it's interesting to me that she felt like she needed our 'permission' to do this in her classroom. Maybe an example of the ways some of them seem to want a bit of a facilitator-directed experience though we're trying to make it very participant-centered. (19-Nov-19)*

Further, while Stephanie anticipated that initiating and maintaining a PLC structure would not be easy, the challenges she faced were different than she expected. Given that many participants had existing relationships with one another, Stephanie found that there was already a sense of community that seemed to exist amongst most of the group. Early in the study she wrote favorably of this, suggesting: "I feel like we could not have asked for anything better in terms of the social dynamics of the group" (RJ-21-Mar-19). While this was a great starting point for the group, as the study progressed, Stephanie found that this pre-existing community felt difficult to penetrate, perceiving herself at times as an 'outsider', a view manifested by her dual role as facilitator and researcher. For example, when participants struggled with implementing the approach in their classrooms, they tended to turn to other teachers for support in spite of Stephanie continually making attempts to support them. Reflecting on one such instance, Stephanie wrote:

> *It's interesting because it confirms what I already knew – that the teachers are functioning within this professional learning community that they already had established, and I am an outsider. I'm not saying if that's a good thing or a bad thing at this point, but it's quite apparent. (RJ-14-May-19)*

While this was not how Stephanie envisioned the PLC structure taking shape, she came to see it as valuable, acknowledging that fostering an environment where teachers could lean upon one another was more likely to be sustainable beyond the completion of the study. Within this PLC structure, Stephanie wrote frequently of feeling the need to build trust with teacher participants. For instance, following one meeting we had lunch with the teachers, who repeatedly expressed feeling guilty that we were taking them for lunch and not discussing anything related to the project. However, Stephanie felt it was an appropriate use of time in that "it was extremely valuable in helping us to connect with them and build trust" (RJ-28-Jun-19).

Having built this trust with teachers in year one, Stephanie was disappointed when only three of the original five teachers could continue into the next year of the study. She felt the need to begin this trust-building process again with the new participants. After conducting a set of first interviews, Stephanie wrote:

> *As I was leaving today, I was thinking, 'I don't feel like I connect as well with this new group of teachers as I did with the group last year.' Yet, upon further reflection I began to recall that I worked hard in the beginning with the last group to break down barriers to their feeling comfortable with the interview process and things like that. (RJ-24-Sept-19)*

In spite of the challenges Stephanie felt she faced, teacher data were overwhelmingly supportive of the PLC -- its structure and the experiences it provided -- as most effective for their learning. Stephanie felt that the key resource required for fostering a PLC was an abundance of time – time to bring participants together repeatedly and build a sense of community and trust. In addition to time being a key factor for participants, the challenges Stephanie faced in aligning her philosophy of PL with her practice in implementation further emphasized the importance of the longitudinal design of the study, as she seemed to grow more comfortable in her role over an extended period of time.

Conclusion

Although the two themes of identifying as a facilitator of PL and aligning personal philosophy with practice capture distinct ways of looking at some of the dynamics and experiences faced by Stephanie as she facilitated the PLC, there is a common thread that connects them. Specifically, the presence of tensions – feelings of internal turmoil (Berry, 2007) is readily apparent in our interpretation of the data as Stephanie enacted her personal pedagogy of PL facilitation. For instance, in coming to identify as a facilitator and as a researcher of facilitation, there was a tension in how Stephanie could occupy these two spaces at the same time. This was also evident in how Stephanie tried to reconcile her personal philosophy with the philosophies brought by the teachers to their PLC and research experience. For Stephanie, coming to terms with these tensions – and learning to live with them rather than overcome them was a crucial part of her personal pedagogy of PL facilitation. That is, she recognized that both roles were crucial, and, in this context, it was impossible to exist as one without the other. Thus, she was identifying in multiple ways simultaneously (Stryker & Burke, 2000). We suggest Stephanie's struggle with these tensions in negotiating multiple identities reflects her position as a living contradiction – experiencing holding particular values, in this case in relation to teachers' PL, while also negating those values (Whitehead, 1989).

In conclusion, this research has the potential to make a significant contribution to the literature on the facilitation of teachers' PL. While previous research has shown a PLC approach to offer an effective format for PE teachers' professional learning (e.g. Tannehill & MacPhail, 2017; Oliver et al., 2017), the current study offers insight from the vantage point of the facilitator of such experiences. In particular, it is clear there are important personal and professional tensions to be managed by the facilitator, particularly in relation to the internal and external processes of identification, in this type of practice (Jenkins, 2008). Self-study offered a useful and appropriate methodological approach to consider the work of a teacher educator in a context outside of pre-service teacher education; that of supporting teachers in their ongoing professional learning. Further examples by other facilitators may offer clearer and/or more diverse pictures of pedagogies of facilitation to develop deeper understanding for the field of teacher education.

There is clearly much to be learned about understanding the complex work of the self-in-practice in facilitating teachers' professional learning.

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Queering my Praxis

Facilitating a Freirean Culture Circle

Kelly Lormand

Feminism | Collaboration | Queer Theory | https://equitypress.org/ | Freire | Culture Circle | Gender and Sexuality

The need for teachers to discuss sexism, misogyny, heteronormativity, and homophobia is a pressing concern amongst educators committed to equity and justice. This self-study, part of a larger year-long inquiry, examines my role in facilitating a Freirean-modeled culture circle amongst high school teachers in a suburban district in Northeastern United States. As a feminist educator, I include gender and sexuality in my classes, but only informally discuss them with my colleagues. These conversations, I realized, held untapped potential. In this self-study, I set out to address the challenges posed by Martin (2014). He argued, "how vitally important it is to discuss gender and sexuality not only with students, but with educators as well. . . to actively promote dialogue that seeks to counter discursive gender assumptions" (p. 155). What would happen, I wondered, if I facilitated a more deliberate dialogue with colleagues about gender and sexuality?

Objectives

I planned a radical collaboration based on Freire's culture circles. A culture circle can describe any community that comes together to problem pose, dialogue, problem solve, and take action in iterative cycles based on issues arising in their lived experiences (Souto-Manning, 2010). Freire (1974) explained, "As men amplify their power to perceive and respond to suggestions and questions arising in their context, and increase their capacity to enter into dialogue not only with other men but with their world, they become 'transitive'" (p. 14). Freire's vision of transitive refers to becoming critically conscious of oppression and more active in the dismantling of that oppression. The concept and practice of dialogic circles may help us become transitive rather than passive by critically examining together how and when and in what ways we disrupt sexism, misogyny, heteronormativity, and homophobia in our classrooms and our school community. This self-study focuses on two dimensions of my experience:

- How does participating in a culture circle influence my approach to gender and sexuality in praxis?
- How does queer theory influence my perception of what it means to lead and facilitate a culture circle on gender and sexuality?

Queer Theory and my Positionality

Feminist theory, queer theory, and self-study share several commitments: critical self-reflection, interactive collaboration, questioning rather than answer finding, and anti-oppressive praxis (hooks, 1994; Kumashiro, 2001; LaBoskey, 2007; Loughran, 2007; Luke & Gore, 1992, Shlasko, 2005; Taylor & Coia, 2014). Several practitioners within the self-study community have called for a more deliberate inclusion of diverse perspectives and attention to matters of social justice (Taylor & Coia, 2014; Tidwell & Fitzgerald, 2006). As such, queer theory as a framework requires deliberate focus on the margins.

Butler's (1990) understanding of gender as performative and relational, is nonconforming and deliberately transgressive (Pennell, 2016). As Kitchen (2014) describes, "queer theory offers a *bent,* rather than *straight,* perspective on people, texts, and contexts" (p. 128). A bent perspective connotes complexity and nonconformity, disrupting my view as facilitator and encouraging me to reframe problems into action.

I identify as a cisgender, heterosexual woman, as well as a feminist educator, an ally, an activist, a questioner, a transcendentalist, and a nonconformist. I do not subscribe to the notion that identity is fixed nor the view of gender or sexuality as binary (Butler, 1990). As an educator who is deeply committed to ally work, I (attempt to) employ queer theory as a way to disrupt my notions of limits and boundaries, my perception of truth, and my reading of the world from a straight lens (Britzman, 1998). I have been drawn to queer theory for its commitment to questioning and disrupting norms, as well as its allowance for multiple truths to co-exist even when seemingly contradictory.

Queer theory emphasizes queer as an action (Britzman, 1998; Ruffolo, 2007; Shlasko, 2005). Ruffolo (2007) argued, "straight teachers can become *queerly intelligible* by *giving an account of queer*" (p. 256). This is not to say that teachers whose identification is straight can take on a queer positionality but they can queer their perspective of what it means to be straight, to see straight, to read straight (Britzman, 1998)—at least momentarily. Ruffolo (2007) explained, "queer theory provides an analytical lens that can create spaces to appreciate the unfixed, unstable, mobile, and fluid identification of subjects—a necessity for projects that envision difference as a foundation for equity" (p. 257). Queer theory provides the lens to continually disrupt traditionally heteronormative spaces, including schools, classrooms, and teacher collaborations. Furthermore, Martin and Kitchen (2019) argued, "LGBTQ educators must be accompanied by equally visible and active allies in the process of *queering* education and teacher education (Goldstein et al., 2007; Zacko-Smith & Smith, 2010)" (p. 5). Thus, I feel compelled to challenge my views of heteronormativity, my privileges from identifying as heterosexual, and my visibility as an ally and activist with the LGBTQ+ community.

Context and Methods

Our school district, situated in an affluent suburb of New York City, requires faculty members to participate in two professional learning communities (PLCs) each year to fulfill professional development responsibilities. Most commonly, small groups meet with their content and grade-level teams to write curricula or address content-specific issues. But, as one colleague and participant in our culture circle noted, "We were never even provided with any real expectations of what a PLC was supposed to be or look like" (meeting notes, 7 October 2019).

While for some, the lack of direction was a frustration, I saw it as an opportunity to disrupt norms. While revisiting Freire (1970/2004; 1974) and discovering Souto-Manning's (2010) enactment of culture circles with groups of teachers, I realized that a PLC provides the basic structure for a culture circle to form: a) community with shared values and concerns and b) dialogue (Cochran-Smith & Lytle, 2009; Freire, 1970/2004; Souto-Manning, 2010).

Souto-Manning (2010) explained the role of dialogue in a culture circle: "to bring multiple perspectives to an issue, to empower participants, and to break down the monological parameters of what they should be and how they should live their lives. It is a complex process, yet a powerful one" (p. 40).

Our culture circle is made up of fifteen teachers across three disciplines: nine English teachers, four history teachers, and two special education teachers. Thirteen members identify as female; two identify as male; one identifies as

LGBTQ. Members of the group either responded to my email request sent to the entire faculty or were invited by another participant. At our first meeting, we negotiated norms, expectations, and goals. We agreed to meet one to two times per month after school to dialogue about feminism, sexism, misogyny, heteronormativity, homophobia in relation to our experiences as educators. I used audio-recording and transcribed our collaborations. The idea of negotiating norms together was a deliberate choice to challenge notions of traditional leadership. Beyond our meetings we continued to collaborate and further negotiate our expectations through email, Google Classroom, passing in the hallways, and over coffee and lunch breaks. (Bohny et al., 2016; Coia & Taylor, 2009; Cook, 1992). We used a Google Classroom site and co-constructed Google docs to share and co-develop ideas, dilemmas, questions, and plans. I used these items as data sources to supplement my main data source: a researcher's journal where I examined my participation in the group, my role as a facilitator of the circle, and my praxis as an English educator. Following most meetings, I wrote for 15 – 45 minutes documenting and reflecting on questions, concerns, ideas, and critical incidents. I wrote additional entries several times to capture my thinking and my feelings about our collaboration.

LaBoskey (2007) outlined standards for rigor in self-study: go beyond self-reflection into action, challenge assumptions with a group of critical friends, and make reflective work a transformative and public part of praxis. Self-study promotes transformative practice and action (Loughran, 2007). To transform talk to practice, I began analysis immediately (Merriam & Tisdell, 2016). Using the constant comparative method (Glaser & Strauss, 1967; Merriam & Tisdell, 2016) and Shlasko's (2005) description of queer pedagogy, I coded for themes. Using queer theory as a lens, I focused on norms, boundaries, limits, and binaries. As Hamilton and Pinnegar (2014) note, "dialogue becomes a crucible in which knowledge is shaped, becomes linked to evidence and gains authority" (p. 49). I offered my journal and analyses to members of our culture circle to gather their insights. In sharing, my colleagues pushed me to examine from different angles (LaBoskey, 2007, Loughran & Northfield, 1998; Wilkes, 1998). Additionally, I invited my colleagues to reflect on our discussions and share them with me (Freidus, 2002; LaBoskey, 2007).

Outcomes

I note three findings related to how our culture circle influenced my praxis and how queer theory challenged my notions of leadership and facilitation: a) a renewed commitment to directly and purposefully address heteronormativity and homophobia in planned lessons; b) the uncertainty and discomfort of negotiating leadership and power with peers; and c) the importance of supportive collaboration in ally and activist work. These feelings are not distinct but intersecting and overlapping.

Deliberately Disrupting Homophobia in Praxis

Being part of this culture circle spurred me to reflect on how I have been addressing issues of heteronormativity and homophobia in my classroom. While I have made it a habit to call out derogatory language students use, I realized that I could push my curricula choices further in planning to address homophobia proactively rather than reactively. In several meetings we discussed the power of language and began to discuss how our curricula could more explicitly engage students in critically reflecting on their own language choices.

The special education co-teacher for my 10th grade American literature classes, Alex1, is also a member of our culture circle. In reflecting with Alex, we discussed pedagogical approaches to teaching Sherman Alexie's (2007) *The Absolutely True Diary of a Part-Time Indian*. In particular, we examined how to take a more direct and deliberate approach to address the homophobic remarks in the book. According to Lin (2014), *The Absolutely True Diary of a Part-Time Indian* "provides ample opportunities to work as queer*ing* literature" (p. 48) despite the fact that the novel has no openly queer characters. The main character, Junior a 14-year-old heterosexual male, his two best friends, and one adult all casually use derogatory terms to accuse heterosexual identifying males of showing emotions, declaring friendship, and being sensitive. In the following excerpt, Junior interacts with his best friend, Rowdy's father, who Junior knows verbally and physically abuses his son:

Rowdy's dad took the cartoon and stared at it for a while. Then he smirked. 'You're kind of gay, aren't you?' he asked.

Yeah, that was the guy who was raising Rowdy. Jesus, no wonder my best friend was always so angry.

'Can you just give it to him?' I asked.

'Yeah, I'll give it to him. Even if it's a little gay."

I wanted to cuss at him. I wanted to tell him that I thought I was being courageous, and that I was trying to fix my broken friendship with Rowdy, and if that I missed him, and if that was gay, then okay, I was the gayest dude in the world. But I didn't say any of that" (Alexie, 2007, p. 103).

In the past, I have acknowledged the homophobia in class discussion but usually tangentially and without a plan. I have never made homophobia the focal point around which I designed the lesson.

In queering my practice with this culture circle, I realized that I could—and should—be doing more. Ruffolo (2007) explained, "Straight teachers can give an account of queer through understanding how they are constituted as intelligible subjects that reproduce normative ideologies that privilege some and subordinate others" (p. 260). Unexamined, the homophobic remarks could be understood as mean but normal and the idea that Junior's masculinity is inadequate because he is sensitive would likely be reinforced (Kumashiro, 2008). In the passage, Junior recognizes that Rowdy's father's behavior is anger-filled and that the anger is passed to his son. Junior gently pushes against traditional forms of masculinity by expressing friendship and considering the ways in which he could respond to an adult's homophobia. In reflection, I wondered: "How can I make this lesson safe for LGBTQ+ students and all students? How can I challenge [students'] notions of homophobia and masculinity?" (9 October 2019). In thinking about LGBTQ+ identifying students, I shifted my heteronormative gaze. Usually, my concern is challenging straight identifying students who I anticipate will hold internalized homophobia. In reflection with our culture circle, my priorities now focus on queer and gender nonconforming students in the classroom who may feel exposed or unsafe in a classroom discussion about homophobia.

Ready to disrupt our lesson, Alex and I co-created a PowerPoint presentation and accompanying handout that defined heteronormativity and homophobia. We decided that it was important to identify the father character as homophobic from the outset (rather than letting students arrive at this idea). In class, we began with definitions and expectations. I pointed out the Pride flag hanging in our room and reminded students that I identify as an ally committed to making our classroom a safe space. In discussing the term heteronormative, I gave the example that people often (wrongly) assume everyone in the room is heterosexual. We listened to the audio recording of Alexie reading this chapter. Next, we had students journal in response to the following questions: What was hearing this scene like for you? How did you feel when you heard Rowdy's dad use the word "gay" to insult Junior? Journaling is one pedagogical approach to engaging students with a topic that maintains their privacy, minimizes their risks, and lessens the pressure of LGBTQ+ students to reveal their identities (Kavanagh, 2016). By asking them to turn inward, Alex explained, "Instead of us telling them how to feel . . . we [asked] them to look inward and notice their feelings. We put our judgment on Rowdy's dad and not on them as students" (Google doc, 28 January 2020). On their handout, students identified the actions and emotions Rowdy's father is referring to when he calls Junior "a little bit gay" (103). Then, we looked closely at Junior's interior response. I asked students, how does Junior accept or reject Rowdy's dad's idea of masculinity? And finally, I encouraged students to consider Sherman Alexie's point in including this scene.

The lesson was not perfect but it was a better version of the discussion of homophobia in this book than I have had in the past, which bolstered my resolve for altering future lessons in similar ways. In the past, many students dismissed the homophobia in this text as common teenage boy behavior: maybe it's not "okay" but it is, in their view, "normal." In engaging students in reflection and grappling closely with homophobic language, we began to disrupt and question the normalized homophobia that often goes unchecked and unexamined. Two weeks after this lesson, a student came out in a separate journal assignment about facing a challenge.

She discussed the fears she felt initially coming out to her friends, overcoming internalized homophobia, and finding acceptance from her friends.

Struggling to Negotiate Power and Leadership

In addition to pushing my praxis, the culture circle challenged how I sought to decenter my position as "leader." As a feminist, and in spirit with Freire's (1970/2004) culture circles, I wanted our group to share leadership as much as possible starting with negotiation of our norms, goals, and topics (Boomer, et al., 1992; Coia & Taylor, 2013).

Referencing Bohny et al. (2016), I anticipated negotiating the curriculum would be a messy but effective democratic practice (Boomer et al., 1992). Negotiating aligned with Freire's (1970/2004) liberatory pedagogy where all involved are "critical co-investigators in dialogue with the teacher" (p. 81). However, some of the group members were content to let me lead discussions, make topic choices, set the plan, select readings, and schedule our meetings.

Notably, two aspects of my positionality influenced this perspective: 1) my position as the person who initiated our group's formation, and 2) my position as a doctoral candidate researching and studying themes of gender and sexuality. A common theme in my journaling revolved around my tensions in navigating and negotiating the leadership of our group. In my reflection after our first meeting, I wrote:

> *I did a fair amount of leading today but in the first session that seemed almost unavoidable. Alex told me afterwards that I seemed smart and professional. Is that what I'm going for? I do not want to come across as an expert who is leading a lecture or as a professor who is leading a class. But I'm not sure I can avoid that perception. And maybe I'm wrong to pretend like I don't have expertise and knowledge and experience on the topic when I've been researching it for a while. (researcher's journal, 7 October 2019)*

Here, there is visible tension in how I present myself and how my colleagues view me as our facilitator. From Alex, I understood that some group members perceived me to be an expert on gender and sexuality. In this way, I had a perceived authority. However, I was not their authority in any official capacity. We are colleagues working at the same school and experiencing much the same frustrations, tensions, and uncertainties. It made me uncomfortable and uncertain about how I should perform in our sessions. In queering my gaze, I considered how I could disrupt this notion of expertise. I looked to Freire (1970/2004), who acknowledged that students (and teachers in new contexts) are likely to resist and to "distrust themselves" (p. 63). With Freire's reminder, I worked to queer my frustrations that negotiating power was not as easy nor immediate as I expected. In turning back to Bohny et al. (2016), I realized that they too experienced this resistance, calling the process of negotiating "inherently uncomfortable" (p. 290) for some members more than others (Coia & Taylor, 2009; Taylor & Coia, 2006). I realized that negotiating the curriculum is not a one time process that happens at the beginning but an on-going process (Blackburn, 2010; Bohny et al., 2016). Cook (1992) argued, "I believe that the negotiation approach does embrace these constraints, by meeting them head on—not by pretending that they don't exist, but by admitting them and working around them once they're out in the open for all to see" (p. 19). So, I acknowledged my concerns, goals, and fears about sharing leadership with the group. Veronica said, "throw [the planning] back on us! Just like we do with our students" (post-meeting, 9 December 2019). In listening back to our audio-recorded sessions, I noted too that the topic of the day often sprouted more naturally from the teachers' stories of what they were experiencing and noticing as a result of paying attention to gender and sexuality.

Finding Support in our Culture Circle

While I struggled with the leadership and worried about not living up to the feminist and liberatory pedagogy to which I aspire, a supportive process of storytelling and reflecting developed as we continued to meet. After our first session, I encouraged members to reflect over the two weeks before our next meeting: "Observe your classroom / yourself. Try to pay attention to the way gender is discussed or dynamics that might be related to gender" (Google Classroom post, 7 October 2019). This "assignment" sparked several conversations over the next few meetings that did not require a leader or facilitator. I made a deliberate choice to minimize the amount of time I held the floor. As the culture circle developed trust, group members shared stories, often wondering if they had taken the correct course of action. We made space for each other to be vulnerable as we discussed whether or not the actions taken were appropriate and

effective. At one meeting, Grace recounted a story about her seniors, two of whom had created inappropriate names while using a game-based learning platform which allows students to create anonymous handles. The names they chose were "Ray Pist" and "Fahg Gutz." Quickly, Grace shut the game down. Unable to identify the culprits, she apologized on their behalf to the class and stated flatly that rape jokes and homophobic slurs are never funny. Grace was visibly shaken by the experience. We talked through her response in the moment and her follow up conversation after the weekend. After the meeting, I reflected:

> *As issues have come up in our classrooms, we have been there to support one another . . . We talk about how we handled the situations and mostly just try to validate that a group member did well. I hope this is helping us build confidence in our responses to teachable moments and encourage the younger teachers to respond as well. (researcher's journal, 9 December 2019)*

These kinds of misogynistic and homophobic incidents in classrooms are all too common, and they require teachers to act boldly at the moment rather than taking the easier path of nonconfrontation. Having a supportive community held us accountable to one another and allowed us to lean on one another. As my activism has grown, so has my need for supportive relationships and allies. The added risks are balanced by our support for one another. Taylor and Coia (2006) describe their own caring collaboration: "We found the ways in which we care for each other, listen to one another, provide a space for vulnerability and for risk-taking as a strength, not a criticism . . . It seems that for collaboration, as with good teaching, there has to be risk and trust. It is in essence, a caring collaboration" (p. 63). I see evidence of this in the partnership I built with another group member, Joan, as a result of our commitment to the culture circle. I reflected:

> *We co-wrote emails and discussed next steps and actions. Sometimes we did this as Joan worked through her prep periods to create the costumes for the upcoming school play. And with the marking period ending and both of us having piles of grading to do. Teachers juggle and juggle and juggle. Is it no wonder why more teachers do not press back on their administrations or on the system? It's exhausting and it feels impossible and it competes with all the other duties and responsibilities that come with teaching. (researcher's journal, 7 November 2019)*

Attempting to turn our dialogue into action was exhausting, as activism often is. But our conversations refilled my depleted resources and reminded me of why I was committed to disrupting heteronormativity embedded in our school. Blackburn (2010) acknowledged, "frustration can be an obstacle to our work, to be sure," which is why she encouraged: "Love yourselves for being committed to the work. Support one another in the work" (p. 158).

Conclusion

Freire (1970/2004) said, "Those who authentically commit themselves to the people must re-examine themselves constantly" (p. 60). Self-study and collaborative activism paired with queer theory helped me subvert normative forms of my praxis and leadership as I continually re-examine myself. This self-study examines the struggles and strengths I experienced facilitating a culture circle focused on gender and sexuality. Our culture circle engaged in questioning norms, disrupting boundaries, on-going reflecting, problem posing, and taking action. The process is messy, complex, non-linear—the kind of disruption queer theory, self-study, and Freirean culture circles seek to create. Done in different contexts, other collaborations may have very different experiences and outcomes (Blackburn, et al., 2010).

Queer theory and pedagogy, while gaining in popularity, remain under-researched in self-study of teaching and teacher education (Taylor & Coia, 2014; Taylor & Diamond, 2019; Martin & Kitchen, 2019). Important contributions have been made by teacher educators who identify as members of the LGBTQ+ community (Biddulph, 2005; Kitchen, 2014; Martin, 2014). But the responsibility to disrupt heteronormativity and homophobia does not rest solely on the shoulders of LGBTQ+ educators. Allies can use queer theory to disrupt their practices and the oppressive norms of their school communities.

1 All names and identifying traits of members of the culture circle have been changed to protect their identities.

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Re-Envisioning Early Childhood Mathematics Education

Learning through Memory Drawing

Makie Kortjass

Arts-based Research | Critical Friends | https://equitypress.org/ | Early Childhood Mathematics | Memory Drawings | Pre-service Teacher

As a teacher educator of early childhood mathematics at a South African university, I am studying my lived experiences of my practice. I aim to support pre-service to view and experience the teaching and learning of mathematics in an integrated way. Nkopodi and Mosimege (2009) highlighted that it is crucial to expose learners to opportunities that associate mathematical concepts and principles with the application of what they encounter in everyday experience. My experience spans from teaching at primary schools both in rural and urban contexts, to teaching at a college of education and universities as a lecturer in rural and urban settings.

In South Africa, the Foundation Phase (FP) is the first phase of primary education, starting from Grade R to 3. The mathematics curriculum for this phase highlights the competencies that young learners need to acquire in each of the five mathematics content areas, namely numbers operations and relationships, patterns, functions and algebra, space and shape, and measurement and data handling (Department of Basic Education, 2011). The curriculum guidelines stipulate that teachers need to employ sociocultural and constructivist approaches in the development of mathematics concepts (Laridon et al., 2005). The curriculum for Foundation Phase requires learners to build awareness of the important role that Mathematics plays in real-life situations (Department of Basic Education, 2011).

Shulman defines different categories of teacher knowledge that teachers need to have, such as knowledge of content and pedagogy (Shulman, 1987). Pre-service teachers need to acquire “pedagogical content knowledge, content knowledge or subject matter knowledge” as well as mathematics-for-teaching which encompass both subject content knowledge (Pournara et al, 2015, p. 2). Furthermore, Pournara et al. (2015) asserted that teachers require more knowledge than sound content knowledge of Mathematics itself. For example, the use of concrete material when teaching Mathematics is vital. Moreover, when preparing pre-service teachers, there is a need for teacher educators to show how they can use different strategies and incorporate play into early childhood mathematics. Linder et al., (2011) support this view asserting that mathematics for young learners should be presented in a way that they could make meaningful connections through play and exploration.

In this self-study, I am working from a sociocultural theoretical perspective. Goos (2014) emphasizes the importance of cultural materials and people’s experience of sociocultural environments in making meaning. In creating positive and meaningful learning experiences, teacher educators need to be able to articulate their knowledge of teaching practice

that is informed by theory and firmly grounded in particular contexts (Goos, 2014). They must exhibit expertise as well as uncertainty as they need to explore new methods in their teaching consistently. John-Steiner and Mahn (1996) expand on Vygotsky's sociocultural perspective; which states that language and symbol systems facilitate the occurrence of human activities. These are better understood by scrutinising their historical development. According to Björklund and Ahlskog-Björkman (2017), teachers and teacher educators need to consider the cultural tools as fundamental to teaching and learning and shaping the cognitive processes. The sociocultural perspective also gives attention to social development, where learning takes place through cooperating with others (Samaras, 2002).

From a cultural perspective, Goodell (2011) maintains that teacher educators could afford pre-service teachers opportunities that include significant ongoing teaching experiences that are reinforced by structured opportunities. Pre-service teachers must then reflect on these experiences and learn from them as this allows them to construct knowledge about teaching. Gerdes (1998) presents how prospective teachers can develop mathematical ideas and practices in and about their own and their future learners' cultural environments. Therefore, in my module, I aim to incorporate activities about sociocultural contexts and create opportunities to link learners' school culture and their home culture.

Aims

Early learning experiences can influence teaching knowledge. To illustrate, when I was in primary school, I found Mathematics as the most challenging subject. The teachers compelled us to memorise times tables and beat us for getting the wrong answers. Nicol (2011) shares the same perspective stating that many pre-service teachers have experienced learning mathematics as a set of rules for simple problem solving and understand mathematics as describing strategies in solving such problems. In contrast, we can see the mathematics and the processes of learning mathematics as an integrated development of forming connections. Schuck and Pereira (2011) consider mathematics as related to tangible aspects and connected to our everyday lives. I aim to assist pre-service teachers to acquire the fundamental elements in early childhood mathematics teacher education.

Maasepp and Bobis (2015) showed how many pre-service teachers in Australia had developed negative beliefs about mathematics during their schooling, and this has attributed adversely to their learning and teaching of the subject. In my experience, it is similar in South Africa. Self-study research provides opportunities for teachers and teacher educators to examine their own beliefs and practice critically and positions them as inquirers and learners (Samaras, 2011). My experiences in teaching mathematics in primary school and teacher education prompted me to undertake this self-study project. In my view, the stilted and traditional methods that were often and are still used to teach mathematical concepts are not successful, and this makes it difficult for many young learners to grasp these concepts. Despite changes to the prescribed curriculum, teachers still teach mathematics as abstract concepts that are not related to the context of the real world. Hence, Akyeampong et al. (2011) contend that teachers of mathematics should create more opportunities in the classroom environment to develop practical knowledge of teaching early mathematics.

Before I embarked on this journey, I experienced challenges in teaching mathematics at a higher education institution. I realised that I needed to learn more, to enhance my pedagogical approach as a teacher educator to assist my pre-service teachers in gaining content knowledge as well as pedagogical content knowledge. To improve my practice in early childhood mathematics teacher education, I asked the following research question: *What can I learn from memory drawing to improve my practice of preparing pre-service teachers to teach mathematics to young learners?*

Methods

I chose a self-study approach to improve my practice by interrogating my learning and teaching of early childhood mathematics. According to LaBoskey (2004, p. 859), "self-study employs multiple, primarily qualitative methods" which afford us prospects of gaining various and extensive perspectives on the educational processes under study. This sentiment was earlier expressed by Schuck (2002), who stated that self-study researchers might use a variety of

methods ensuring that the focus is to improve practice in teacher education. In this study, I used two self-study methods to respond to my research question. I used the *arts-based self-study* and *memory work self-study* methods.

Arts-Based Self-Study Method

Samaras and Freese (2006) state that the arts-based self-study method stimulates and prompts self-reflection, and conversation about enhancing one's teaching employing the arts. I used the drawings that pre-service teachers and I drew as reflective prompts to look into the actions that influenced my educational experiences. Weber (2014) proclaimed that drawings compel us to take a step back and look at our practice from another standpoint as presented by the medium itself. As noted by Richards (2013), art has the potential to provide a situation for students to convey their feelings and ideas that may otherwise be difficult to express. Further, the conscious exploration of the self can heighten arts construction with its creative nature and emotional aspirations (Richards, 2013). Arts-based self-study methods help researchers to reflect on, investigate and engage in dialogue about improving their teaching (Samaras, 2011). The art-based self-study method allowed me to reflect on the learning of early mathematics so that I could think about ways of improving my practice.

Memory Work Self-Study Method

The memory work self-study method serves to expose how individuals construct their identities; what we recall and how we recall events in our lives to create the essence of who and what we are at present (O'Reilly-Scanlon, 2002). According to Pithouse-Morgan et al. (2019), memory drawing as a self-study method aims at exploring early memories of school, represented as drawings, that can aid teachers to attend to issues of practice related to educational and social concerns. Mitchell (2008) notes that drawing has been used with pre-service teachers in South Africa to study different phenomena. By engaging my pre-service teachers in memory recall activities, I was hoping to learn about their early learning experiences to improve my teacher education practice.

Participants

I was the primary participant in this self-study project. The secondary participants in the study were pre-service teachers enrolled for the early childhood mathematics module. Due to time constraints in the prescribed curriculum in the module that I taught in the first semester, I invited pre-service teachers for extra-curricular activities in the second semester. Twelve pre-service teachers volunteered to participate. The group involved ten females and two males, of which ten were Black, and two were Coloured students. The activities took place over eight weeks. I met with the pre-service teachers once a week for two hours. The memory drawing activity was one of the exercises in which we engaged. It is noteworthy that historically, the people of South Africa were categorised according to race, which meant that the different racial groups lived and schooled separately. The racial groups are Blacks, Coloureds, Indians and Whites. During apartheid, schools were segregated and provided for disproportionately based on race Carrim (1998).

Data Sources

The pre-service teachers and I engaged in memory drawings to elicit our narratives of how we learned mathematics in our early years. We also wrote short paragraphs about these experiences and discussed how our early learning of mathematics enabled or disenabled us to grasp the concepts. During this process, I tried to create an atmosphere where pre-service teachers could speak openly (Mitchell et al., 2019) to allow them to learn from each other. I audio-recorded and transcribed the conversations with pre-service teachers.

Ethics and Trustworthiness

Samaras (2011) asserts that in our relentless efforts to improve our professional practice in teacher education, it is necessary to ensure that we protect our students and colleagues. Addressing issues of ethics was crucial in this self-study research project, mainly because I was both a researcher and a teacher educator with an academic responsibility towards my pre-service teachers. They assisted me in working towards improving my practice. I have to be aware of the delicate position of these two roles to ensure that my positionality does not affect pre-service teachers. According to Samaras (2011), researching ethically improves the quality of research and contributes to its trustworthiness. I obtained

ethical clearance to conduct this study through the appropriate channels from the institution. I explained to the pre-service teachers what my research entailed, and they consented willingly.

Critical Friends

During my self-study journey, I shared my work with my trusted colleagues and scholars from various platforms. The colleagues that served as critical friends were self-reflexive researchers from different disciplines at my institution and the university of technology as well as colleagues at national conferences. Schuck (2011) regards critical friends as colleagues who offer honest and valuable opinions about ways to improve our teaching. Self-study entails the formalisation and making the work public to other professionals for deliberation, examination, and judgment (LaBoskey, 2004). I audio recorded the discussions in my meeting with critical friends. During this interaction, I received positive and beneficial feedback that helped me in getting new ideas and illuminations about my research. As a result, I was able to interrogate my teacher education practice in depth. For example, a critical friend remarked my study was well-placed because of the stigma that is associated with mathematics currently. She indicated that because the pre-service teachers are in the Foundation Phase, it was crucial to deal with the negative learning experiences and gain suitable teaching methods so they could make mathematics fun. In the process of presenting my research, I established "new understandings about critical friendship, its benefits, and its challenges" (Schuck & Russell, 2005, p.107). The interaction with other people was an integral part of my learning.

Data Analysis

I analysed the data inductively using the learning zones and zone of possibility (Samaras 2011). Learning zones are "organic and diverse communities of expertise where learners co-mediate, negotiate, and socially construct an understanding of a shared task" (Samaras & Freese, 2006 p. 51). Zones of possibility happen where the teacher or mentor and students are learners open to developing new knowledge through conversation (Samaras, 2011). I read and re-read the text data and colour coded the words and phrases of the paragraphs we had written, and the transcriptions of our conversations by marking them in different colours. I then constructed categories and read through the identified codes and created the themes that recur in the data. By adhering to this process, I identified issues and patterns that developed in response to my research questions.

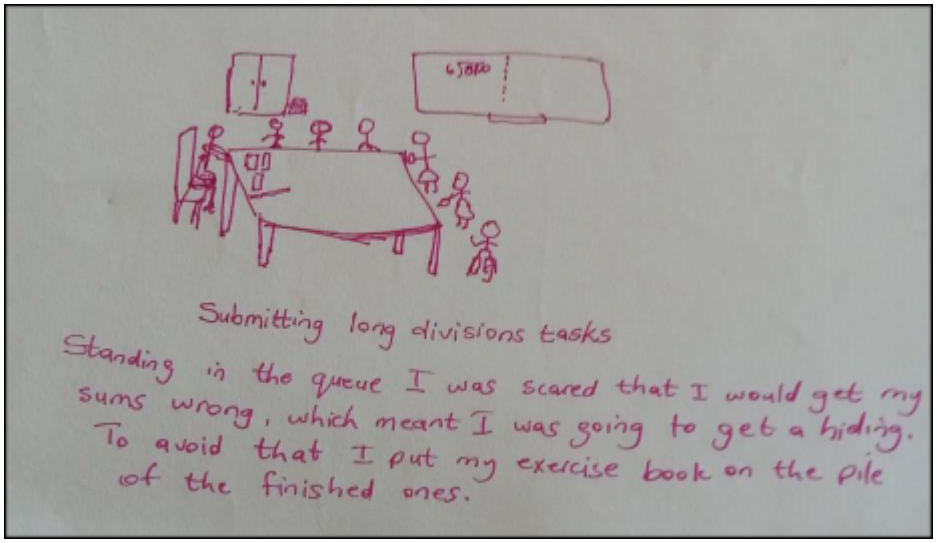
Outcomes

My Memory Drawing

In Figure 1 below, I present an image from memory to recall my childhood experiences concerning early mathematics learning.

Figure 1

An Image of Learners Submitting Long Division Tasks.



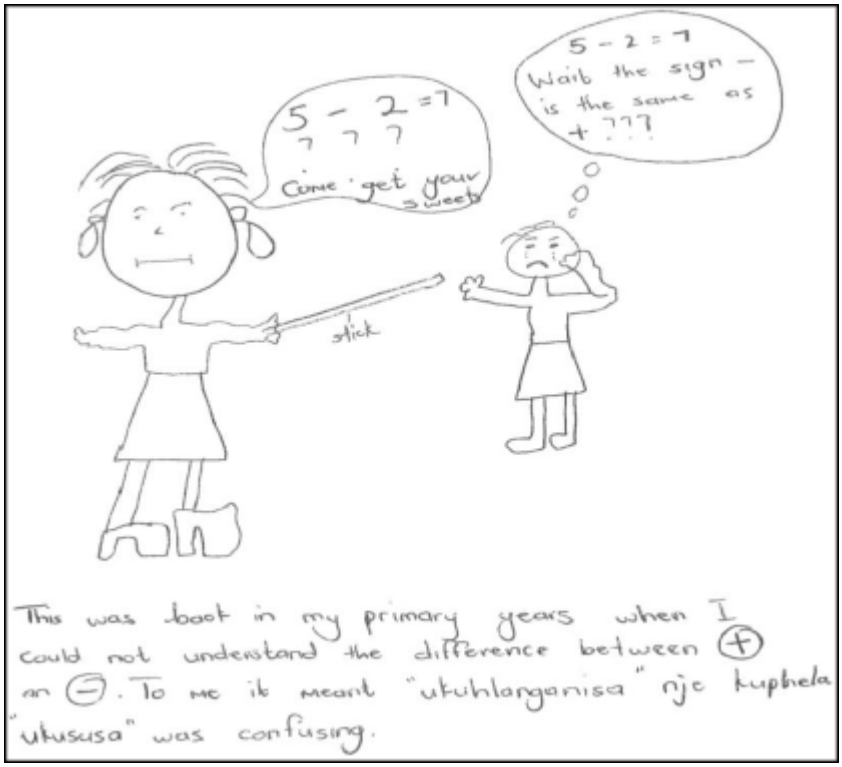
This memory drawing represented my struggles with the long division when I was in primary school. I was in Grade 3 when our teacher gave us some long division exercises. She sat in front of the class next to the cupboard. All learners had to queue to submit these exercises one by one. If you did not get the answers right, you got hiding with a cane. I was scared as I knew that I had not performed well. So, to escape the hiding, I decided to put my exercise book on the pile of the finished exercise books. Remembering this made me think of the methods we use to teach mathematical concepts for learners to grasp them quickly.

Pre-service teachers' memory drawings

The following images represent a selection of the memory drawings by pre-service teachers. The next image depicts a tearful learner with a teacher holding the stick.

Figure 2

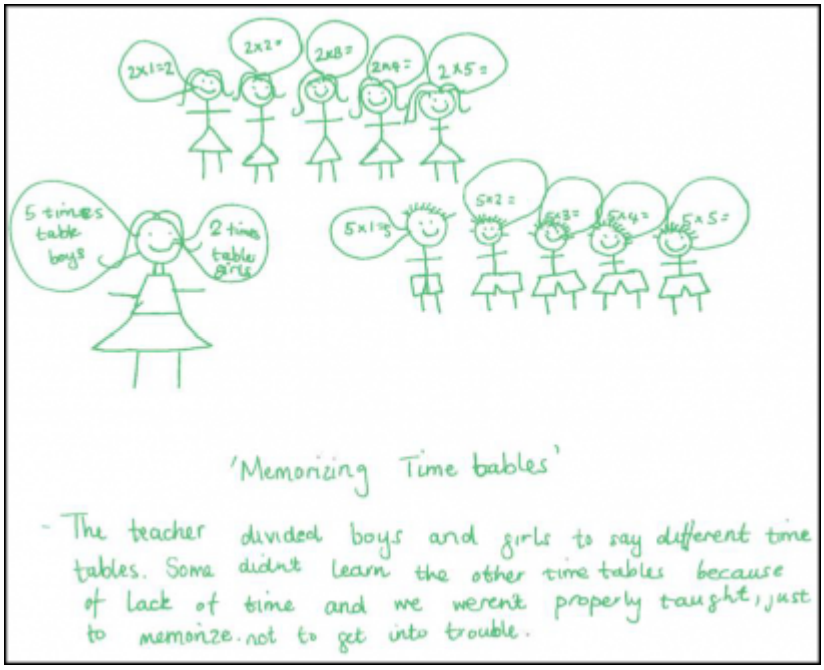
An Image of a Learner Getting a Hiding from the Teacher.



The pre-service teacher reported that when she was in Grade 1, she had problems differentiating between addition and subtraction. She indicated that everything meant "*ukuhlanganisa*" (addition); "*ukususa*" (subtraction) was confusing. When she got the wrong answers, the teacher would then say, "Come get your sweets" – meaning getting hiding. This drawing (Figure 2) shows how we can be in touch with our inner child-life because that is how young children expressed themselves. Pithouse-Morgan et al. (2019) state that as adults, our drawings are childlike because we are not accomplished artists. Drawings remain particularly important for early childhood teachers in trying to explore childhood memories. The first four pictures (Figure 1- 4) show that there were no concrete objects or any type of resources in these classrooms.

Figure 3

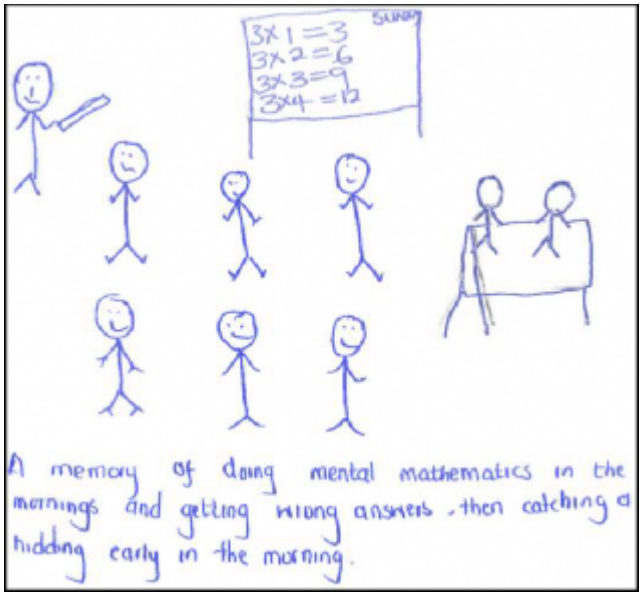
An Image of Boys and Girls Divided Memorising Different Time Tables.



The pre-service teacher who drew the picture in Figure 3, highlighted that the teacher divided them to recite times tables every morning. The image depicts the division of boys and girls as well as the times' tables they had to recite. The pre-service teacher indicated how they had to memorise so that they do not get into trouble. What comes through from these pictures is how fearful we were of our teachers when we were learning mathematics in the primary school. We tried, by all means, to avoid hiding.

Figure 4

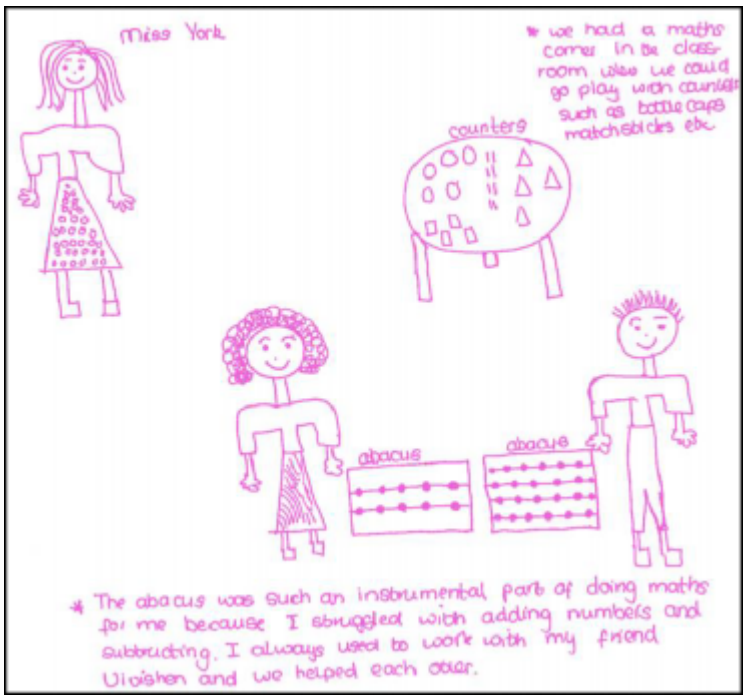
An Image of Learners in the Classroom Doing Mental Mathematics.



Catching a hiding early in the morning for getting wrong answers stood out for the pre-service teacher's image in Figure 4. Mathematics is a fearful subject, and it is even worse when associated with punishment (a stick) when you are still a young learner. Starting a day by getting a hiding was demotivating for young learners who are eager to learn. It is noteworthy to state that the stick features in most of the pictures.

Figure 5

An Image of Learners in the Classroom using the Abacus.



One pre-service teacher had a positive experience in learning mathematics. She indicated that the use of resources was instrumental in her learning of mathematics. They also worked together with other learners, helping each in the acquiring of mathematics concepts. The image in Figure 5 shows concrete objects in the classroom and no mention of the stick. The experience of this student indicates a positive and encouraging learning environment.

My Learning

I begin this section by providing examples of the codes and categories. Table 1 below illustrates the coded data.

In the following table, I represent the developed themes that recur in the data as well as my learnings.

Table 1

Codes and Categories

Coloured Codes	
Categories	
Weren't properly taught to memorise	Get a hiding
Getting wrong answers	Catching hiding early in the morning
Mental mathematics	Come get your sweets (hiding)
Struggled with adding and subtracting numbers	
Could not understand the difference between + and –	
Confusing	

Scared to ask the teacher	Always worked with my friend
Not to get into trouble	Helped each other
Sad whenever the lesson was about to start	Grouped for counting
Could go play with counters	

Table 2

Themes and my Learnings; Adapted from Samaras and Freese (2006)

Activities	Themes	Learnings
Memory drawings Discussions of memory drawings	Mathematics is too abstract	Maths was abstract, paper-based, chalk and talk A lot of rote learning Some sections that were found problematic – addition, subtraction and division
	Corporal punishment	Punished for making mistakes Teachers always using sticks in the classroom Starting a day with a hiding Learners always fearful
	A safe learning environment	An environment conducive to learning Fear must not be part of learning
	Co-learning	Learners helping each other Learning together Co-construction of knowledge

I used Samaras and Freese (2006) analysis framework, which I modified to capture the essence of what I was learning from the data. I developed the following four recurring themes from my analyses: Mathematics is too abstract; corporal punishment; a safe learning environment, and co-learning.

Mathematics is too Abstract

My experiences, as well as those of pre-service teachers, indicate that most of the teachers who taught us in primary school, employed teacher-centred approaches in teaching mathematics and did not use physical objects. Only one pre-service teacher acknowledged using an abacus for addition and subtraction. For both the pre-service teachers and I, mathematics was abstract and involved memorisation, rote learning and *talk* and *chalk*. I became more aware of an imperative need to disrupt the notion of mathematics as difficult and abstract. Björklund and Ahlskög-Bjorkman (2017)

argue that mathematics teachers should present it in a manner that allows for hands-on and prior experiences. I have thus made a conscientious effort to employ an integrated learning approach in the teaching and learning of mathematics for pre-service teachers to make it hands-on and understandable. I concur with Pereira (2011) who acknowledges that to surmount the damage brought about by numerous years of teaching would require more than mathematics courses. I aim to provide positive experiences for pre-service teachers and to consider teaching mathematics differently.

Corporal Punishment

Historically, corporal punishment was an integral part of South African education (Morrell, 2001). Teachers used corporal punishment as a form of maintaining discipline in the classrooms. Morrell (2001) notes that due to the criticism of its effects, the government of the day banned corporal punishment in 1996. The use of "the stick" for corporal was not part of the curriculum but to control learners in the classroom. I was astounded by the fact that most pre-service teachers experienced corporal punishment in their early learning of mathematics as I had many years before. I realised that not much has changed in the interim regardless of so many efforts to improve education.

I was surprised because I thought the pre-service teachers should have learned mathematics as set out in the contemporary curriculum. On the contrary, the pre-service teachers reported that their primary school teachers used traditional methods and encouraged rote learning. Such experiences resemble what Pereira (2005, p. 70) noted in the United States of America about how "unexciting," or "uninspiring" the learning of mathematics was for his pre-service teachers when examining their personal experiences.

The drawings helped me to gain a better understanding of my negative experiences and pre-service teachers' insights into their encounters with mathematics so that I can try hard to provide positive ones. These reflections were pivotal, as Korthagen (2017) points out that reflection in teacher education is the essential foundation of teacher learning. I decided to consider pre-service teachers' thinking and feelings in the teaching of early mathematics by employing an integrated learning approach. In applying this approach, I present mathematics concepts by combining other subject areas. I also consider pre-service teachers' prior knowledge and experiences. I hope that they could emulate this with their learners one day.

A Safe Learning Environment

As I prepare pre-service teachers to teach mathematics to young learners, I must emphasise the significance of creating a learning environment where learners feel secure. Maasepp and Bobis (2015) highlight that creating a safe and conducive learning environment may lead to increased understanding of mathematics concepts. Schuck and Pereira (2011) believe that teacher educators should consider both the affective and the cognitive sides of learning and teaching mathematics because they are intricately linked. The authors note that most mathematics educators, including themselves, learned only the cognitive aspect at school (Schuck & Pereira, 2011). Hence, Allender and Allender (2006) ask for teachers to become more humanistic by making compromises that will favour the needs of students. I endeavour to take cognisance of a humanistic aspect of education as I strive to improve my practice.

Co-Learning

I was inspired to learn that one of the pre-service teachers in this study encountered positive experience in the learning of mathematics. She reported learning together with a friend and helping each other. Samaras (2002) notes that the Vygotskian perspective allows pre-service teachers opportunities to develop their understanding by interacting with others. The memory work activity afforded us to learn from each other. As I moved forward with my work as a teacher educator, I acknowledge what I had learned and that I was still learning from working with pre-service teachers. I embrace learning as a two-way process and hope to engage my pre-service teachers more intensely in the process of co-learning. My goal is to set high expectations for them and myself. I also learned from critical friends who provided me with support and ideas of how I could improve my practice.

Conclusion

Memory drawings assisted me in learning about how I can improve my practice of preparing pre-service teachers to teach mathematics to young learners. The drawings and the discussions I had with pre-service teachers helped me to reflect on how I was taught and learned mathematics so that I can think about more effective practices that will be beneficial for my pre-service teachers. I better understood my struggles and those of my pre-service teachers.

It is vital for me as a teacher educator to understand that focusing solely on the cognitive development of pre-service teachers is insufficient. In my determination to provide experiences of learning and teaching mathematics, I need to be conscientiously aware of my objectives so that I do not revert to the improper ways of teachers who taught us. A sociocultural theoretical perspective afforded me a chance to venture into self-study methods that sought to evoke pre-service teachers' memories and assisted in eliciting their views and attitudes towards mathematics. I hope to make them think about the cultural background of their prospective learners so that they gain positive experiences in mathematics. My goal is to incorporate pre-service teachers' daily life as part of mathematics activities as well as their sociocultural backgrounds. I hope to build on this self-study by offering pre-service teachers opportunities to reconsider their early learning of mathematics of the past and re-envision memories of the future. I hope that others intending to improve their pedagogy through self-study may utilise arts-based methods, memory drawings and integration to help pre-service teachers interrogate their own schooling experiences in a particular discipline and that those understandings can impact improved pedagogy.

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Weaving Formal Teacher Education with Non-Formal Environmental Education

Making a Career Transition

Linda May Fitzgerald

Career Transition | Environmental Education | Object Inquiry | Re-calibration Points

Covid-19 changes everything. As I tried to work on revisions to my chapter, I continued the non-formal education process I was engaging in environmental education. I found the call by Greta Thunberg (Thunberg et al., 2018) for action on the climate crisis echoed in webinars and Zoom meetings held by environmental groups who were also addressing the global pandemic and pointing out the connections. In July 2018, Greta told her father, "If we have two years left before the emissions curve has to go down, something has to start happening now, and by next spring something must have happened. Something huge and totally unexpected" (p. 429). Well, something huge did happen within two years, including emissions going down with the worldwide shut down of polluting factories and transportation following the totally unexpected global pandemic in the first months of 2020. The challenge will be to not go back:

> *Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world. And ready to fight for it. (Roy, 2020)*

So what does this mean for my self-study of my transition from teaching teachers in a formal education setting (university) to becoming an environmental educator in nonformal and informal education settings (community)?

On the one hand, in the face of the health crisis combined with the climate crisis, my little self-study-in-progress wonders whether it should be taken seriously – is this even the best use of my time now? On the other hand, citizens and leaders alike are suffering from a lack of scientific literacy, both about coronavirus and its mechanisms and about the climate crisis. Maybe working on ways of increasing scientific literacy outside of formal education settings can justify the time it takes. And so with that potential, I proceed.

I have just retired from a career of teaching early childhood teachers (preservice and in-service) and of teaching teachers to teach teachers (doctoral), although I continue in a volunteer capacity with a statewide early childhood research and development center serving practitioners. In the formal education program and in the statewide center, we strive to develop early childhood teachers who will use inclusive, play-based, integrated science, math, and literacy pedagogy, to develop engineering and scientific habits of mind in both teachers and students, adaptable for variations in race, class, ability, home language, and other characteristics.

The metaphor of textiles in the Castle 13 theme reminded me of the early childhood curriculum in New Zealand, Te Whariki, introduced to me at Castle 7 by Mayo et al. (2008): "Whariki means weaving. The metaphor of weaving is used to show holism in learning, as a whariki or mat is created for all to stand on" (p. 240). Te Whariki is woven from principles and strands. The warp of the mat I will be weaving in my transition comes from the principles of my pedagogical skills for inclusive practice of my formal teacher education career. I am now gathering the strands of new content and new pedagogy in non-formal and informal environmental education to provide the woof, to weave in a new way.

Objectives

My overall objective in my transition to environmental educator is to find ways to educate people, particularly young children, so that they will know, come to love, and therefore protect their environment. During this transition, I will be engaging in self-study to discover, in the context of ongoing environmental degradation for which we and the next generation must soon find solutions, how to equip myself to contribute principles and content outside of formal education settings. The aim of this report is to document what I have learned so far about the path I have chosen to my next stage.

Conceptual Context

I am a teacher. I was a built-in babysitter in my family of origin, 7 years older than my next of 4 siblings, and I shared my love of the outdoors with my sister and brothers from their earliest years. We still love to go out into nature when we get together as aging adults now. And I expect to be a teacher, and to love nature, until the end of my life. But my formal teacher education professor job has now ended, and I look forward to a new career as a community- based environmental educator.

To guide my transition out of teacher education and into environmental education, I look to the rich examples in the S-STEP literature of those who have documented their major transitions into and through teacher education (Bullock & Ritter, 2011; Dinkelman et al., 2006; Kitchen, 2005; Richards & Fletcher, 2019; Wood & Borg, 2010). Even more apt are the self-studies of those who have become novices in new fields (Ardra Cole (1998) tapdancing; Dawn Garbett (2008) horseback riding; Melanie Shoffner (2016) immersing into a new discipline) to enrich their teacher education. Can their experiences provide maps I can read backwards as I move out of teacher education into environmental education?

To guide the transition of my pedagogy out of formal education and into the community, I look to the long traditions of non-formal and informal education. Gravitating to the science end of environmental education, I follow the National Science Teaching Association (NSTA), who recognized the value of non-formal and informal education with their recent name change (from Teachers to Teaching). They cited the National Research Council (NRC) (2010) report, *Surrounded by science: Learning science in informal environments*:

> *A great deal of science learning, often unacknowledged, takes place outside school in museums, libraries, nature centers, after-school programs, amateur science clubs, and even during conversations at the dinner table. Collectively, these kinds of settings are often referred to as informal learning environments. (p. 1)*

Even within a formal university setting, I have found inspiration from programs engaged in the formal education of non-formal education, such as leisure services (e.g., Scholl & Gulwadi, 2015) or outdoor education (e.g., North, 2015).

And for new content to master, outside of the natural and social sciences of the academy, I look to scientists such as Alexander Von Humboldt, Charles Darwin, Aldo Leopold, E.O. Wilson; and environmental essayists such as Terry Tempest Williams and Edward Abbey. To learn from those who are actively working to improve the natural world, I look to environmental organizations such as The Nature Conservancy, Sierra Club, and Audubon Society; and public agencies such as the National Conservation Training Center of the U. S. Fish and Wildlife Service, and more locally, county (inside US states) conservation districts.

As I immerse myself more deeply in this literature, I find over and over again some kind of reference to a rationale for educating children and others about the environment, said as well as anyone else by David Attenborough, a natural historian known for his BBC documentaries, among other achievements: “No one will protect what they don't care about; and no one will care about what they have never experienced" (https://eco-age.com/news/david-attenboroughs-best-quotes). Aldo Leopold’s daughter, Estella Leopold, an emeritus professor of biology at the University of Washington, applied that sentiment specifically to the next generation:

> *You can't fall in love with something you don't know, and if you know nature, it's very likely, in such an intriguing environment, that you'll get to love it, you'll get to like it …. And if we don't have young people becoming familiar with nature, who's going to defend it? Who's going to defend it out there in the legislatures, in the boonies. (https://www.wpr.org/new-aldo-leopold-memorial-connects-legacy-future-generations-family-says)*

Tying into the quotations from the prologue, for the greater societal transition through the portal that the pandemic has opened, to commit to preventing emissions to rising to past levels, that is, to prevent the global economy from just going back to the pre-pandemic norm, hearts and minds will need to be won over to engaging the climate crisis as seriously as the health crisis. There may not be time, but the defense of the environment may rest with getting as many people as possible to fall in love with nature. It seems overwhelming and even quixotic, but as a teacher I hope to find a path to contribute to this winning of hearts and minds, starting with getting to know as much as I need to understand the task at hand.

Methods

Guided by the list of characteristics from Mena and Russell (2017), I have undertaken a self-study of my transition from formal to non-formal education. It is

1. initiated and focused by the individual, myself, studying my transition from formal to non- formal education;

2. aimed at improvement and development of new knowledge for my new practice of environmental education, crossing disciplinary boundaries;

3. undertaken interactively and in collaboration with others;

   Just months into my retirement from the university, I have not been carrying out my self-study as collaboratively as I did "selves"-studies when in the university. So far in this self-study, I have been working primarily alone except for the writing of this paper, for which I have received critical feedback from 4 colleagues with whom I am working as a critical friend on other self-studies. In the meantime, I have been apprenticing myself to new colleagues that I am meeting in the non-formal settings I have joined. As we collaborate on projects aimed at improving our environmental education efforts, I am looking for ways they may already engage in reflective practices, ready to share my self-study practices and adapt theirs to improve my own.

4. using multiple research methods;

   Autobiographical methods are called for (Bullough & Pinnegar, 2001), but given the socio-cultural context of the climate crisis, methods proper to auto-ethnography (Mitchell, 2016) are engaged, with a constant comparative process of analyzing as data are collected, to guide further collection of data. Inspired years ago by the work of Manke and Allender (2006) on artifact analysis, and more recently by object inquiry (Pillay et al., 2017), I focused on binoculars to open an object-self dialogue to reveal social constructions of my self through this transition.

5. demonstrating methodological rigor and trustworthiness by using a variety of data sources to be able to triangulate while drawing conclusions from what, so far, are autobiographical sources. Submitting data and analysis for systematic scrutiny and critique to collegial friends is on the agenda for this ongoing transition; at this point it consists of email exchanges of feedback on my drafts of this paper, which have led to further analysis and redrafting. Data sources comprised notes during my own learning experiences, journal entries, and an object inquiry.

I have taken detailed notes while engaged in community-based environmental education events. These included, but were not limited to, monthly webinars from the Monarch Joint Venture from US Fish and Wildlife Service (USFWS) and other USFWS webinars; monthly local Audubon Society meetings and occasional bird walks and citizen science bird counts with highly experienced members; local Sierra Club film showings, sometimes followed by expert panelists in discussion; informative talks by the naturalist at a local nature center, sometimes while kayaking or hiking; advocacy groups working on clean water issues; and public lectures on environmental topics, sometimes at the public library or the arts center, but sometimes in a university building.

I did three kinds of reflective writing, commonly called journaling, but not systematic enough to be daily or otherwise scheduled. I made handwritten entries in two journals, one that captures occasional reflections after engaging in community-based environmental education events, and another for reflections on narrative sources (books, articles, video). These journal entries, together with reflections targeted at writing this paper, contributed to the third kind of journaling, electronic "one-pagers" (Mayo et al., 2008), 27 so far. Sometimes the one-pagers are more like reflective journal entries, i.e., first-order data. But other times they are a first level of analysis, reflecting on the journal reflections and capturing insights that contribute to, if not constitute, findings.

A more focused reflection was an object-inquiry, a discussion I carried on with a pair of binoculars, using prompts from Manke and Allender (2006) and following the steps laid out by Samaras (2011). The discussion was captured in a first-order data one-pager.

I had hoped to revise my original paper to include my first delivery of environmental education for preschoolers, apprenticed to an Audubon Society member who designed a "Budding Birder" program. And I also had signed up for a

Master Conservationist certificate program being given at a local nature center. Both were canceled as the global pandemic took hold. The plan now is to re-engage if these programs survive to the other side of the health crisis.

Outcomes

As I attended community-based environmental education events, reviewed notes taken during the events, took notes while I read in mostly non-academic journals and books and websites, and reflected in one or another of my journals, I found in my dialogues with myself that I reached recalibration points (East et al., 2009), that is, places where an understanding emerged, sometimes as an "aha," other times a fine-tuning of awareness. At this early stage in my transition (a few months past full retirement), I hesitate to draw conclusions. However, I can share a few of these recalibration points.

1. "Wanderfahring" in Educating Myself to be an Environmental Educator

Whereas so far this self-study has lacked the usual collaboration of my previous self-studies, I have been a collaborator on two other current self-studies. While in discussion about one of these studies, I introduced the authors to the concept of "wanderfahring" (East et al., 2009), that is, what might seem to be off-topic digressions, letting the process move us forward rather than pushing toward a specific goal. As I described it to them, I suddenly recognized that my own process in learning to be an environmental educator so far was in stark contrast to the strictly laid out programs of study my undergraduate and master's students followed (not even any electives!) and to a certain extent my doctoral students as well. I have been wandering near and far, without a map, but getting to know the terrain, letting it lead me. In a way not unlike themes emerging from qualitative analysis of data, seemingly unrelated events resonate with other events and become critical moments in my education. For instance, what I thought was a purely recreational bird walk, my first as a new Audubon Society member, ended up with my first educator opportunities, to help with a "Budding Birders" program for preschoolers, and to help design a bird exhibit for children at the local arboretum (as noted, both on hold due to covid-19). Another recreational event for paddling on local waterways turned into a water quality advocacy opportunity that intersected with two other unrelated events I had attended for building advocacy knowledge and skills.

Recalibration point one: trust the process. To return to the weaving metaphor of the conference theme, I have started out with the warp for my mat that I retained from my teaching career; however, I don't have a pattern that I am following for the woof. As I was beginning data analysis, I visited a textile exhibit in a major art museum and was struck by a mat-sized piece in which the warp consisted of non-textile found objects. That piece of art speaks to my current approach to weaving in how I am learning from my non-formal and informal environmental education. I do some wool-gathering from texts for one strand, then pick up some techniques from a guided nature walk for another section, and maybe some tree roots like the Ojibwe used in birch bark canoes, and add some feathers from my immersion in the Audubon Society. Maybe a pattern will emerge, or maybe I will start to be more intentional about what I add next and where. I am quite certain that it will be very different from the Harris Tweed-like weaver's patterns of regulations and standards such as those I followed in my formal teacher education work. I am revisiting the idea of bricolage from my constructivist college education (Levi-Strauss, 1966), but as refreshed and applied in tourism studies, "a reflexive collage in writing" (O'Regan, 2015, p. 465).

2. Define your Terms: Formal vs. Non-Formal or Informal

My working definition of formal education was education that takes place in an institutional setting, specifically a school of some sort with a curriculum of some sort, generally toward an end point such as a degree. My working definition of non-formal was education that did not meet that definition, and I used it interchangeably with informal education, as used by NRC (2010). I had in mind an exercise I gave my preservice teachers in the past to help them get in touch with the kind of play-based learning I hoped they would support as early childhood educators. I had them think of one of the best learning experiences they had had anywhere in any part of their lives, one where they really learned something they personally wanted to learn. The usual result was that the class generated a large list of outside-of-

school venues, learning skills more than facts. I challenged them to find ways to reproduce those circumstances in their own teaching, despite being bound by classroom walls and assessible curricula that tempted one to just teach to the test.

As I embarked on a variety of community-based environmental education opportunities for myself, I had expected to find contrasts with the formal education I used to deliver as a university-based professor. Instead, going through my notes from the wide variety of events, I found it difficult to sort the characteristics of the events into formal vs. non-formal binary categories. I already knew that setting or place would not necessarily be a distinguishing feature, because as a professor I sometimes took my class out to community sites, and conversely, community organizations could rent spaces on campus. However, I fully expected that curriculum, especially with accountability for mastering it, would distinguish formal from non-formal.

And then I learned about Master Conservationist and Master Naturalist (and was reminded of Master Gardener) courses of study, delivered outside of school settings by county conservationists and others, some with and some without formal teaching credentials, resulting in certificates when the required curriculum was successfully completed. These are not the diplomas or licenses or certifications or endorsements that my teaching at the university prepared students to receive, and they may or may not have any implications for future employment. However, they are not the opposite of formal education in any simple sense.

Recalibration point two: both/and, not either/or. As my work goes forward, I am building a continuum, with the formal end anchored by my former career as a teacher educator in a university, and a range of other learning opportunities stretching off to the other end. As I continue to discover more community-based opportunities and continue to read in the less academic literature I am encountering, I hope to tease out more distinguishing features, with closer attention to variations in pedagogical methods. My model of weaving my mat with a firm foundation of the warp being my former university pedagogical techniques has been challenged. I think my mat will have both formal and nonformal pedagogy and formal and nonformal content, in both warp and woof.

3. Learning to see Non-Formal or Informal Education and how to do it is like Learning to use Binoculars

My object-inquiry with my binoculars could be a whole paper in itself, and is far from finished, as I learn more about arts-based inquiry and using artifacts in self-study. Having been convinced about the power of objects to make future scientists fall in love with science (Turkle, 2008), I decided to try object-inquiry in my self-study. I was especially encouraged by the fact that the authors of *Object Medleys* (Pillay et al., 2017) took inspiration from Turkle as well.

When choosing an object to capture my transition to environmental education, I immediately went to my binoculars. They seemed to be another good example of both/and: a tool for use in formal science but also common in outdoor recreation. They are a critical tool for citizen science, as in the Christmas bird count I did with the Audubon Society, to report the data to the Cornell University Lab of Ornithology. Citizen science by its very nature is both/and! I had lots to say about my binoculars – where, and when, and why, and with whom I got them, and so on. But the prompt, “tell it what you think it is saying, and listen for the response” (Manke & Allender, 2006, p. 263) gave me pause. Listening to an inanimate object is hard! I thought I heard, “Be flexible”; “Adjust as needed”; “Narrow the breadth of vision to deepen the distant detail. This is either/or – you have to choose either the wide-angle (context) or the close up (focus).”

Recalibration point three: For now I am choosing a wide-angle, while I learn the skills necessary for whatever focus I find, and as I wanderfahr, remaining flexible, keeping open the options for what that focus will be.

Implications

This work in progress has few firm findings as yet, but the recalibration moments that have emerged so far encourage me to continue the study. In this “for future research” section, I have a number of directions in which this ongoing work may take me. I hope to develop a narrative of transition that will invite additions to and critiques from others going

through a similar transition (either at retirement from formal education or in a mid-career departure from formal education and/or teacher education). I also hope to identify pedagogical principles from teacher education that I can use in community-based environmental education, but equally important, to identify educational methods with proven effectiveness in non-formal education that could be of use to renew teacher education pedagogy. For myself, I want to apply the skills I developed, with the support of self-study, as a teacher educator, and develop new ones to increase my pedagogical content knowledge in nature.

And yet I am momentarily paralyzed by both the speed and destructiveness of the global pandemic, presaging the speed and destructiveness of the climate crisis, if the warnings of the scientific community – and of next generation activists like Greta Thunberg -- continue to be ignored. And then I get moving again, looking for the places that I can apply the formal education skills and knowledge I already have to the need to win hearts and minds to the task of defending the environment on the other side of the portal that the pandemic has opened. And as I engage, I need to continue self-study to reflectively adapt my old skills and knowledge to the new skills and knowledge needed for the task.

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Weaving Threads of Care

A Transdisciplinary Self-Study of Online Teaching Practices

Bethney Bergh, Christi U. Edge, Abby Cameron-Standerford, Katherine Menard, & Laura VandenAvond

Self-Study | Critical Friends | https://equitypress.org/ | Care | Cross-Disciplinary | Online | Nursing | Leadership | Collaborative Conference Protocol | Literacy | Special Education

A collaborative inquiry group at a rural midwestern university sought to support and challenge those teaching or preparing to teach online courses through self-study of teaching practices. The group's purpose was to create a community of scholar-practitioners who systematically study their online teaching in a supportive community while sharing ideas, developing professionally, and producing scholarship of teaching that could be shared with university stakeholders during a time of institutional change. In this paper, the self-study research group reflects on three academic years of collaborative inquiry in response to the question, "How has identifying care as a transdisciplinary value impacted our communication with one another as researchers and communication in our teaching practices?" Drawing from examples in each of our disciplines, we describe how care became a common thread woven through the group's interaction and collaboration.

Context

The goal of self-study of teaching practices is for faculty to be active agents in reframing their practices and beliefs at both the personal and professional level and for improvement-aimed purposes beyond themselves (Loughran & Northfield, 1998; Samaras, 2014). Self-study researchers inquire into their own practice, question it, seek to see it from multiple perspectives in order to see and re-see what they do, why they do it, and how else it might be done. Self-study researchers seek to learn from their own and others' instructional experiences.

The online self-study group brought together five faculty from the disciplines of literacy education, educational leadership, special education, nursing, and psychology. This group included faculty with varying levels of experience as online educators and self-study researchers. The three researchers from education had previously conducted self-study research, while the researchers from psychology and nursing were new to self-study methodology.

Institutional Context

In 2016, the Higher Learning Commission charged our university with establishing distance learning criteria and expectations for teaching, including evaluation of online courses, ensuring consistency of online course rigor, and maintaining consistency between online and on-campus sections of the same course. Recognizing the need to support

effective online instruction, the university's Global Campus created a new faculty scholar position to help plan and coordinate online teaching institutional initiatives. Relevant to this study, the scholar (Christi) invited faculty to participate in an online self-study inquiry group (Loughran & Northfield,1998; Freidas et al., 2005). The five faculty researchers responded to the call and thus began a systematic study of their online teaching practices for three academic years. During this time, the researchers often returned to questions of perceptions and demonstrations of care in their own courses.

Theoretical Framework

Building from our (Bethney, Christi, and Abby) prior self-study research, we situated our study in transactional epistemological reading and learning theory (e.g., Dewey & Bentley, 1949; Rosenblatt, 1978/1994) complemented by feminist communication theory (e.g., Belenky et al., 1986; Belenky et al., 1997; Colflesh, 1996) and adult learning theory (Knowles et al., 2005). Epistemologically, transactional and feminist communication theories recognize dynamic relationships between knowers and their environments, both in what they know and how they communicate knowledge. This dynamic framework supported faculty researchers being active meaning-makers in a community that improved teaching practices, student learning, and contributed to the larger academic landscape, specifically, the university's shifting culture and expectations for online teaching.

Methodology

Self-study of teaching practices was selected to foster faculty agency in reframing practices and beliefs at both personal and professional levels and for improvement-aimed purposes beyond ourselves (Loughran & Northfield, 1998; Samaras, 2014). We chose to critically examine our teaching in order to develop more consciously driven modes of pedagogic/andragogic activity as opposed to relying on habit, tradition, or impulse (Samaras, 2002; Samaras, 2014). Collaborative self-study methodology has resulted in changing pedagogy (Samaras, 2014), faculty development (Kitchen et al., 2008), supporting the scholarship of teaching (Smith & Bradbury, 2019), identifying challenges to online teaching (Anderson et al., 2011; Parsons & Hjalmarson, 2017), creating a shared culture (Edge et al., 2020), co-facilitating transdisciplinary learning communities (Samaras et al., 2016), transformative experiences (Freidas et al., 2005), and taking action beyond self to support social action and community development (Pithouse-Morgan et al., 2008). As a group, we engaged in collaborative discussions with supportive, critical friends (Schuck & Russell, 2005; Smith & Bradbury, 2019) who provided alternative (cross-disciplinary) perspectives; examined problems in practice; shared case studies to make tacit understandings more explicit; and articulated beliefs about instructional practices for others to see, examine, question, utilize, and reflect on practice (Freidus, et al., 2005).

Over three academic years, our cross-disciplinary research group met biweekly or weekly. Individual and group-generated data and data generated collectively during research meetings. Individually-generated data included: reflective journals; documented decisions made by the researcher during her online teaching sessions; communication with students via the learning management system and email; teaching artifacts such as instructive letters, videos, and other forms of instructor communication; and individually-composed "take away" reflections that were shared with others in a shared Google drive. Group-generated data included audio recordings of meetings and collective meeting notes.

Data Analysis

Using a modified collaborative conference protocol (Bergh et al., 2018; Cameron-Standerford, et al., 2013) to structure our interactions, we sought to intentionally construct a generative, collaborative public homeplace (Loughran & Northfield, 1998). Our initial goals were to examine and create an understanding of disciplinary values without assumption and to re-frame our online teaching in light of those values. Our early notes indicate that we expected or

hoped to replicate the cross-disciplinary meaning-making we (Bethney, Christi, and Abby) had experienced as a result of our diverse sub-disciplines within the field of education through the use of a collaborative conference protocol.

Collaborative Conference Protocol

The process of using a collaborative conference protocol (CCP) included: (1) Textualizing and sharing examples of communication, teaching artifacts, and personal reflections. Through sharing artifacts, we sought to generate new understandings of the role of care in our online courses. (2) We listened to each individual's initial sharing of their artifact in light of our own disciplinary values and in the broader context of online teaching. (3) In response to the sharing, we took turns saying what we heard or noticed while the individual who had shared quietly took notes. (4) We then invited the individual back into the conversation to respond to comments or questions offered by the group or to offer additional details or insights sparked by listening to the group. Through the process of (5) re-reading the texts of our online teaching practices, we cultivated a (6) connection between each other's experiences, our diverse individual professional knowledge, and the collective understanding from which we built new knowledge.

Outcomes

In year one, our initial data analysis resulted in identifying individual disciplinary values. At the beginning and end of our second semester of inquiry, data was further analyzed which led to identifying transdisciplinary themes related to online teaching practices. These themes included: communication in the online setting, demonstrating care in the online setting, and reframing crisis events into opportunities for demonstrating care across personal, professional, and structural events. We saw that care had become a central theme connecting or threading together our broader themes; as a result, we decided to take another look at our individual teaching practices in light of our collaborations and discussions surrounding the relationship between care and rigor in teaching. At the beginning of year three, each person wrote a reflective summary in response to the question: How has identifying care as a transdisciplinary value impacted (a) communication with one another as researchers and (b) communication with our students in the context of our teaching practices? In these reflections, we noticed care had become a common thread woven into our interactions as S-STEP researchers as well as in our diverse disciplinary teaching practices.

Care through Communication in Christi's Teaching Practices in Literacy Education

As a literacy education teacher educator, I understand the importance of explicit teaching and modeling, of naming thinking moves and pedagogical strategies for purposes of my students' learning. As a result of our self-study group identifying care as a transdisciplinary value, I now see how care can be a frame for "reading" and interpreting classroom events. Care can be a stance I choose to frame my attention, choices, and actions in both online and face-to-face teaching. I am also beginning to understand that care in teaching is something I can model and also name.

One early example happened the second week of class, when my undergraduate students and I discovered class members had purchased and read two different books. Apparently, there was a mix-up at the bookstore, however, it wasn't until mid-discussion, when we discovered what happened. I wrote about the event in my journal and later shared it with the self-study research group.

> *Today, I told my students, "The research group I'm in has come to reframe chaos as opportunities for care." (Laura's example and phrasing really stuck with me and helped me here). We are experiencing a moment of chaos, so let's make this a moment through which we can care about one another. We each have something to contribute, even if we didn't read the same chapters. I can also care [a verb] by helping us to be okay with the messiness of this moment. I can consider what is most important and what isn't-- the act of doing an assignment or even the content of the textbook isn't what's most important-- your learning, our learning is. I can envision beyond this moment to consider the purposes of the course, listen to where we are in our thinking and the direction we next could be going as a whole class. I can listen and*

help us all to hear big ideas and details that will fuel our intended learning as well as embrace the unexpected but meaningful turns our learning takes.

Later, one of my students, Dana, commented to me privately about this moment of chaos-turned-opportunity to care. She identified my pausing to acknowledge the situation, my tone of voice, my references to the research group, and the "spirit of care" I demonstrated. "I can tell you really do care," she concluded. (Notebook entry, January, 2018)

Interactions in the cross-disciplinary research group have impacted what and how I know. I now realize I entered into our larger S-STEP group with an unarticulated value and expectation for care. Without consciously realizing it, my previous interactions with cross-disciplinary critical friends inside my department had guided me to weave understandings of research with care through collaborative self-study. Experiencing S-STEP with critical friends beyond the school of education extended the concept of a "public homeplace" (Belenky et al., 1997, p. 13) from the established safety of our existing group of teacher educators to include critical friends from nursing, and psychology. This fabric of this collaborative space positioned me to experience the safe vulnerability needed to challenge my teaching practices and to embrace moments of wobble, that is, an "authored sense of uncertainty that lies between and among figured worlds" a sense of "vertigo [that] creates opportunities for examining practice in ways that might not otherwise occur (Fecho, et al., 2005, p. 175). New knowledge can be woven in the space between present knowing and potential knowings made more visible when illuminated by the care of critical friends. Specifically, care shifted from my tacit assumption to a more conscious way of being and becoming. I can empower myself and create an environment where students and I push back the unexpected and unwelcome chaos enough to create some space to think and to act rather than react. I can choose to care. I can create care. I can choose to position myself to reframe moments of chaos as opportunities to care, to act and to communicate in ways that both care for my students and also help me to consciously attend to this act.

As a literacy educator, I understand before-reading, during-reading, and after-reading strategies can purposefully and intentionally guide meaning-making for individuals and for groups of learners as they read. Through our cross-disciplinary S-STEP group, I have been able to textualize, (Edge, 2011; Cameron-Standerford, et al., 2013; Bergh et al., 2018) read, and interpret my teaching practices through the frame of care before, during, and after teaching events. I see how threading cognitive, social, and emotional learning framed by the loom of care can be strategic, purposeful, meaningful, and generative, if not transformational. As teacher educators, our students read us—as living texts of what it means to be a teacher. They also experience learning through the events we weave, as inter-active, trans-action, eco-logical teaching and learning. The cognitive, social, kinesthetic, and emotional loom of care can be a space upon which we wobble our way to transforming what, how, and why we know together.

Care through Communication in Abby's Teaching Practices in Learning Disabilities Education

As the director of the graduate learning disabilities program, I have the privilege of designing and teaching the majority of the courses in the program. This affords me the opportunity to learn with my students across multiple semesters. When I first began teaching in the online setting, I was surprised at how well I was able to know my students through only their written work. Discussion forums, case studies, reflections, and projects became tapestries from which my students' professional voices were shared. I also learned about their personal challenges. Through email or personal messages in the moodle platform, students shared their life experiences…. births, deaths, marriages, divorces, seriously ill children, catastrophic diagnosis of self and family and also shared professional experiences that caused "wobble" (Fecho, 2011, p. 53) … hired under an emergency permit to teach the most challenging of students, negotiating differing perspectives from administration, the tiring reality of always needing to advocate for their students.

From the onset of my online teaching experiences, I consciously worked to model pedagogy for my graduate students. I knew that my students had to experience learning for themselves before they would be able to provide similar experiences to their K12 students (Bergh et al., 2014). Initially, my focus was on communicating the *what* -- the content, the rigor -- of the courses. What I realized through my research within this self-study group was the importance of also

demonstrating *how* I care for and value my students and their personal and professional life experiences. Being responsive to my students' academic and social-emotional needs through open and caring dialogue created an online environment in which I soon noticed my students communicating with one another in a similar way as I had communicated with them.

Exploring the role of care in the online setting through the lens of self-study methodology identified the importance of how communication patterns cultivate an individualized and responsive online learning environment for my graduate students. Our self-study group helped me to explore the ways in which I communicated care through my responses to my students' academic, personal, and professional needs. This focus resulted in more purposeful and explicit responses of care to both individual and course level concerns, needs, and communication.

Care through Communication in Bethney's Educational Leadership

Participating in this cross-disciplinary self-study research group prompted me to purposefully read the texts of communication generated with my students over the past several years. Of particular interest were the trails of emails in which students reached out to share a moment of unexpected chaos occurring in their lives. As they shared the events in writing, it became evident that these moments of chaos were often upending their personal lives (and sometimes professional) and were impacting their ability to engage in their courses through online discussions or to complete readings, assignments, or projects in accordance with the course schedule. As I read through the transactions I recognized that my responses most often provided the needed space for the student to work through the chaos and to return to their course work when they were ready. For example, when a student shared that her husband was recently diagnosed with a brain tumor, my response was, *I am so sorry to hear this news. I will keep you and your husband in my thoughts and hope for the best. I understand if there may be times when you need extensions, etc - just keep me in the loop. If you think you may be late or need extra time with any group work, post a message to your group so they are aware that you may be late.* And when another student was in a car accident and suffered a brain injury but was going to continue with their work, I responded, *I am so sorry to hear of your accident. I am glad to read that you will be completing your course work. I will check at the end of the week for your work. Please let me know if you need anything from my end.* After teaching online for nine years, I realized I had countless examples of when students reached out to share a moment of chaos and I responded to each in a similar manner. What wasn't expressed in my written responses, but I was well aware of was my inner monologue in which I grappled with my responsibility to prepare each graduate student to be a school leader who could persevere through difficulties and come out the otherside better than when the chaos originally landed in their lives. From my personal experience as a school leader, I knew that chaos often erupted in the day-to-day work of a principal or superintendent - and to get through it, somehow, you needed to continue to lead. On many levels, I knew this was out of my control, but I knew that by maintaining a level of "rigor" while expressing care, I could help my student return to a level of equilibrium that was so unexpectedly disrupted.

Specifically, through the practice of reading the texts, I have come to better understand how the intentional practice of implementing elements of care and rigor impact one's experience in the online classroom. The intentionality behind the presence of care and rigor becomes foundational to the classroom culture and serves as a guide for both students and instructors in decision making. This decision making ultimately leads to a cycle of experiences that potentially influence the practices teachers and leaders present within their own k-12 classroom and school settings.

Care through Communication in Katie's Teaching Practices in Nursing

Care is a core value within the nursing discipline, however, care is not always seen as the primary role of the nursing educator. In nursing education, we are expected to create rigor in an effort to ensure that students who progress through our programs will grow into competent practitioners. This self-study group helped me to re-establish confidence in allowing care to be of primary importance in my interactions with students and colleagues. Our work has helped me to understand that care and rigor can exist simultaneously and that caring for our students can positively impact rigor.

Working with this group of educators and collaborating through research has resulted in the development of a more secure identity for me as a nursing educator. I teach in and coordinate an online program for primarily non-traditional students who are returning to school after many years in the workforce. Balancing care and rigor among this group has been difficult at times as I strive to ensure they feel supported in the university setting, yet are challenged through their coursework. Working in this collaborative group has solidified and in some ways changed how I demonstrate care through my communications.

I work to demonstrate care by making sure students know I am available and taking the time to listen to their needs. When responding to their questions or even their complaints, I take the time to frame my words in such a way that I will come across as being supportive rather than critical. I attempt to respond quickly to emails and phone calls. These students have a variety of work schedules and are not always available during normal working hours, because of this, I often make myself available to them on evenings and weekends to be sure they feel supported and can have real-time interaction with their instructor/advisor. When providing feedback on student work, I make sure to not only correct mistakes but to also help them to understand what resources are available to them to ensure their work is improved in the future. Although our group focuses on the interactions we have with our online students, the growth I have experienced in this group has also impacted my teaching and encounters with face-to-face students.

We have also gained insight into how to demonstrate care to our colleagues. For me personally, the use of the collaborative conference protocol (Bergh et al., 2018; Cameron-Standerford, et al., 2013) has been a welcome part of this learning experience. When working in groups, I tend to jump in and take the lead, fill most moments with conversation, and encourage groups to move through work very quickly. In learning how to put this protocol into practice, I believe I have become more comfortable with making time for silence and reflection and in turn, I have grown to become a better listener when it comes to my interactions with my colleagues.

Significance

Reflecting on our self-study journey (Loughran, 2018), we began to realize our focus on the tension between care and rigor stemmed from our identified transdisciplinary values and collaborative experiences over time. Through the use of a cross-disciplinary public homeplace and the use of a collaborative conference protocol, we developed a more conscious awareness of care in our communication with one another and in our teaching practices. *Care*, we realized, was more than a topic, a value, an ethic, or even a philosophy; care is a thread through which we collaborated, a textile for studying instructor-learner interaction in our teaching practices, a tapestry of transformation, and an active practice through which we have generated new knowledge through transdisciplinary self-study of our online teaching practices. In the context of nursing, the care dialogue approach requires that ethical issues be handled as a complex, inductive, and social process (Schuchter & Heller, 2018). Specific to the education setting, Deacon (2012) argued that "creating a context of care in a classroom creates a robust environment for student learning; it facilitates better dialogue between students and teachers and allows teachers to draw out individual students and help them achieve their potential" (p. 6).

These cross-disciplinary perspectives also created a space for us to step back from the immediacy of our own experiences, distancing ourselves enough to consider the relationship between events, patterns, and themes both in relation to and juxtaposed to others' past experiences and in light of our present, collective, growing understanding of care and rigor in online teaching. After our meetings, we "stepped back into" the flow of our teaching experiences, bringing with us care as a frame of reference, a lens through which to not only interpret events but also to make new opportunities. Ultimately, the collaborative conference protocol guided us to see and re-see our communication patterns and pedagogical decisions from diverse perspectives and to form new understandings of our teaching practices (Loughran & Northfield, 1998). In light of an inquiry-based frame, our meaning making resulted in a collective ability to explicitly and purposefully center care in our interactions with our students in online settings.

Reflecting on the three-year process of collaborative self-study, we have transformed our understanding of care from that of an object–a value to identify in our data--to seeing care as a medium, as an active personal and professional event through which we constructed a collaborative inquiry group. Care also became a common thread in our

conversations, and then became a textile for examining teaching and learning events. We began to change our practices in light of our ongoing focus on care in the online teaching environment. For instance, we restitched our perception of chaos (events such as the bookstore ordering the wrong books, or upsetting student remarks) to be opportunities to demonstrate care; frantic student emails became an opportunity to choose our words, tone, and message to reflect care. Finally, we now are envisioning care as a new "pattern" for (re)examining the larger institutional phenomenon of rigorous online teaching and learning for purposes of understanding and for transformation.

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A Self-Study: Facilitating an Early Childhood Critical Literacy Junk Art Club with Preservice Teachers

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> *Education is the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire, 1997, p.34)*

In this self-study, I Angela, a white female middle-aged teacher educator examined my practice as I co-constructed a junk art critical literacy club (JAC) for kindergarten, first, and second graders with three undergraduate female preservice teachers, Rose, Dory, and Bianca. The three women are all under the age of 35. Rose and Dory are Hispanic and Bianca is Hispanic and White. All three women had taken part in a critical literacy workshop where they had worked to unpack their relationship with literacy and power. The JAC was an opportunity for them to build upon their new understandings.

Together, we planned and enacted junk art activities that provided students the opportunity to reconsider messages they receive from written and visual texts. Our work together consisted of an initial planning meeting where we created a goal and lesson plans, six club sessions as well as weekly planning and debriefing meetings. During each club session, we worked together to introduce the topic and support children as they created and shared their art. I used varied techniques to support the preservice teachers. I engaged in the planning and enacting of the JAC, role modeled, asked scaffolding questions, provided feedback, and took part in reflective group discussions. We decided to use junk art because it provided the students with a medium to create and express their emotions and understanding of self. Junk Art is the process of creating three-dimensional art by using varied repurposed materials (Junk art, n.d.) The purpose of the study was to examine my practice as I facilitated the preservice teachers during the co-planning and co-constructing of the JAC.

Aim/Objectives

In my self-study, I address the following questions: What happens when I, an early childhood teacher educator, co-construct and co-teach a critical literacy junk art club with 3 preservice teachers with kindergarten, first, and second graders and how does facilitating the JAC help me grow as a critical literacy teacher educator?

Theoretical Framework

Critical literacy was the guiding framework for the study. Critical literacy is more than reading traditional written words; it entails examining all kinds of texts such as advertisements (Harste, 2014) to understand how power is constructed and manifested in society (Freire, 1985; Freire & Macedo, 1987). Messages in texts can be used to oppress or liberate

people (Freire, 1985; Mosley, 2010). The ability to look at texts through a critical lens is paramount in our society, which is filled with unheard voices, stereotypes, and inequities that are embedded into the framework of the culture (Arthur, 2001).

Teacher educators have found preparing preservice teachers to enact critical literacy has been fraught with challenges (Wolfe, 2010). Self-study research provides critical literacy teacher educators the opportunity to investigate problems they face in their practice (Nilsson & Loughran, 2012). Therefore, it is imperative that teacher educators utilize self-study methodology to develop their practice and add to the literature which is sparse. Skerrett through her self-study theorized teacher educators need to facilitate preservice teachers' looking at the tensions they face while enacting critical literacy and give preservice teacher's the opportunity to construct and teach critical literacy with teacher educator support (2010). The study detailed below moves past a teacher educator facilitating as an observer and examines the teacher educator's practice as an active participant.

Methods

Conducting a self-study is an integral part of being an effective educator because it provides an opportunity to engage in a systematic inquiry into my practice (Berry, 2007). This process requires reflection, collaborative dialogue with a "critical friend" (Whitehead, 1989), and the ability to critique one's practice (Bullough & Pinnegar, 2001). In this self-study, I hoped to examine my practice as I facilitated the JAC.

The data consisted of my field notes, planning documents, my journals, preservice teachers' journals, my correspondences with my critical friend, transcriptions from planning, debriefing, and club meetings, and artifacts from the club sessions. I analyzed the data using the constant comparative method of data analysis (Glaser & Strauss, 1967). I created open codes, closed codes, and themes and discussed them with my critical friend. The constant comparative method is the process of finding and identifying patterns in the data. Through the coding process, I was documented my experience in the JAC (Glaser & Strauss, 1967). I triangulated the data and corresponded with my critical friend to ensure trustworthiness of the findings.

Outcomes

Through a systematic inquiry (Berry, 2007) and collaboration with my critical friend (Whitehead, 1989), I reflected upon my practice as I co-constructed the JAC. I found I had to move past my rigid definition of critical literacy and broaden my understanding to accommodate the ways in which my preservice teachers took on a critically literate stance. I also realized I needed to be comfortable struggling with my emotions surrounding my professional identity when I was vulnerable with my preservice teachers.

Broadening my Understanding of Critical Literacy

I entered the JAC with a specific understanding of critical literacy. The components I considered essential were critical literacy is central to empowerment, involves the unpacking of privilege, and focuses on developing social responsibility; literacy is embedded with political power and never neutral; and critical literacy demands readers interrogate the text and read the word and the world (Freire & Macedo,1987). Providing scaffolding for the preservice teachers and analyzing the data caused me to reconsider and expand my understanding of critical literacy.

For example, Rose, during the creation of the goal for the JAC, shared children should leave the JAC with an "open-mind and creative thinking" (Initial Planning Meeting Transcript, October 2107) and see "literacy with an imagination not just how they are taught to see it" (Initial Planning Meeting Transcript, October 2107). My initial reaction to this was Rose is confused. I did not understand how having an open mind, thinking creatively, and using your imagination were tenets of critical literacy. In my journal I wrote, "She seemed confused when creating the prior knowledge chart. Her words were sometimes on target but then she seemed to get lost when she was talking about having an imagination and being creative" (My Journal, October 2017). I was fixated on my understanding.

However, in retrospect, as I coded and discussed the data with my critical friend, I realized Rose shared a profound perspective of critical literacy. She articulated the connection between having an imagination and how it applied to thinking critically about literacy. Her ideas led me to re-look at Greene's work (1988) and the concept of social imagination. The social imagination is the process of envisioning an alternate reality where the current social injustices in society do not exist. It is through imagining one can read texts differently and begin to see a society where the current status quo no longer exists and rather creates ways it can be different. I also discovered Rose's understanding of the importance of having an open mind when interacting with literature describes the process of looking at texts and seeing multiple possibilities when making meaning.

Scaffolding Dory also brought me to another important discovery: becoming critically literate can be an emotional journey. When I was scaffolding her and recording her experiences during the JAC, I did so with a limited lens. I looked at her journey as one of misunderstanding the concept because she only focused on her emotional journey. I was initially under the assumption her emotional experience was not connected to critical literacy as I wrote:

> *Dory seems to have gone through an emotional experience. Throughout the club she talked about social justice issues with the group that she was not comfortable sharing with other people. Yet she did not seem to grasp the concept of critical literacy. I wonder, if by investigating her emotions concerning social justice issues, could she be becoming ready to think about critical literacy (My Journal, October 2017).*

I looked at her emotions as an important part of her journey. Yet, I did not connect her feelings to her learning and developing an understanding of critical literacy. Emotions have long been looked up as separate from cognitive learning. They have been seen as a barrier to developing reasoning or a cognitive understanding (Winans, 2012). Emotions, however, are a different way of knowing one's self and the world we live (Dirkx, 2008). I learned the importance of emotions as a learning tool.

In retrospect, I realize Dory and Rose facilitated my growth as a critical literacy educator by broadening my understanding of critical literacy, and my role as a teacher educator. Through the facilitating process, I learned when co-constructing, I needed to be open to new perspectives.

Identity Crisis

Facilitating the JAC brought feelings of insecurity. I struggled with my teacher educator identity. My insecurity was connected to one specific event from the planning meeting, the discussion concerning how to start the first JAC session. We discussed whether or not to use an example in the introduction.

> *Rose: Tell them an example. I consider myself Spanish, Brown, I like swimming. Things that represent themselves.*
>
> *Angela: So, we should give an example. Rose: yeah.*
>
> *Dory: We could show them a visual? Bianca: A drawing of ourselves.*
>
> *Angela: We need to be careful about bringing in our art because it will be more advanced. Children could feel intimidated.*
>
> *Dory: Oh yeah.*
>
> *Rose: My art is terrible already. They will be better than I am. Everyone laughed*
>
> *Angela: Funny, but it is something to think about. If we give them words or show them a picture, we might lead them.*
>
> *Bianca: We can help them brainstorm their own words. (JAC Planning Meeting Transcription, October 2017)*

The conversation, detailed above, was revisited numerous times throughout the JAC. Although in the conversation, I pointed out the need to allow the children to create their own understanding of self, it was looked up as my decision to not include an introduction. The catalyst for the group's focus on the discussion was the first JAC. The goal for the first JAC was as Bianca stated, "Our goal is to see what these children are thinking of themselves and how they perceive themselves" (JAC Planning Meeting Transcription, October 2017).

Figure 1

Self Portrait (October 2017)

The students all created representations of themselves but were silent when we asked them to share words that described them. Victoria, a five your old girl, created the self-portrait in Figure 1. She shared with the group that "I have long hair. I like rainbows and cupcakes" (JAC Session 1 Transcript, October 2017). She was thinking about what she likes and characteristics of herself such as her long hair. Although the students were creating self-portraits, the preservice teachers' consensus was the first meeting was not successful. In the first post JAC discussion, the preservice teachers shared their feelings.

> *Angela: How do you think it went? What went well and what could we have done differently?*
>
> *Rose: Give examples. Describe what we like. Because they missed the whole concept. Dory: It wasn't as easy as I thought it would be.*
>
> *Rose: I knew it would be hard. Bianca: We need to explain more.*
>
> *Rose: They didn't get it. We need visuals. (Post JAC Session 1, October 2017)*

I internalized the preservice teachers' reflections on the first meeting and felt our first JAC session was a failure. I reflected on this in my journal:

> *I felt overwhelmed by the fact it didn't start well. I started to question if I can do this. I felt everyone thought it went badly because I suggested we don't use a model. My reasoning was I didn't want to lead the children. I wanted them to think. I believe that is still valid but now I am second-guessing myself. (My Journal, September 2017)*

The decision not to provide a model came up repeatedly throughout the JAC. The preservice teacher mentioned it in every post JAC discussion meeting. Rose shared, "they are getting the concept because we have an introduction. See" (Post JAC Discussion Session 2 October 2017). Bianca also voiced her thoughts "it worked much better when we had the introduction. Let's make sure we do it again" (Post JAC Discussion Session 3, October 2017). Dory shared with the group, "They got it. They needed the visuals" (Post JAC Discussion Session 4, November 2017). The preservice teachers

were able to internalize the importance of using a solid introduction to create a comprehensive lesson. However, I found the subject hard to discuss.

The focus on the decision left me feeling insecure in my role as a teacher educator; a role in which I feel comfortable. I was willing to take responsibility for the decision numerous times. After the first JAC session, I told the group "I think you are right. It would have been helpful to provide them with an example or more of an introduction" (Post JAC Discussion Session 1, October 2017). I knew it was important to take responsibility but it left me feeling insecure.

In those moments when I was feeling insecure, I fought the internal battle to continue to co-construct the lesson. Yet through my insecurities, I lost sight of the purpose of the JAC and was focused on my need to appear competent. In my mind, I was holding myself accountable to the traditional role of the teacher educator, the person who had all the answers. It was only after the JAC that I was able to look at my feelings through a different lens. I realized the importance of not only co-constructing the instruction with my preservice teachers but also the teacher educator being allowed to be fallible.

I was comfortable with the preservice teachers struggling and learning. It was when the focus was on me that I felt overwhelmed. I struggled with the perceived flaw in my professional identity. I needed to internalize the importance of the students being active in the process and the possibility of being fallible. I needed to grow as a teacher educator so I could fully engage in the process of co-construction.

I cannot help but wonder if in order to co-construct with preservice teachers does the teacher educator need to be comfortable being fallible in front of the preservice teachers or will the teacher educator always struggle with the process of being fallible? Although I can verbalize the importance of co-constructing, I found it hard to break out of the normalized expectations of the teacher educator; the person who is all-knowing.

The process of struggling and admitting my perceived failure was a turning point for the preservice teachers. It was in that moment that the preservice teachers were claiming a seat at the table as educators. They were using their voices to express their understanding of teaching. Following the conversation, the preservice teachers were more active in the planning meeting. At the time, I did not understand the preservice teachers' need to claim a spot. I was immersed in my own feelings of self-doubt. This lasted throughout the entire JAC: "I felt uncomfortable when the introduction of the material was brought up. It wasn't discussed in depth but it made me feel insecure about my teaching. I felt vulnerable" (My Journal, October 2017). I was feeling very insecure in my identity as a teacher educator. This continued throughout the entire JAC. After the last session I wrote in my journal:

> *Is it bad to say I am tired of talking about the first planning and club meeting in every planning session? Rose brought it up again. Yet at the same time, she also talked about not leading students. It made me think it was more about asserting themselves than honing in on a big mistake I made. (My Journal, December 2018)*

I realized in retrospect I was comfortable with the preservice teachers being in the process of becoming critical literacy educators only when they deemed my contribution a success.

My need to be considered competent was clear during the planning meeting for the third JAC planning meeting. I suggested using kids-like-us dolls to introduce the topic. Kids-like-us dolls are dolls, which are used to help teachers do social justice work with children. The dolls are given a persona and are used to tell a story. An example of a story is: I am sad because children are making fun of me because of my skin color. The teacher will then facilitate the conversation with the children as they work towards providing suggestions and support to the doll. The activity helps children develop empathy, become advocates for social justice, and learn how to stand up for themselves (Whitney, 2002).

After the third and fourth sessions where we used the dolls as an introduction, the preservice teachers were excited about the success of the activity.

Figure 2

Tiffany the Doll (October 2017)

We used the doll, Tiffany, as seen in Figure 2 in the third and fourth sessions. The story we told was Tiffany went shopping with her mother and wanted a sugary cereal because it had a prize inside. After the session, the preservice teachers shared their thoughts during the post JAC meeting.

> *Dory: Using the story helped. I think they got it. Angela: I think they did. What did you think?*
>
> *Bianca: I did. They go grocery shopping and they can relate to baby Tiffany (the doll). They go down the aisles and picking things they want and they can relate to not getting. (Post JAC Discussion Session 4, November 2017)*

The doll, Tiffany, in the fourth session was used to tell a story of a girl who wanted to get a toy in the toy store but her mother told her it was for boys. The doll started to cry. The children were able to problematize the doll's experience. During the post sessions, the preservice shared their thoughts,

> *Rose: They are getting the concept of it. When I was doing the power point and the doll with them, I didn't even have to ask the questions were liked boom.*
>
> *Dory: The doll helped. Angela: I agree.*
>
> *Bianca: The doll helped the kids connect to the concept. (Post JAC Discussion Session 4, November 2017)*

The use of the dolls facilitated the children connecting to the activities in a deeper way. It also provided me with a sense of security in my role as a teacher educator. In my journal, I wrote "the preservice teachers were excited about the doll story today. It made me feel good to see how the doll story helped the children" (My Journal, October 2017). My expression of feeling good reflects my need to move past my deemed failure and gain a sense of balance in my role as a teacher educator. It was my way of reclaiming my professional identity and feeling competent. However, I needed to let go of the traditional role of the teacher educator as the person with all the answers and realize the importance of co-constructing both in practice and emotionally.

During the planning of the fifth JAC session, the preservice teachers brought up the topic of the first session again and in the conversation, I used the doll idea to change the subject and to redeem myself in their eyes. The following conversation occurred:

> *Angela: I think Rose's idea really made a lot of sense. In the beginning we did not give them enough of an example.*

Rose: Yeah.

Angela: Okay yes you are right.

Rose: My education courses are coming together (Bianca laughs.). I am learning a lot. Angela: They really are.

Rose: Yeah, I know.

Angela: You should be proud of that but I think then bringing the doll makes it so real to them.

(Planning Meeting JAC Session 5, November 2017)

In this conversation, I was not only acknowledging the importance of Rose's contribution I was also trying to regain my footing. By saying "you should be proud of that but I think then bringing the dolls makes it so real" (Planning Meeting JAC Session 5, November 2017), I was trying to taking ownership of a successful idea and therefore, reclaiming my status as a competent teacher educator. This revelation, upon reflection, can be framed as somewhat problematic because instead of dedicating myself to the process I was struggling with my need to feel competent.

As I reflect on the experience, I realize the importance of the preservice teachers finding their voices in the JAC. I also think my focus on the initial JAC session was my personal struggle. The preservice teachers discovering the importance of using visuals to make the activity accessible to the children is an important educational strategy. They also learned it takes multiple exposures for the students to begin to think critically about literacy. It is the process of planting a seed. It was my insecurity that stopped me from being able to see the value in it and focus on my vulnerability as a teacher educator. Even though my contribution to using the doll stories was highly valued by the preservice teachers, I was not able to completely feel secure in my role. In retrospect, feeling insecure is part of the process of engaging in a new challenge, and in order to truly co-construct, I need to not only process my insecure feelings but realize the importance of them and how they contribute to my development as a teacher educator. I have begun to consider the importance of not only of vulnerability but also of processing those feelings. Although I connected with my critical friend, I did not choose to share my feelings of vulnerability. I have learned although I struggle with vulnerability it is an important part of the process but not just acknowledging it but also working through it is essential to my development as a teacher educator.

Conclusion

My journey to becoming a critical teacher educator was twofold. First, I struggled with vulnerability. I learned that my vulnerability was essential to the preservice teachers' learning how to enact critical literacy in the JAC and part of the process. It was essential that I processed those feelings of vulnerability so I could continue to grow as a teacher educator.

Second, I struggled as I initially deemed Rose and Dory's contributions to the JAC as falling short of my rigid definition of critical literacy. Looking back and reconsidering their contributions I realized in order to be a critical literacy teacher educator, I needed to give the preservice teachers the ability to create their own understanding of critical literacy rather than expect them to assimilate my understanding as their own. When I opened my mind to their perspectives, I was able to grow as a critical literacy educator. This has left me thinking about the role of the lived experience (Dewey, 1997) in the growth of teacher educators. Not only did my preservice teachers learn through the lived experience but I also grew as a teacher educator through both the lived experience and engaging in reflective practice. I needed to wrestle with wanting to have all the answers and work towards engaging in the process of co-construction

without becoming involved in an inner battle to be perceived as competent. Through reflecting on my lived experience, I have a new understanding of the emotional work I need to continue to do in order to grow as an educator.

This study is significant to teacher educators in two ways. It emphasizes the importance of battling emotions and questioning one's theoretical understandings when co-teaching with preservice teachers. It also points to the importance of acknowledging and using emotions as a learning tool in the process of supporting preservice teachers as they investigate the concept of critical literacy. By documenting the process of co-facilitating the JAC and being vulnerable, I interrogated and expanded my theoretical framework and practice.

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Breaking Out of Well-Worn Grooves

Rekindling Teaching Passion with Fresh Pedagogical Practices

Valerie A. Allison, Laura Haniford, & Laurie A. Ramirez

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As mid-career teacher educators, in many ways, we feel we have hit our stride. We are adept at navigating our roles and responsibilities on our respective campuses, and students and colleagues respond to us in ways that suggest we have some wisdom worth sharing. However, sometimes, if we are honest with ourselves, our teaching can feel a little stale. We worry we might be prone to coast a bit, and if we're not vigilant, we could slip toward seeing ourselves described as "out of touch."

Finding ourselves at this professional crossroad, in this self-study, we have endeavored to reinvigorate our teacher identities and our practices. As we have asserted previously (Ramirez & Allison-Roan, 2014), we see the value in modeling for our students the ideal of being students of our own practice. In this study, we intentionally positioned ourselves as learners in our classrooms in order to critically analyze the consequences for ourselves and our students in intentionally taking risks.

This study was conducted at three institutions in different regions of the US. We are all associate professors and have been in our respective positions for a little more than a decade. Valerie works at a small liberal arts institution in the Northeast. Laura is faculty at a large state university in the Southwest. Laurie is at a moderately large state university in the Southeast. We teach primarily in our institutions' secondary education and middle grades programs.

Research Questions

What are the consequences for our views of self, for our teaching outcomes, and for our relationships with students when we intentionally and systematically infuse new instructional strategies into our courses?

Framework

We position this study within S-STEP literature which advocates collaboration and reflection. Loughran and Northfield (1998) and Mena and Russell (2017) contended that collaboration is foundational to self-study research, as it enhances the integrity of research and researchers. Loughran and Northfield (1998) argued working with important "other(s)" can lead to genuine transformation of practice, rather than simply rationalizing or justifying it. As we engaged in efforts to infuse new strategies in our practice, we collaborated with each other and our students, reflecting on our ideals and

practices with the goal of aligning them. Collaborative reflection on practice involves others in the process of interpreting, challenging, and understanding data, creating the possibility of a multilayered impact on teaching practice (Tidwell & Heston, 1998). Transparency of our practice was an important component of this inquiry, allowing our students to engage with us in open reflection as co-learners and co-constructors of knowledge (Samaras, 2011; Walton, 2011). Pinnegar and Hamilton (2009) promoted collaboration in self-study, suggesting research is enhanced by multiple, and sometimes alternative or oppositional, perspectives as we consider our practices, potential problems, and positive aspects. Although we did not wish to experience "public failure" (p. 84), we saw value in making our work transparent to students, thereby modeling the researcher-practitioner viewpoint.

Ultimately, collaboration in self-study enhances the trustworthiness of the research (Mena & Russell, 2017). Working with others who can provide a range of perspectives also tests the validity or, in qualitative research, the trustworthiness of the data sources and analyses (Loughran & Northfield, 1998; Mena & Russell, 2017; Pinnegar & Hamilton, 2009). We believe our research is trustworthy because it was conducted collaboratively with others, including students, with the shared goal of better understanding and improving our teaching practices (Taylor & Coia, 2009).

Critical reflection, another essential component of S-STEP research, has always been central to our work as teacher educator researchers. Critical reflection, as Brookfield (2010) asserted, is not an "unequivocal concept" (p. 218). Our conceptualization of critical reflection is positioned among divergent interpretations (e.g., Brookfield, 1995; Loughran, 2002; Rodgers, 2002; Zeichner & Liston, 1996). We contend reflection becomes critical when it is motivated by the desire to be just, fair, and compassionate and when it questions the criteria, power dynamics, and socio-political structures that frame our practice (Brookfield, 1995, 2010). Central to this study, we were dedicated to challenging ourselves by infusing new strategies into our practices for the purpose of moving ourselves and our students toward pedagogical practices that were more egalitarian and empowering for learners. As we implemented each strategy and reflected on our efforts and their consequences, we were cognizant of the interplay between our actions and relationships of power with and among students.

As we have come to define critical reflection for our teaching and research, we have taken on a stance of deconstruction where we, with our students, are engaged in a "partnered practice of critical reflection," a process of collaboratively (de)constructing knowledge about teaching and encouraging one another to critically reflect (Berry & Crowe, 2009, p. 86). Berry (2008) also invited students to critique and provide feedback on her teaching, acknowledging this is a "risky business" (p. 36) for the teacher educator, but one with potential to reframe our work. "In doing that which one advocates for ones' students, insights into teaching and learning are apprehended in practice that might otherwise not be fully appreciated or understood if such learning was not genuinely experienced by oneself" (Loughran & Berry, 2005, p. 194).

Methods

This study was conducted over a fourteen-week semester and included our respective courses and enrolled students (Valerie n=12, Laurie n=35, Laura n=23). During the semester, we each committed to implementing three instructional strategies we had not previously used as teacher educators: Barometer: Taking a Stand on Controversial Issues (www.facinghistory.org/resource- library/teaching-strategies/barometer-taking-stand-controversial-issues), Graffiti Board (www.facinghistory.org/resource-library/teaching-strategies/graffiti-boards), and Circular Response Discussion (Brookfield & Preskill, 2005, pp. 79-80). The impetus for this study grew out of an AERA presentation Valerie and Laura attended in which Tobin and Thomas (2019) shared insights gained through interrogating their use of the Silent Whiteboard strategy. In our case, the three strategies identified above were purposefully selected because each asks students to respond to open-ended prompts and actively work with one another to construct and share their understanding/views. They all also position us as facilitators of the learning process, not as the conveyors of knowledge.

We each chose when and with which of our courses' content/concepts we utilized each strategy. In planning our courses, we thought about and discussed with one another how to use the strategies, when we envisioned using each

in our courses, and how we hoped the strategies would support students' active participation and learning. Initially, we committed to try each strategy at least once. However, as our semesters progressed, we ended up employing some or all of the strategies more than once, and in some instances, in other courses we taught. Doing so was beneficial in developing our skills with the strategies and in providing further opportunity to critically reflect on the consequences for us and our students in their use.

Data for this inquiry included our individual reflective journals that we shared electronically, regular Zoom conferences that were recorded and electronically transcribed, syllabi and weekly agendas from our courses, our teaching notes and summaries, and survey responses and written feedback from students on the use of the strategies, which we gathered during the semester (see *Appendix A*). Further, we read one another's reflective journals, commenting and asking clarifying questions. The Zoom conference sessions were also used as data points to which we were able to return to recall our conversations about our experiences beyond our journals.

As our semesters ended, we systematically immersed ourselves in our individual datasets in an iterative process, doing multiple readings to identify codes, emergent patterns, and questions for consideration as they related to our initial research question (Merriam, 1998; Samaras, 2011). In a Zoom conference, we discussed the aggregate data, exchanged ideas, and identified together with the broader patterns and divergent themes (Samaras & Freese, 2006). We prepared summaries of our individual and shared analyses, using them as interim texts (Clandinin & Connelly, 2000) and tools for further reflection. These summaries were used to facilitate the writing process and outlined our plans for extending this work beyond ourselves (Clandinin & Connelly, 2000; Samaras, 2011). In preparing the report for this inquiry, we selected representative excerpts that illustrate the themes we have collectively identified.

Results/Conclusions

The following overlapping themes emerged through our analysis of our individual and combined data sets: a) the unsettling consequences of change, b) our renewed energy and enthusiasm for teaching, c) consequences for student engagement, learning, and relationships, and d) our new skills and perspectives.

Unsettling Consequences of Change. By our own admission, prior to initiating this study, we had become comfortable in our teaching practices, having taught our respective courses for multiple years. While we had made adjustments and adopted new texts and strategies over that time, doing so was generally on our terms and schedules, and we tended to utilize strategies with which we were already familiar. This inquiry positioned us differently, and because we were working collaboratively and we had shared our self-study plan with students, there seemed to be more at stake. Especially early in the semester, public failure (Pinnegar & Hamilton, 2009) seemed more likely than not. Rather than acting with bravado, we chose to share with our respective students that we were trying new strategies and inevitably we were not going to get things "perfect." Each of us expressed in our journals and in our conferencing feeling uneasy about the vulnerability we experienced through implementing the strategies and inviting students to critique our efforts.

> *In hindsight, I should have developed questions that were better suited to the activity or not given them questions at all. I also wish I had done the activity with the other reading for the day... I see some real potential with the strategy, but my execution was not effective, and the activity takes a lot of time. Students' feedback "felt" more critical. (Valerie's Journal, Oct. 3)*

> *Sometimes I feel like I've created a monster with the level of critique my students are giving me. I'm trying to model how to be open and comfortable with it, but sometimes I'm not. (Laura's Journal, October 29)*

> *Ugh. I'm not sure what to think and might have to come back to this as we all discuss it together. I am definitely going to try this [Barometer strategy] with another class, just to see if I can do it better. I'm feeling discouraged right now and not sure what to do.(Laurie's Journal, October 27)*

Through responding to one another's journals and in our Zoom conferences, we provided one another with vital support for continuing the inquiry and helped one another consider alternative perspectives of students' feedback and our own

appraisals of our practice.

> *I am so sure this went better than you think! You picked a really hard topic to do this about. Remember, I did classroom management. I chose to make it feel a bit safer for myself--you went big. Which is awesome and should be commended. I feel like I'm getting to learn so much from your experience that I didn't open myself up to learning because I played it safe. So thanks!! (Laura's response to Laurie's Journal, Dec. 30)*

Having these opportunities to share, question, and respond to one others experiences was not only affirming, but offered each of us the chance to express emotions such as fear, frustration, and disappointment. Likewise, we were able to share successes, which arguably happens far too infrequently in educational settings. Ultimately, while there was an overwhelming feeling of vulnerability and discomfort, we were each glad we branched out and tried something new, expanding our repertoire and learning together in a space that was trusting, safe, and supportive.

Renewed Energy and Enthusiasm. Relatedly, while we each at times expressed feeling uncomfortable with the vulnerability the study required of us, we all also consistently noted that both the commitment to use new strategies and our collaboration with one another resulted in renewed energy and enthusiasm for our teaching.

> *While it [using Graffiti Board strategy] was scary, it was also kind of exhilarating. Especially when we started to debrief. Students had really good responses...One of the neat things about trying something new this way and being really upfront about it with my students is that I felt like we were inquiring into teaching together. I felt like it put me in a different position in relation to them. I was also learning and seeing how things went. In that way, we used my teaching as a common text to interrogate. And that was really cool. (Laura's Journal, Sept. 11)*

> *All in all, I'm really glad we decided to do this project. I'm spending so much more time on my teaching than I have in recent semesters, but it feels so much more satisfying. I have more energy for my classes I think because I'm doing new activities that I find interesting and I haven't seen/done a dozen times before. (Valerie's Journal, Oct. 3)*

> *There were a few more questions, but they emerged from the discussion, which was rich and productive (from my view). Everyone contributed to the conversation at one point. It was really engaging to me as an observer and they made some really good points… So…final thought. I would definitely try this activity (Barometer - Taking a Stand) again. I like it. I can see some tweaks I need to make it more effective and less problematic. But I like it! (Laurie's Journal, Dec. 6)*

We each saw benefits to our professional well-being and satisfaction through having new unifying goals and purposes. Resonating with the work of Berg and Seeber (2016), we recognize that benefits from our collaboration and collegial relationship extended beyond the successful completion of this particular inquiry. As alluded to above, through coming together, we afforded ourselves the opportunity to connect with one another for authentic collegiality.

Consequences for Student Engagement, Learning, and Relationships. We found in students' feedback and in our observations of their participation that our use of the strategies generally resulted in high levels of student engagement. In contrast to other teacher-centered discussion strategies, the three strategies resulted in more uniform student participation, and the large majority of our students found the strategies engaging and worthwhile, although there was variance among the strategies and our student populations. The Graffiti Board was viewed most favorably across all our student groups and the Circular Response Discussion least favorably. The Barometer had the widest variation in students' assessment. Since we employed the strategies with different content and goals, these findings do not point to the value of one strategy over the others. We conclude that they each had merit, and we hope to continue to develop our expertise in utilizing them. Of course, not all student feedback was positive, which, as Laura noted above, was sometimes difficult to hear. Laurie felt the same at times, reflecting positively on how she perceived the experience and then feeling less accomplishment and further frustration when reading student feedback.

> *Well, there goes my whole dang theory that it (Circular Discussion) went better the second time around. Clearly, I felt better about it, but the students didn't seem to have much good to say... I do appreciate the feedback and see their points (usually). But sometimes I think they need to take more responsibility for their own engagement and pay better attention to the rules and the design of the activity. (Laurie's Journal, Dec. 6)*

Since we all work with preservice teachers who are on the cusp of student teaching, our efforts to be honest and transparent in our practice with our students and our commitment to own our missteps we felt was particularly meaningful for students. Rather than simply telling them that they need to be students of their own practice when they are teachers, we each made a sustained and concerted effort to model the dispositions and skills (including collegial collaboration) associated with critical reflection on practice.

> *Overall I am finding the inclusion of de-briefing with my students to be a very helpful addition to my pedagogy. First, I think it models vulnerability and democratic principles that I hope they emulate. Second, they are being encouraged to think critically about pedagogical choices and to envision their own practice in more detail, with greater attention to their decision-making process. (Valerie's Journal, Oct. 3)*

We believe that modeling critical reflection and our own willingness to continue our professional growth were ultimately beneficial to our students. While beyond the scope of this study, we hope to see as our students transition into student teaching and classrooms of their own that they will take to heart our efforts to reflect on our practice, to accept feedback, and to view missteps and imperfections as inherent to the teaching and learning process.

Ultimately, conducting this study and inviting our students to provide feedback on our practice altered the dynamics of our classrooms and our relationships with students. As we noted above, this often resulted in us as professors feeling uncomfortable or uncertain about both our pedagogy and our professor/student relationships. Each of us at times worried that we had exposed ourselves to too much scrutiny and that students at times were unduly harsh in their critiques. It was difficult at times to maintain an open stance and not interpret their feedback as assessments of us and our use of the strategies. By the end of the semester, most of our uneasiness had subsided. We each concluded that maintaining our resolve across the course of the semester did have a generally positive impact on our student/professor relationships and that our classrooms had developed into more democratic communities that felt safe to their members.

> *There were so many times this semester where I felt like I didn't know what I was doing or I felt unsure in some of the strategies we were using. But last night I had more students than I've had in a long time stay after class to thank me, to give me a hug, to tell me this was their favorite class...I think sharing my (our!) vulnerability and opening up my teaching to critique might have created a different kind of classroom environment and community. (Laura's Journal, December 4)*

New Skills and Perspectives. We noted repeatedly in our respective journals and in Zoom conferences the impact the inquiry was having on our skillsets. By its design, the study required us to learn three new strategies to use in our courses. What we had not anticipated was the extent to which the inclusion of the strategies would result in us being more conscious of other aspects of our practice that we had come to take for granted or had ceased to carefully consider or critique.

Each of the three strategies relied on us as instructors to develop prompts or questions for students to respond to. As we each discovered in implementing the strategies, we didn't initially craft questions that were best suited to the particular strategies or our learning goals. We each noted missteps or missed opportunities for the strategies to be engaging and/or effective.

> *I felt rushed, probably because I had too many questions/choices and some they were totally unfamiliar with... I really wish I had been less uncomfortable with this whole thing so I could have given them a real chance to talk among themselves about their ideas/thoughts/opinions/rationales. (Laurie's Journal, Oct. 27)*

More importantly, we came to develop more critically reflective stances about our employment of questioning and discussion strategies across our teaching. This included thinking about how our selection of discussion topics and our wording of questions has implications for which students feel included, valued, and heard as well as what ideas or concepts are championed and which are discounted. Sometimes pedagogical moves and discussion topics and prompts that we perceived as safe and inviting were experienced as unsafe or alienating by some students. This phenomenon was evident in students' feedback for the Barometer Strategy. Valerie had used the strategy with the topic of video gaming. She anticipated that her students would have a variety of experiences and opinions about gaming but that the topic was not inherently unsafe for students to share their views about. In facilitating the activity, Valerie had felt positive about students' engagement and the usefulness of the strategy for prompting them to consider alternative perspectives. However, one student noted in their feedback, that they did not feel engaged or safe in sharing their views. Four of the 11 who completed the anonymous questionnaire indicated that they could not see themselves using the strategy in their own classrooms, two respondents provided the following explanations:

- I would be concerned about the students being afraid to say how they really feel.
- I think it could make students feel called out or left out. (Valerie's Student Feedback, Sept. 30)

The collaborative nature of this inquiry itself brought to the foreground for us the value of professional collaboration. While we might have individually implemented new strategies in our practice, investigated their impact, and realized many of the benefits noted above; we assert our collaboration enhanced our professional development far beyond what we would have experienced working independently. It spotlighted for us the importance of collaborative opportunities for educators, at all stages of their careers, to discuss and support one another in reflecting on and refining practice.

Significance

This study was personally beneficial to us as mid-career teacher educators because it prompted us to move away from some of our entrenched teaching practices and be experimental again. Despite our actions being within our control, this initiative was frightening and we experienced feelings of vulnerability, both in trying on the unfamiliar and in asking others (our students) to help us evaluate our efforts and their consequences. Ultimately feeling scared and vulnerable helped us reconnect with the emotional lives of our students, reminding us how vulnerable they likely feel as they construct from scratch their pedagogies and are asked to reconcile what their emerging practices communicate about their underlying philosophies of teaching and their values concerning learners. Vulnerability is inherently part of self-study research. As Berry and Russell (2016) attest, "As self-study researchers, we deliberately make ourselves vulnerable through the careful and open study of our practices...We invite others into this process with us, as critical friends, collaborators, and as an academic community, sharing ideas and perspectives and publishing our efforts. Personally and professionally, this is risky business" (p. 115).

However, in the end, through this study, we developed our adeptness with new strategies, thus expanding our repertoires. Beyond that, we benefited from having an authentic opportunity to model what it means to be a student of one's practice and the importance of collegial collaboration to ground that learning. In most cases, students observed and appreciated that we were doing what we advocated for them, and they had an unfolding example of the process (including false starts and messy, imperfect outcomes). Perhaps because of all of the above, we found our enthusiasm for teaching rekindled and that seemed to contribute to our students' enhanced engagement and stronger, positive learning communities in and beyond class meetings.

As we strive to instill in our preservice teachers, learning is a lifelong process. Embarking on this self-study, we recognized the importance of continually developing as professionals and practitioners. We hoped to reconnect with the enthusiastic new teacher educators we once were, over a decade ago. We see value in sharing our experiences with others, even if making ourselves vulnerable in the process. To move teacher education forward in a time where fewer and fewer are entering the teaching profession, we see the need for our teacher education community to not only engage in research about our practices but continue to learn and grow collectively. While our experiences were not

always ideal, we hope to prompt others in the S- STEP community to examine their own practices moving forward and to share their stories of success and challenge alongside their students, as we have done.

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Student Feedback on Strategy Use

Date: Course #: Strategy:

1. Today's strategy was helpful in developing my awareness, appreciation, and/or understanding of the class session's topic.

   Strongly Disagree Disagree Agree Strongly Agree

2. Today I felt supported in fully participating with the strategy.

   Strongly Disagree Disagree Agree Strongly Agree

3. Today I felt engaged and interested during the activity when the strategy was used.

   Strongly Disagree Disagree Agree Strongly Agree

4. I would use or adapt today's strategy in my own teaching.

   Strongly Disagree Disagree Agree Strongly Agree

5. What refinements/adjustments might the instructor make the next time she uses this strategy.

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Weaving Our Strengths

Sustaining Practices & Critical Reflections in Teacher Education

Margaret Clark & Rebecca Buchanan

Teacher Education | Critical Reflective Practice | Reflective Practice | Metaphor

> *A good life is like a weaving. Energy is created in the tension. The struggle, the pull and tug are everything.*
> *- Joan Erikson*

As two early-career teacher educators, who are also fiber artists, with a nearly decade-long friendship, we have recently begun to reflect on our own pedagogical movement in relation to the pulls, tugs, and tensions of our everyday lives. We both work in public universities in statewide systems in New England, located in the Northeast part of the United States. We entered our roles in 2016 and 2017, respectively, and joined departments of Education that train and prepare pre-service educators for teaching careers in the PK-12 field. When we joined the field of teacher preparation, we fully recognized the challenging teaching climate that we were about to enter. A recent report from the American Association of State Colleges and Universities (AASCU) surveyed a group of university leaders to better understand the current state of teacher education across the country (AASCU, 2016). This survey revealed multiple challenges for teacher preparation programs, including: (1) a PK-12 field that is asking teachers to "do more with less" as they navigate growing expectations with limited autonomy, low wages, constrained budgets, and teacher shortages (2) declining enrollment in teacher preparation programs, increased university costs, and limited resources and budgets; (3) policy challenges that include increased federal and state accountability, shifting accreditation requirements, and a dramatic increase in alternative and emergency certification pathways; and lastly, (4) a growing demand for quality teachers for all ages as a generation of teachers plans for retirement in the coming years (AASCU, 2016). It is in this challenging context that we found ourselves, two new teacher educators, learning how to navigate the professional setting of higher education.

As researchers and educators, we knew that this transition would be a tricky one, as others have also documented their struggles with the transitions into new roles and institutions. Our personal experiences mirror the literature from the field of identity development, which highlights the required shift away from the role of classroom teachers, while simultaneously navigating complex social and structural contexts within higher education (Ritter, 2007; Williams et al., 2012; Young & Erickson, 2011). The added demands and threats to teacher education, as highlighted by the AASCU study, make this transition even more challenging, which can result in negative self-views (Izadinia, 2014). However, we also know that self- inquiry and community support are instrumental in sustaining teacher educator development (Bullock, 2009; Izadinia, 2014; Williams et al., 2012).

Like many new professors, we struggled with the transition to teacher education from graduate school (Murray & Male, 2005) and realized that we needed a support system to help sustain our work. We developed and began the practice of routine check-ins with each other and collaborative online journaling to support our development as critically reflective

practitioners (Brookfield, 2017; Buchanan & Clark, 2018). This process of self-study led us to create our own framework of critical reflection, which asks the educator to thoroughly examine their teaching contexts, pedagogies, and commitments. Having used this framework for three years, it has become an integral piece in our approach to creating and sustaining humanizing pedagogies in our college classrooms. In addition, we have also collected data on how our pre-service teachers engage with and respond to the framework, which has both demonstrated their development and reciprocally influenced our own growth (Buchanan & Clark, 2018). While our framework for reflection has been generative, we have been also searching for an analytic tool to help us further understand the adjustments, tactics, and strategies that were emerging in our discussion and critical reflections.

This study is focused on how we chose and used one specific analytic tool: a metaphor of weaving, to both deepen and broaden our collaboration and reflections. Inspired by our shared interest in the fiber arts and textiles, we decided to use the practice of weaving as a metaphor for our work – within both the higher education institutions in which we are working and teaching, but also the broader field of education in the United States. We chose the methodology and framing of self-study to enact this metaphor in our reflection, furthering our analysis and deepening our understanding of our own pedagogies. In this self-study, we posit the following research questions: (1) what are the institutional restrictions or barriers that we have found ourselves challenged by?; and (2) what actions or tactics have we used to navigate these challenges? Our analysis of the answers to these two questions has provided us insight into how our professional identities have adjusted to working in the field of teacher education. We use these insights, which focus on relational and humanizing pedagogies, to propose this new methodological tool for our peers and colleagues who are entering careers in education.

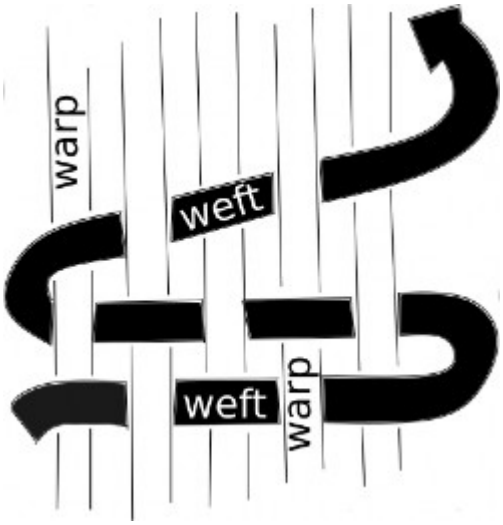
Methodology

This paper extends the scope of our previous work to examine our practice within a larger context. We are also both fiber artists who have experience knitting, crocheting, weaving, and spinning wool. Over the past year, we have used the metaphor to make sense of our identity development as teacher educators in relation to the contexts in which we work. Using social practice theories of identity development (Alsup, 2006; Holland et al., 1998; Lave & Wenger, 1991) we have been examining the ways we weave ourselves into, out of, and around the systems that shape our work lives. We understand identity development as an ongoing process that involves both narrativized (stories we tell about ourselves) and positioned (how we are situated by the contexts) elements. Understanding identity development through this framework highlights the ways that identities and practices are mutually constitutive, developing in tandem. As Izadinia (2014) found in her literature review of teacher educator identities: "The development of teacher educators' practice is connected to the development of their professional identity" (p. 427). As teacher educators, we engage in the good work of weaving the warps (the rigid, stable threads wound onto the loom) and wefts (the threads woven through the warp) of our textured lives.

Using this metaphor, the warp is the rigid system of education in which we operate (both PK-12 and higher education), and our analysis examines the challenges we have faced navigating that system. The weft is our individual moves among the institutional forces as we attempt to enact the commitments we have unpacked through our critically reflective process. The warps demonstrate how we are positioned and structured within the institution, while the wefts illustrate how our practices and improvisations guided our development as teacher educators. We have grounded our self-study in examining how we work within the structured system of education, while simultaneously acting to resist, change, and improve that exact system. The result is an in-process tapestry that is woven out of our collective attempt to redesign the local experiences of teacher education for our students and ourselves.

Figure 1

Weaving.

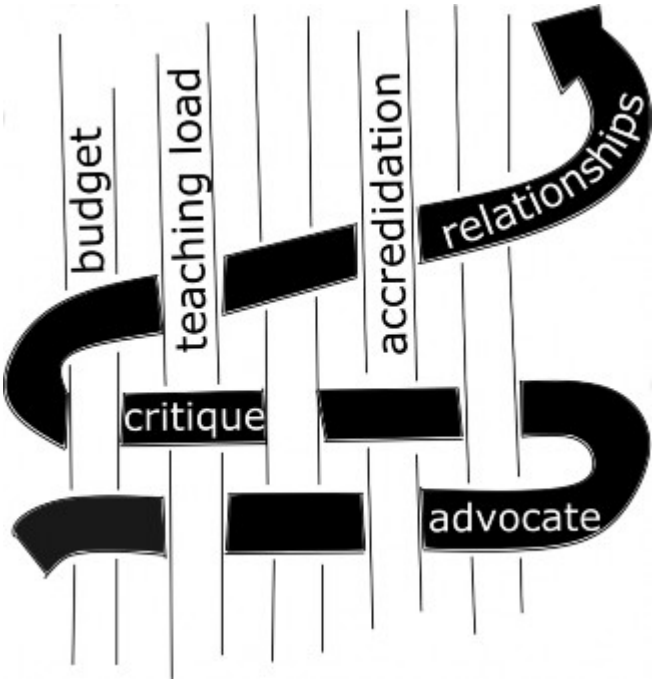


The use of a metaphor as a way to examine one's work, identity, and pedagogy is not a new one, as multiple qualitative and educational researchers have used metaphors as a way to examine and reflect on the journeys and movements that one may make in a career in education (Aubusson, 2004; East, 2009; Nias & Aspinwall, 1995; Perry & Cooper, 2001). Perry and Cooper (2001) highlight the benefits of using the metaphor as a reflective tool, as it "helps us make sense of our world and of the circumstances we are involved in... metaphors can be used as powerful educative tools." (p. 43). East's (2009) use of a metaphor in a self-study demonstrates how metaphors are especially helpful when used over time, to more critically examine one's practice through a process of stepping back from the everyday pedagogies. Aubusson (2004) also found metaphors as helpful in his work with pre-service educators, noting the way that metaphors fostered relationships and collaboration by creating a distance from some challenging emotional reflections. Much like the research done previously, we were able to use this metaphor to engage in more structured self-reflection. We posit here that the specific metaphor of a weaving practice is especially useful in a collaborative and critical reflective practice for new teacher educators.

Self-study is a helpful tool for our inquiry as it created a space for us to closely analyze the tensions we experience (Berry, 2007). Drawing from foundational aspects of self-study methodology (Laboskey, 2004), we engaged in a collaborative, interactive, self-focused, project aimed at the improvement of practice. Our data set was a series of conversations and shared journal entries that focused on our research question. Over the course of nine months, we wrote about our experiences in an online shared journal (using Google docs). In addition, we had bi-weekly phone calls to discuss issues that were arising in our work. The written journal entries and the audio-recordings of our phone conversations became the data which we coded and analyzed. Our writing helped us outline our stories and interactions, while our conversations became the dialogic framing that was needed to further our reflections. In order to organize this data, we created a chart where journal entries and conversational snippets were categorized as answers to the questions we pose in our critically reflective practice framework (Buchanan & Clark, 2018). The next phase of analysis focused on the moments where we specifically navigated (the weaving of the weft) in and around institutional structures (the rigid warp). We coded warps that arose as part of our reflections as well as tactics (or wefts) we used to navigate and negotiate those warps. For example, budget constraints, accreditation requirements, and teaching load were all identified as warps - constraining institutional structures. We noted and coded the moves, adjustments, and tensions that were present in those moments and how we maneuvered through them - both successfully and unsuccessfully. These wefts were nuanced and complex (re)actions we took to continually engage in critically reflective practice amidst the constraining context. In this way, the metaphor gave shape to our examination of our identity development. Figure 2 demonstrates how we mapped our warps and wefts onto the metaphor.

Figure 2

Weaving Ourselves.



Our Findings

Our analysis has revealed a series of actions, or *tactics*, that we have taken to negotiate our respective institutions (De Certeau, 2005). These tactics, as described here, have helped us not only navigate the warp, but simultaneously work through some of the tensions that we have experienced, and engage in a collaborative and critical reflective practice.

Creativity & Criticality Under Accountability

One common warp that we identified in our journal and discussions is the ongoing, and often increasing, accreditation and accountability measures that we found our teacher preparation programs beholden to. These included both state and national measurements that linked our curriculum to the professional standards and content knowledge for educators in the field. As former educators and graduate student researchers of the public school system, this warp was not an unexpected one for us, as we had both experienced multiple levels of accountability in our work prior to becoming faculty. However, we were routinely challenged by this warp as new teacher educators, who were hopeful about the transformative potential in the design and creation of new content and courses for our pre-service teachers.

To navigate this warp, we found that we had to engage in some creative and critical acts in our daily pedagogical practices. We each worked to acknowledge the standards and requirements that are mandated by our accrediting bodies, but rather than "teaching to" these standards or tests, we chose to weave in and through them with a critical perspective. For example, in one of Maggie's pre-practicum courses, her pre-service teacher students are asked to focus on the state's professional standards for teachers, a set of guidelines that define the pedagogical and professional knowledge and skills that all teachers need to demonstrate in their practice. Rather than simply addressing each skill through a lecture in the college classroom, she chose to frame the standards using critical inquiry. She asked her students questions about the perspectives that are embedded in the skills, such as: "What does this standard mean to you?

What might it mean to someone else? How else might it be interpreted? What kind of pedagogy and teaching practice does this standard address? Do you agree with that pedagogy - if so, why? Who holds the power in the learner-teacher relationship in this pedagogy?" For Maggie, this critical framing was meant to do two things: (1) highlight and learn about the standard (the goal according to the accrediting bodies) while simultaneously (2) offering her students the space to question and think about the cultural and social constructs that are embedded in such standards and what

role that they (as future educators) might play in enacting them in different ways. This became a creative pedagogical act, asking students to think about how to address and engage with skill while also critiquing and questioning the assumptions that are embedded within it.

Rebecca found a similar practice in working to establish freedom and fun within the confines of the more rigid curriculum structures. For example, she adjusted a key assessment in one of her courses to broaden its scope. Key assessments could not be eliminated, as they had been selected in the prior accreditation cycle as tools to measure student progress on teaching standards. The original assignment was to draft an advocacy letter that highlighted the needs of diverse students. Rebecca expanded the assignment into an advocacy project that students actually carried out during the course. For example, last semester one of the students created a website on inclusive practices for LGBTQ+ students, which they promoted through their own social media networks (Cobalt, 2019). This not only fulfilled the requirements for the assignment and professional standards, but it has also become a text that Rebecca uses in the class for other pre-service teachers when they explore the experiences and needs of LGBTQ students. This kept the core goals aligned to the standard but allowed for students to engage with different mediums and modalities (they no longer simply had to write a letter), and moreover, they actually advocated for their issue, which allowed for a different level of engagement with the issues they had identified.

Navigating Multiple Institutional Spaces

As new teacher educators, we also found ourselves working across multiple contexts and spaces within the institution. For example, during an average week, we are teaching in the college classroom, attending committee and departmental meetings with our faculty colleagues, supervising and coaching our students out in the PK-12 public schools in our communities, and meeting one-on-one with our student advisees regarding their academic progress - to name a few. These different spaces, we recognize, require unique skill sets and professional identities. While our "teaching" requires a pedagogy of thoughtful and planned guidance, critical questioning, and an ability to connect our students' lives with the theory and practice from the field (all of which we have identified in our reflective work and discussions), our departmental and college meetings required a whole host of other skills, including careful listening, collaborative acknowledgment, and problem-solving.

Advising requires a deep knowledge of the institutional rules and requirements for students, along with consistent communication and one-on-one attention. When supervising, we found ourselves focused on our observational skills, offering support and guidance to our students as they practice their own new teaching skills in the classroom.

At times, the shifting of our skills was daunting - and we came across some challenges when we weren't able to make the appropriate shift. For example, in our college classrooms, we were questioning, critiquing, and examining language, discourses, and the negative impacts of schooling on America's youth. We then found ourselves in meetings about how our own curriculum will address a set of specific standards, ones that we must meet in order to fulfill the licensing obligations to the accrediting bodies. In these meetings, the critical perspective and questioning, we found, wasn't welcome or helpful. In our journal, we wrote about these shifts as a series of conflicting professional selves:

> *For me then - it is like two professional selves. In one, I try to undo the norms of traditional schooling in an effort to both provide my students a more humanizing experience and help them see ways they may do this as teachers. In the other, I uphold the professional norms and boundaries, even the particularly narrow ones of this institution, as a method of self protection so that I can continue to do the unraveling work in my teaching. In this way the weft reinforces the warp - making it stronger. And that feels like the conundrum of my engagement. In order to attempt to undo the thing, I recreate it. (Online Journal)*

Over the past few years, we have begun to establish a series of tactics to help us maneuver through these spaces, in an effort to engage our critical and humanizing commitments to education, while also ensuring that we can sustain ourselves within a system that we are also trying to change.

An example of these tactics can be found when we enter the classrooms of young children as teacher supervisors. Recognizing that we hold power in this position, we have identified specific ways to share this power among all of the

participants in the room. In one phone conversation about our practices as teacher supervisors, we discussed how we both jot notes in a notebook, eschewing our laptops because we think that the computer formalizes our interactions. We both sit with the PK-12 students in order to experience the lesson fully and chat with kids about what they are doing. In one instance a veteran cooperating teacher, with 20 years of experience, noted that no one else from the university had ever sat on the carpet with the kids. These approaches intentionally diffuse the authority embedded within the supervisor role and attempt to humanize the process of observation, because the experience of being watched and evaluated can be dehumanizing for both pre-service teachers and PK-12 students.

We have also learned to engage tactically in professional spaces within our colleges and departments. Department meetings, for example, involve participation from stakeholders from multiple backgrounds with differing positionalities. There is a culture in department meetings that is often unspoken, embedded within the local context. We have come to understand these cultures through participation, which has required us to re-examine our own positionality. In other academic spaces (teaching, advising, and supervising), we typically hold the most power in relation to other participants in those activities. In our teaching spaces, we are cognizant of this imbalance and actively work to question this role and share power with others. But our positioning is different in faculty meetings. And navigating that positioning required us to develop a different set of skills, including the ability to foreground different aspects of our identities as we move through the different institutional spaces.

Discussion of Our Fibrous Selves

We came to our faculty positions rooted in critical theory with a commitment to the liberatory power of education and its capacity to create a more equitable society. We both began our positions by trying to enact that vision through programmatic and curricular change. However, we recognized that we did not always understand the strength of the warps and how they had woven themselves into the institutional culture. Because we did not initially understand the strength of the warp, we pushed too hard on the fabric, which made it difficult to make space for ourselves in between the warps. As a result, we have tactically shifted our efforts to what is in our control: enacting our vision of critically reflective practice in our courses and relationships and acknowledging the role that power plays in each of these spaces.

Using the metaphor and the practices of weaving, with the structure of warps and throwing of wefts, we have found that this methodological frame for our self-study allowed us to simultaneously distance ourselves from a challenging context, while also supporting one another as we work to construct and understand our professional identities. The field of teacher education in the US is rife with challenges that include accountability and oversight, tensions and budget constraints, declining student enrollments, and increasing demands for qualified educators. By identifying these needs, and examining them in our collaborative writing and discussions, we allowed ourselves to hold these challenges up for analysis, recognizing that they are indeed separate from our personal identities. Yes, these challenges exist and our work must address them. However, in order to sustain a pedagogy of hope, care, collaboration, and liberation, we must find the space apart from that context to sustain ourselves and support our students. We are not the warps, but rather we move among them, between them.

We also acknowledge the role that our critical friendship has afforded us in this work (Pinnegar & Hamilton, 2009). We regularly discuss the importance of support systems in teaching and have found that in our collaboration, we have helped one another continue to imagine and find strength, optimism, and hope. We know that writing about our failures, discussing our challenges, and admitting our mistakes requires a level of vulnerability with each other, but we also know that in our work, we have been able to create a judgment-free space for one another. We aim to model a relationship that counteracts the many challenges that teacher educators face. Together, we acknowledge these challenges but do so in order to imagine new, better, and alternative ways to move through the institutions that we are in. Doing this together, for us, is better than doing it in isolation. For us, this collaboration, criticality, inquiry, and curiosity is at the core of not only who we are as researchers, but also who we aim to be as teachers.

Conclusion: Our Wefts as Our "Critical Hope"

Teaching is hard and the institutions of schooling in America present multiple rigid, restrictive, damaging, and even harmful contexts for both learners and teachers alike. To wake up and choose to teach every day presents an ethical quandary for critically thinking and theorizing educators. We are forced to contemplate how to navigate such challenges and restrictions and work to identify where and how we can make a change. As two new teacher educators in the field of public education, we have spent the past three years working to create a framework for how to sustainably engage in this work.

The metaphor of weaving was a helpful one for us because it enabled us to identify the warps - the rigid, seemingly immovable aspects of working within an institution. The metaphor becomes a tool for reflection, distancing one from the emotional component, and creating space for more objective, critical reflection. For us, the weaving metaphor and the process of identifying both the warps and the wefts helped us acknowledge our role, our power, and our purposeful tactics as we work to sustain a career in teaching.

At times, these tactics presented conundrums for us, as we identified aspects of our work that we were challenged or even damaged by, but they simultaneously energized us as we worked collaboratively to critically reflect and acknowledge both the pain and the "critical hope" that we engage in within our professional and personal pedagogies (Duncan-Andrade, 2009). We identified the moments where we are making intentional moves in our work, which helped us acknowledge that within these moves, despite the tensions, we are in turn, creating a stronger textile, one that is not simply the textile of our life, but also the textile of our social worlds, and the fabric of our fields. And it is in this strength, where we can find solace and sustainability in our work.

As we navigate these lives as both teachers and fiber artists, we will continue to examine, appreciate, question, and challenge these tensions. We will appreciate the ways that we move and weave through these tensions and celebrate the moments, however brief when the textile has not only become something stronger, but also something completely new.

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Teacher Educators' Embodied Resilience in Responding to Race-Based Critical Incidents in Social Justice Education

Elizabeth Grassi & Elizabeth Dorman

Contemplative Practice | Critical Emotional Literacy | White Fragility | https://equitypress.org/

As white, female professors who teach courses on inequities in public education, we are often confronted with critical incidents in which students or peers of color question or critique our teachings, curriculum, or interactions. Our training as white academics has conditioned us to respond on a purely intellectual level, citing theoretical frameworks to explain or defend our actions. Although as contemporary educators we strive to develop our social-emotional competence and model it for students, bringing emotions into critical incidents is often frowned upon as "not belonging in the academy" (Winans, 2012). Yet, responses that stay purely cognitive are unsatisfactory, and oftentimes harmful to our students and peers of color, who may have visceral, emotional reactions to the impact of our actions (Winans, 2012). Even though our intentions feel neutral, benign, or even wholesome to us (Oluo, 2018), these intentions may not match the impact of our actions.

As Matias and Mackey (2016) argue, "If one is not *emotionally-prepared* to undertake antiracist teaching practices, then it stands to reason s/he will not be *emotionally secure* enough to engage in long-term racial justice in her/his teaching" (p. 36). This quote refers to prospective teachers; however, the argument applies to professors as well, especially those who claim to be committed to social justice.

As seen in the literature, emotions live not just in our minds and hearts but in our bodies. As Forgasz, Berry, and McDonough (2014) note, "our embodied emotions are both physical responses to and experiencing producers of our experience of the world…we can arrive at a kind of self-knowledge and self-understanding from the internal vantage point of bodily response" (pp. 82-83). Embodiment practices can not only help us access this self-knowledge and self-understanding but can help us build resilience to stay present with the emotions as they arise in critical incidents.

Our students and peers of color look to us to hold space and bring emotional responses to issues of deep oppression and racism. As Winans (2012) states in her argument for an embodied critical literacy, "Emotions play an important role in all teaching and learning settings: what we learn is bound up with the embodied experience of how we learn. Yet the significance of emotions in learning is particularly evident in classes that engage critically with difference, power, and privilege" (p. 151).

But an emotional response requires an "embodied resilience," an ability to turn toward the difficult and truly acknowledge and feel the impact of the students' or peers' responses, without first resorting to patterns of intellect and academic background to lessen the impact and reject feelings of inadequacy, shame, or guilt (DiAngelo, 2011). "Whites have not had to build the cognitive or affective skills or develop the stamina that would allow for constructive engagement across racial divides" (DiAngelo, 2011, p. 57).

Drawing from the contemplative practices of “sitting with difficult emotions” and “turning toward difficulty” (Kabat-Zinn, 2003; Nhat Hanh, 2011; Williams, Teasdale, Segal, & Kabat-Zinn, 2010), and the critical emotional literacy practices used “to explore how emotions connect embodied learning experiences to social structures and belief systems, past and present,” (Winans, 2012, p. 151), we expand upon the intellectual framework of “white fragility” (DiAngelo, 2011) and “white privilege” (Kendall, 2013) to propose a practice of *embodied resilience.* Using embodied resilience, white professors develop skills to respond to critical incidents with both intellect *and* emotions. If interactions around race and privilege are kept at the cognitive level, white educators will not build resilience for the inevitable emotional pain and discomfort that accompanies this work (DiAngelo, 2011; Winans, 2012).

Contemplative literature and critical emotional literacy practices would argue that any work around critical incidents involves both the intellectual thoughts and the emotional feelings (Kabat-Zinn, 2003; Nhat Hanh, 2011; Williams et al., 2010, Winans, 2012). By focusing on one and not the other, we miss opportunities for true growth away from causing unintentional harm, for gaining resilience for facing the difficult, and we may possibly encourage a continuation of white fragility.

In this self-study, two white, female experienced U.S. teacher educators analyze critical incidents in which our responses were not adequate and did not exhibit “embodied resilience.” We outline two of these critical incidents in case study format, describe our initial responses, and utilize self-study methodology and contemplative practices to discuss and analyze the case studies and connect them to current literature. Through the critical friends process, including the active use of contemplative practices in all meetings, we developed a framework of “embodied resilience” for responding to future critical incidents.

Aims/Objectives

Research questions:

- What have we learned from critical incidents that illuminate our conditioned blind spots as white professors?
- How might we use contemplative practices to develop an embodied resilience to appropriately respond to moments of tension/critical incidents involving race and privilege that arise as part of our social justice efforts?

Methods

This chapter incorporates the traditional self-study elements codified by LaBoskey (2004):

1. Self-initiated and improvement aimed: This self-study was initiated by the professors involved in the case studies as a way to examine our reactions to critical incidents, explore the connection of our reactions to literature, and discuss more appropriate ways to engage.
2. Interactive: We met weekly for a year to discuss the critical incidents recorded in journal entries and explore their relationship to current literature.
3. Multiple qualitative methods and trustworthiness:

a. Frequent journaling about critical incidents involving social justice issues.

b. Weekly critical friends discussion around the journal entries, the critical incidents, and related literature.

c. Weekly collaborative qualitative analysis of journal entries.

We read and reread the journal entries numerous times, looking for patterns or trends in topics that emerged across entries. These patterns were then coded and further categorized into recurrent themes (Spindler & Spindler, 1997; Spradley, 1980).

During the journal entry analysis, we employed a contemplative approach to self-study. Rather than becoming defensive, or turning away from the results of our analyses, we used contemplative practices to sit with the discomfort of the critical incidents, our initial responses, and their connection to current literature on race and privilege. Furthermore, this project reflects what Garbett, Ovens, and Thomas (2018) acknowledge: "Self-study researchers walk a fine line in having their research acknowledge the personal, contextual, and emotional nature of their work to strive for personal growth while also making important contributions to the wider research community" (p. 309).

Findings

We extracted two critical incidents from the journal entries and critical friends discussions and created Case Study #1 and #2. These cases illustrate critical incidents where we did not use our contemplative practices or exhibit an embodied resilience and, as a result, were unable to see our conditioned blind spots as white professors. The analysis illustrates our use of self-study methodology to find patterns within the critical incidents, to discuss the connection of these patterns to current literature, and to reflect on how contemplative practices would have helped us engage more appropriately and authentically with the students in each incident.

Case Study #1

I am a white, female professor and I teach a course on the "isms" in public education—racism, transphobia, classism, sexism, etc. A few weeks in, the students of color from the class came to visit me in my office. They told me that they were tired of the "white people being coddled" in my course and that I needed to "teach for us [the students of color]."

My initial reaction was panic and guilt: "Oh no," I thought, "I'm not a good teacher. I thought I knew how to teach difficult topics to a diverse audience. This is my 'expertise!'" Rather than sit with these feelings and thoughts until they passed, my panic led me to "make sure I was okay." I first reached out to a friend of color. I relayed the situation in such a manner that the friend felt compelled to "comfort" me, assuring me that, "the students of color feel comfortable with you, that is why they are reaching out to you." I then reached out to another friend of color, and left a message in such a manner that they felt compelled to likewise comfort me, assuring me that, "You are doing a great job. The students would never come to you if they did not feel comfortable with you."

It was only after I was "comforted" that I felt I could reexamine the curriculum. I decided to begin the next class with a video of DiAngelo discussing "white fragility" (the moves white people make to avoid the discomfort of discussions around race and privilege). I hoped this video would prepare the white students for more critical class content. But, it was during the watching of this video that I realized that I had engaged fully in a white fragility move described by DiAngelo: a request of my colleagues of color to comfort me in my discomfort around a critical race incident. I did not have the resilience to truly listen to the students, to accept the critique, and to change my course for the better. I wanted comfort, to know I was "okay," and was unwilling to engage.

Case Study #2

On the first day of class in a course on equity and diversity for prospective educators, a student of color stayed after class to tell me that they felt triggered by a prompt I had used in an interactive partner activity. I clarified to students before the activity that they were "in charge of the level of self-disclosure in this exercise," and that they were not being forced to discuss anything that felt too uncomfortable for them; passing was a viable option. The particular prompt that troubled them was, "Describe a time when one of the elements of your identity appeared to hold you back, either in your educational experience or in other areas of your life" (School Reform Initiative, n.d). I had never received negative feedback around this prompt previously, so I was confused. I expressed regret about the impact on them and invited them to come to my office to talk.

In our discussion, I learned some of their personal histories with trauma and the ongoing effects of historical trauma experienced by students of color. They said that even just thinking about responding to this prompt had caused them pain. I expressed to them again how sad I felt that an aspect of my curriculum had caused them harm. We discussed

some potential modifications and differentiated ways that they could engage with the content that would hopefully reduce the possibility of inducing harm. They agreed to stay in communication with me about how things were going for them.

A few weeks passed without them turning in any assignments, although they appeared fairly engaged in class and regularly shared their insightful perspectives orally. We met in my office again, on my invitation, because I was concerned about their lack of work submission and apparent lack of reading and preparation before class. After some time of having what felt (to me) like a conversation that did not have a clear point, I told them I was still confused about what they were asking. They paused, looked at me very directly, and said, "What will you give me for my pain?"

I was stunned by this question. I looked at them with a completely blank, bewildered look on my face, my jaw gaping open. Eventually, I asked, "Can you help me understand what you mean? I just truly am confused and do not know what you are seeking." They tried to explain themself, and yet my bafflement continued. Eventually, I asked if they would write down their request to help me understand. They wrote, "What will you give me for my pain? Because class participation is not graded, I don't feel like my pain is being valued."

As I asked them to elaborate, they indicated, "Just from having read the titles of the assigned case studies and articles, and the prompts, I've done the emotional preparation for class. There's a deficit perspective coming from you to say I am showing up to class unprepared. I've done a lot more emotional prep than the white students who just have to read and answer prompts…I already know all about generalizations, deficit perspectives, and funds of knowledge [topics we had addressed in-class activities and assignments thus far] just from living my life." They continued to express their frustration: "I can tell you're a hard grader...Class won't be the same if I don't contribute orally. So I need this to be part of my grade...I want it on paper...The value of my input needs to be in a number. I *need* a grade for giving my oral input in class…" They then asked to be excused from all of their other late assignments, because they had personally *lived* these topics.

I kept repeating that I wanted to honor their pain, and at the same time, I needed to see evidence of their ability to synthesize multiple texts in writing. I also kept explaining to them that I had stopped giving grades/points for participation years ago because I felt like it was disadvantaging students from certain cultural backgrounds and was encouraging students to talk just to "get credit." I also shared that part of my disorientation was generated from never having had a student come to me with this kind of request. "I am just trying to wrap my brain around this," I said repeatedly.

Eventually, they suggested writing a substantial piece of poetry based on their responses to course topics to replace some of the other written assignments. I agreed, and we negotiated specifics about having the poetry "count" for some of their missing work. However, they kept asking to be completely excused for a few of the assignments, stating, "Class will not be the same [for others] if I do not contribute. So I *need* this to be part of my grade. I want this on paper. I don't want to take the hit in my grade for being so late." This back-and-forth went on for a while, with them insisting I needed to excuse them from the assignments in question because of their consistent, insightful oral contributions in class. I could feel myself getting irritated, frustrated, and defensive about their requests.

A tipping point in our conversation occurred shortly after I named these feelings of irritation, when they announced, "I've done enough emotional labor, and I'm not getting the response I want, so I'm going to remove myself. Thank you for your time." And they walked out of my office.

After they left, I realized that instead of feeling steady and open to critique, I felt triggered. I was attached to a particular view and teaching philosophy that says, "Advanced-level students should operate in a certain way: do the assigned reading, writing, and other preparation; be willing to participate orally without the need to 'get something' (like a grade or credit) in exchange; and not push me so hard when I set a clear boundary." I was attached to my identity as a "good" teacher, with particular beliefs and practices, including my identity as "one of the 'good' white people." These viewpoints resulted in feeling like my authenticity as a teacher and person was being assaulted through the interactions with this student.

Case Study Analysis: Connection to Current Literature

We started by looking at the patterns in the case study data and connecting these to current literature. Drawing from DiAngelo's (2011) work on white fragility, an analysis of both cases illustrates "white fragility avoidance patterns" in our reaction to the students' critiques. As DiAngelo (2011) writes, "…when an educational program [or student]...directly addresses racism and the privileging of whites, common white responses include anger, withdrawal, emotional incapacitation, guilt, argumentation, and cognitive dissonance" (p. 55). We both experienced emotional incapacitation when the "people of color talk[ed] directly about their racial perspectives (challenge to white racial codes)" (DiAngelo, 2011, p. 57). In Case #1, rather than owning the situation and having the resilience to sit with the discomfort of the situation and truly listen to the students, the professor immediately called upon her colleagues to "help educate her," to "coddle her and make her feel okay about her missteps," and to invoke her "white expectations for racial comfort" (DiAngelo, 2011, p. 55).

In Case #2, the professor reports that she "couldn't even talk to anyone about this" because she "did not have the words for it." This was a form of a "freeze" response—a typical expression of white fragility in the inability to understand or accept criticism from a person of color. The professor reached out to several trusted critical friends to relate the experience and try to get some perspective. She asked their advice on what she should do, and how she should respond. But upon reflection, the professor reports, "Although I felt like I was trying to make sense of what happened, my reaching out was really an attempt to feel 'validated' in my views and actions, and to seek reassurance that my intentions were wholesome and that I was not a 'bad person,'" another indication of white fragility. DiAngelo (2016) cautions that the good/bad binary keeps us stuck, keeps us from learning as we engage in waking up as racialized beings.

Further analysis and discussion in our critical friends group revealed a connection to the literature on white supremacy. In Case #2, in particular, the professor struggles with a conflict between how she has been enculturated by higher education to teach and grade, and what the student was asking for. But what if these conditioned philosophies and practices of teaching are disempowering to students of color? What if students of color, who have often lived the scenarios we present in class to "enlighten" students to social justice issues, feel tired of having to expend emotional labor to share their experiences and educate others about their reality? Critical friend group discussions and readings helped the professor in Case #2 realize that she needed to stop trying to be "right" (DiAngelo, 2016) and just turn towards understanding. Racial harm can be caused in so many different ways, even (or especially by) the most well-intentioned people who deliberately aim to work for social justice.

Through critical friend discussions and collaborative literature reviews, the professor in Case #2 also realized that her inability to sit with the painful and difficult critiques she was receiving resulted in a harmful interaction. She tried to acknowledge her impact on the student directly, but she did not do this authentically. Rather than feel her emotions around the critique and requests, and be present with the student, she subconsciously worked to show that her own viewpoint was "right." Through discussions in the critical friends group, she realized that her expressions of "sadness" or "regret" were just words to pacify the student, without any true feeling of emotions behind them. She was feeling regret about "*her* curriculum as inadequate and harmful," rather than attuning to the pain of the student through mindful, authentic listening, and sincerely acknowledging the impact. The student felt the professor's inauthenticity and responded accordingly. The professor did not allow space for emotion and empathy to be *felt* when the student was telling her about their pain. She may have used "appropriate" words, but the student could not "feel the professor" and therefore could not trust the professor or feel safe with her (Blackwell, 2019; Manning, 2019).

Next Steps Based on Analysis of Critical Incidents

Students of color look to us to hold space and bring embodied emotional responses to issues of deep oppression and racism. We realized from patterns in the journal entries and critical friends discussions that we were not adequately bringing embodied responses to these critical incidents. We needed to develop an ability to turn toward the difficulties

and truly acknowledge and feel the impact on the students, without first resorting to patterns of avoidance, academic knowledge, theory, and "rightness."

We both are regular practitioners of contemplative practices and often engage in the practice of "sitting with uncomfortable emotions" (Kabat-Zinn, 2003; Neff, 2015; Nhat Hanh, 2011). As critical friends, we made a concerted effort during the analysis and discussions of the journal entries to sit with the emotions, explore them, and recognize, embody, and embrace the fact that we had engaged in white fragility and white supremacy moves. We noticed where and how the emotions occurred in our body, and recognized that these emotions were integral to making change. We continued open and vulnerable discussions as critical friends. We read widely and talked about our own racism and whiteness.

In our attempts to address our white fragility and white privilege, we developed the concept of "embodied resilience practices"—sitting with discomfort, rather than masking discomfort through avoidance or intellectual theory—as one small step toward addressing these issues. Using embodied resilience, we now try to listen mindfully and authentically to student and peer critiques, noting the physical feelings of emotional discomfort as they arise, and realizing that these reactions reflect our white fragility—a fragility we do not need to act on. We try to notice and acknowledge our emotions in interactions with others, rather than continue to mask any feelings through theoretical frameworks. We use an embodied emotional approach when reflecting on our pedagogy, to try to better notice the impact of our teachings, rather than continue in the ignorance of white privilege and unintentionally cause harm.

We are continuing our self-study to analyze the impacts of embodied resilience in our interactions. While we have found these strategies effective, they are just a small step toward attempting to reduce harm. We would like to acknowledge that, as white professors, addressing white fragility, white privilege, and white supremacy culture is a lifelong journey.

Conclusions/Implications

Oluo (2018) states that people who choose to engage in critical conversations "will screw this up royally, more than once. It's going to happen, and you should have these conversations anyway" (p. 45). For us as white professors, this work is a lifelong journey. It takes making mistakes repeatedly, being willing to be vulnerable to the feelings generated from that (without getting stuck in shame), reflecting, and being willing to tolerate racial discomfort to increase our ability to stay engaged in racial conversations and interactions (Oluo, 2018). We have been socialized into and conditioned by white supremacy culture, and we need to be willing to be vulnerable about making mistakes, and not be attached to our identity as "one of the good white people" or "social justice educators," both of which encourage the ego to be involved, and foster a stance of white fragility (DiAngelo, 2011, 2016). But being open to criticism and vulnerable to mistakes requires a resilience that is cultivated by contemplative practices, in which we embody and embrace the emotions that accompany openness and vulnerability, without trying to change or run away from them. As long as white academics attempt to push away emotions and approach difficult incidents from an intellectual and theoretical stance, white fragility will continue to be evoked, students and/or peers will not be thoroughly or authentically heard, and unconscious harm will potentially occur.

This chapter is our attempt to be transparent and vulnerable, and provide the reader with our own examples that exemplify the all-too-common moves that white academics make to protect their whiteness and its fragility. It is also our attempt to provide readers with contemplative responses that have helped us to build embodied resilience. These contemplative practices allow us to embrace the vulnerable, to not fear the human emotions that accompany our journey toward learning, to listen deeply to critiques from those who are most impacted by our teaching, and to embrace our lack of knowledge when it comes to addressing oppression, much of which we, as white educators, have not experienced, and cannot fully grasp.

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Characteristics of Critical Friendship that Transform Professional Identity

Signe E. Kastberg & Melva Grant

Identity | Mathematics Teacher Educator | Critical Friendship

We met at CASTLE 2018, two trained mathematics teacher educators (MTEs), interested in mathematics, and teaching elementary mathematics methods to preservice teachers (PTs). Melva's self-study research, focused on improving her online methods course, was approaching its second year and her second critical friend had lost interest in continuing. Melva invited Signe to be her critical friend (Schuck & Russell, 2005) and Signe agreed. Explicit expectations of our critical friendship included weekly meetings. Our critical friendship seemed to follow an expected trajectory for, "supporting/coaching the transformation of another's teaching" (Stolle, et al., 2019, p. 20). However, there were implicit ways our critical friendship evolved, drawing from connected, entangled threads of our individual expectations and our MTE identities.

Context of Critical Friendship and Biography

Critical friendship is a complex relationship with a "commitment of both friends to long- term improvement" (Schuck & Russell, 2005, p. 119). Like Schuck and Russell (2005), we came to the friendship with different goals, expectations, and concerns, some more transparent than others. We begin with a biographical narrative (Pinnegar & Hamilton, 2009; Tenni, et al., 2003) describing the inception of our critical friendship to establish context.

> *Melva: When I met Signe at the CASTLE conference, she was friendly, appeared open to working with others, and known to me as a respected and accomplished MTE. As a trained secondary teacher and MTE, experienced in developing and supporting elementary teacher leaders, I was positioned to teach elementary math methods. When I met Signe, she introduced herself as an elementary MTE. I was excited when Signe accepted my request to be critical friends. I believed that I could learn a lot from working with her. When we initiated our critical friendship, I did not claim MTE identity for myself. My goal in working with Signe, was strictly for improving my teaching of elementary mathematics methods. (Retrospective Memo, Nov. 2019)*
>
> *Signe: When I met Melva, I recognized a wanting that I had felt years ago. I had been an MTE for 15 years, but still I heard the voice of marginalization that resonated in my experience. I accepted Melva's invitation to be her critical friend, seeing a chance to know myself. I had longstanding critical friendships, but had not attended to how I developed a critical friendship. I saw a chance to observe critical friend development, while "helping" someone. Early on, I cautiously tried to understand Melva's views about her practice. Serving as "critical friend" was on my mind. I asked questions to provoke Melva's thinking. Some*

questions positioned her as an MTE learner. I targeted specific facets of her practice, that I believed she was unaware of, which led to my identity shift. (Retrospective Memo, Nov. 2019)

Our critical friendship was grounded in our MTE practices, but our conversations meandered dependent upon one another's current reality. We used "constructivist listening" (Weissglass, 1990) to support one another's critical thinking about our practices. Given our unvoiced rationales for participating as critical friends, our conversations sought opportunities to realize the embodied qualities we each ascribed to the other. Signe initially sought to provide Melva guidance and support while examining their developing critical friendship. Characteristics of our conversations were present from our initial meeting. Our first conversation followed a mathematics education conference working group session. Peer review of self-study reports in mathematics education journals came up.

S: I have learned that reviewers try to put you in that positivistic box…How do we speak to those people?

M: … I don't really try to speak to those people... I just don't think about research in that way. And I'm okay with that. … I'm ok with publishing different aspects of what we learn in different venues using different methodologies because the analysis is still the analysis.

S: That is one of the things that draws me to you. I am very boxy as a person. And I know to be flexible. Consciously I know that. But I think my orientation toward the world is to like…

M: Structure this and let's do this and then maybe we can look at doing that.

S: So I like being with people who are not like that. It makes me feel like I am evolving as a person… (Critical friend conversation, November 17, 2018)

Signe described her desire to evolve, be less "boxy," more flexible and eclectic, as she perceived Melva to be. Melva's reaction to this meeting captured after listening to the recording of the conversation a year later, revealed her perception of Signe as a knowledgeable role model, sure of herself, and her expertise. Melva recalled aspiring to be seen as she felt Signe was. We gravitated toward perceived qualities embodied by the other, listening, and talking in ways that made us aware of what our MTE identities could be. As our relationship became more complex, our identities shifted, and we committed to mutual growth and "long-term improvement" (Schuck & Russell, 2005, p. 119) of our MTE practices. Our critical friendship began with different goals, expectations, and concerns, yet critical friend conversations opened possibilities for our MTE identities, both personas, and practices.

Critical Friendship

Critical friendship is a mode of interactivity (Fletcher et al., 2016; Schuck & Russell, 2005; Stolle, et al., 2019) in self-study research (Vanassche & Kelchtermans, 2015) used to gain perspectives on ideas and practices (LaBoskey, 2007). Our critical friend interactions focused on exploring PT development for teaching mathematics through problem-solving, but our conversations often included other professional and personal topics.

Unbeknownst, to the other, we each held unexplicated goals for professional transformation. Grant and Butler (2018) explored reasons for choosing self-study methodology spanning personal, professional, and programmatic contexts and described Melva's rationale as identity reclaiming. This study illustrates how critical friendship, as a component of self-study, can elicit identity transformation when certain characteristics are present.

The context for our inquiry into critical friendship was self-study research undertaken to improve MTE practice. We assert that our critical friendship was transformative for our MTE identities. Recognizing critical friendship as transformative exemplifies a key benefit of self-study research as highlighting "the learning effects of working with others" (Berry & Russell, 2014). This report contributes new characteristics of critical friendship that were transformative during critical friend development gleaned from recordings of regular critical friend conversations and retrospective accounts (i.e., memory recall) triggered by listening to past critical friend conversations.

MTE Identity and Transformation

Reports of MTE development highlight the construct of identity and its formation through "identification (investment of the self in relations of association and differentiation) and negotiability (control over the meanings that matter within a social configuration)" (Potari et al., 2010, p. 475), two processes that bring "issues of power to the fore" (ibid). Tzur's (2001) reflective account of becoming an MTE identified MTE identity as consisting of a learner of mathematics, mathematics teacher, teacher educator, and mentor of teacher educators. Signe's role as Melva's critical friend resulted in shifts in her identification as an MTE and negotiation of meanings of being an MTE within the critical friend relationship. Newberry's (2014) exploration of nontraditional teacher education pathways resonated with us as we felt that neither of us had taken the traditional path to becoming an MTE. Although we had both been mathematics teachers, neither of us had taught elementary mathematics nor spent substantive time in K-12 education. Even so, our universities positioned us to teach elementary PTs, which caused MTE identity dissonance for us both. Such dissonance is included in self-study reports that describe MTE "tensions, challenges, contradictions, and disruptions" as well as "transformations" (Schuck & Brandenburg, 2019, p. 8). In this report, we describe examples of such catalyzing experiences that occurred during our self-study research. We assert that such experiences in the context of critical friendship were instrumental in provoking our consciousness of "issues of power" (Potari et al, 2010, p. 475) in our identifications and negotiations as MTEs in relation to each other and transformation.

Aim

Our overarching self-study research focused on improving Melva's MTE practice, but the central purpose of our critical friendship was learning; each of us establishing our learning trajectories that sometimes aligned. Our aim in this report is to share the characteristics of our transformative critical friendship in relation to MTE identity. We present shifts in Signe's MTE identity that unexpectedly influenced her stance within our critical friendship. We explored our evolving interactivity and share characteristics of our critical friendship that contributed to Signe's transformation. This research is guided by the question: What characteristics of critical friendship are identity transforming?

Methods

The primary data for the study were audio recordings of our regular critical friend meetings (November, 2018 through December, 2019). Recognition of the transformative nature of our critical friendship focused our attention on internal dialogues of "what I was thinking/doing/being at the time" (Ham & Kane, 2007, p. 114) as we listened to past critical friend conversations. We constructed memos to reflect those internal dialogues. Analysis of recordings and memos occurred through analytical dialogues (Guilfoyle et al., 2007) that involved "interchange of thought or talk" (Placier et al., 2005, p. 57) with the intent of building knowledge through inquiry and critique by exploring meanings of convergent views and identifying and unpacking divergent views.

Dialogues for this study first focused on identifying characteristics of our critical friendship and then on identifying evidence of shifts in our MTE identities. Shifts were identified by again listening to our conversations, constructing descriptive retrospective memos that revealed internal dialogs, and clarifying instances of catalyzing experiences that evidenced changes in relation to Signe's practice. We discussed these experiences creating a researcher view of our MTE selves (Ham & Kane, 2007). These experiences evidenced the transformation of Signe's MTE identity and her positioning of Melva. Trust between us allowed us to engage in sharing these highly personal memos (i.e., reflection and retrospective accounts).

Trustworthiness was established by triangulating across recorded critical friend conversations and memos.

Outcomes

Our biographical narratives and transcribed critical friend conversations provided glimpses into our MTE identities. Similarities included feelings of exclusion in the MTE community when others positioned us as elementary MTEs. Our openness to hear from and our sincere desire to understand each other was another similarity. These similarities

connected unspoken visions for transforming aspects of MTE identities we each believed the other could contribute to. We identify two critical friend characteristics that contributed to shifts in MTE identity: a) significant otherness; and b) conversation residue. Each characteristic is identified, described, and then exemplified in a narrative that describes the transformation of Signe's MTE identity.

The first transformative characteristic, *significant otherness,* was interpreted from our analysis and informed by Newberry's (2014) relationship influences in the context of teacher educator development. Significant otherness occurs by positioning a critical friend because her expectations or perspectives influence the positioner. In the context of this study about MTE identity transformation, that means that the positioner seeks to be influenced by the positioned in relation to her professional thinking, teaching, or taking other actions. Professional identity transformation occurs when the positioner makes an explicit professional change that is influenced by the positioned.

The second transformative characteristic, *conversation residue*, was interpreted from our analysis as taking up an idea from a critical friend conversation for the purpose of addressing a professional dilemma. For this study, the professional dilemma is an MTE pedagogical instructional dilemma that was not related to our self-study research. In our critical friend conversations, neither of us explicitly segregated ideas as mine or hers, we both contributed fully and freely and used what met our needs. Our critical friend conversations were organic and flowed naturally, and we each independently took up conversation residue to address practical dilemmas, challenges within our institutional spaces, and other professional realities without constraint or judgment. We assert that significant otherness and conversation residue are characteristics of critical friendship that catalyzed MTE identity transformation. We look specifically at Signe's transformation to show these characteristics in situ to further elucidate their meaning.

Signe's MTE identity Shift

Regular conversations allowed us to establish rapport (Schuck & Russell, 2005). A mutual love of mathematics, familiarity with challenges of teaching elementary mathematics methods, and finding similarities in our personal lives brought us closer. Critical friend conversations mostly focused on the self-study research but meandered and segued into related tangents such as, recently published articles, PTs and their beliefs about mathematics teaching and learning, and issues from our courses outside the self-study research. Signe initially positioned herself as a mentor to guide Melva's MTE development. However, in time Signe's perspectives about our critical friendship changed in ways that encouraged her to be more reflective of her MTE practice in light of our developing critical friend conversations. We present a narrative of Signe's transformation that describes how the two new characteristics of critical friendship manifested as catalyzing experiences in her MTE identity shifts. These critical friend characteristics may be present when critical friendships are initiated, but in Signe's case, the characteristics manifested over time.

Melva's invitation to Signe to join her self-study research as a critical friend positioned Signe as an expert mentor for elementary MTE. Melva did not share her contemporary mentorship perspective that mitigates the power imbalance. Signe positioning herself as Melva's expert mentor, positioning Melva as a novice. Signe expected to support Melva's MTE development through interactivity, rather than developing her own MTE practice. Initially, Signe did not position Melva with significant otherness (i.e., transformative characteristic) in relation to her own MTE practice; Signe did not look for or anticipate that the critical friendship would provide ideas for her MTE practical dilemmas. Neither Melva nor Signe recognized the implications that this positioning had on their critical friend development, especially in relation to Signe's MTE identity transformation.

During regular critical friend conversations, Signe worked diligently to meet her perceptions of Melva's expectations – Signe as MTE expert, mentor, and MTE developer. Signe's stance hindered her own MTE learning. Her internal voice was fraught with doubt about Melva's MTE pedagogy that drowned out Signe's belief in Melva as a legitimate MTE (Elbow, 1986). During critical friend conversations, Signe's doubt went unvoiced, instead, she asked Melva questions. Melva responded from her stance as a reflective and competent MTE. Signe's internal interpretations of Melva's self-study research approaches went unexpressed in critical friend conversations. Signe withheld her lack of understanding of Melva's instructional goals and activities. Signe did not voice her early view that her MTE beliefs and practices

conflicted with Melva's. Signe's retrospective memo represents the first moment she decided to give voice to her doubts:

> *Signe: I was devoted to understanding Melva's experience as an MTE and nurturing her view of self as an MTE. To this end, I asked Melva questions about her practice. For example, early in our critical friend relationship, I asked Melva how PTs' could make sense of the provided student solutions for the Harry the Dog problem. Melva's response made me realize that I really didn't understand the problem. Melva asserted that PTs should know about the solutions to a problem before posing it to learners. I pushed back, speaking up at last, because I disagreed with Melva. Knowing solutions to a problem is not something that I believe teachers must poses. This was something I felt strongly about. Melva has consistently asked for my insights, but this was the first time I spoke from my MTE identity. (Retrospective Memo, February 21, 2019)*

This retrospective memo marked a turning point for our critical friend development. Signe gave voice to her internal dialogue about how our practices diverged. However, Signe continued to withhold her lack of understanding of the central self-study research task entitled, Harry the Dog. Signe decided to take up the Harry task within her practice to gain greater insight into the task and Melva's practice. The February critical friend conversation left conversation residue (i.e., transformative characteristic) that continued to evolve in Signe's internal dialogue about her practice – a small disruption or catalyzing experience (Schuck & Brandenburg, 2019). Signe initially used the Harry task to support PT task exploration and selection; an instructional goal not aligned with Melva's approach. Signe's desire to know Melva as an MTE grew but Signe maintained her initial positioning of Melva. The catalyzing experience marked the beginning of Signe's MTE identity shift.

By March, Signe decided to again use the Harry task, differently – she posed the Harry task as part of a "model lesson" to "introduce the idea of problem-solving, assumptions, and the use of a model to explain mathematical thinking" (Signe's class notes, March 4, 2019). Signe reasoned that she could learn about the task and Melva's pedagogy if she observed PTs doing and discussing the Harry task; this instructional goal was more aligned with Melva's approach, but their purposes still differed. Signe's shift continued along this trajectory of experimenting with the Harry task, wondering about uses for the task in her practice, and gaining insight into Melva as an MTE. Signe experienced tension in her positioning of Melva as an MTE novice, another catalyzing experience. In October, Signe explored the Harry task a third time, using a learning goal aligned with Melva's approach and purpose. Signe's MTE identity shift was more pronounced and was being influenced by the critical friend interactivity and conversation residue; Signe repositioned Melva with significant otherness, which influenced her use of the Harry task (see Table 1). Table 1 uses a continuum of critical friend characteristics modeled after Stolle and colleagues (2019) to represent our interpretation of our two new transformative critical friend characteristics, significant otherness, and conversation residue. The table represents our interpretation of the impact of these characteristics on MTE identity transformation.

Table 1

Timeline of Signe's MTE identity transformation

	Critical friend characteristics and impact on MTE Identity shifts Inspired by Stolle, et al. (2019) critical friend definition continuum
Time Line	Significant Other[2] Residue[1] non-significant Other No-Residue
October, 2018-Feburary, 2019	Significant Other Residue x x non-significant Other No-Residue
February, 2019	Significant Other Residue x x non-significant Other No-Residue
March, 2019	Significant Other Residue x x non-significant Other No-Residue
April, 2019	Significant Other Residue x x non-significant Other No-Residue
April 25, 2019	Significant Other Residue x x non-significant Other No-Residue
October, 2019	Significant Other x Residue x non-significant Other No-Residue

[1]Conversation residue; [2]Significant otherness

The conversation residue and Signe's positioning of Melva with respect to significant otherness (see Table 1) elicited Signe's return to the Harry task in October, 2019 with a focus on using Melva's approach to the task. Signe's goal was "exploring the end of the lesson where the teacher uses the student work to have a discussion about the primary objective of the lesson." (Class notes, April 1, 2019). This goal was aligned with Melva's self-study research goal.

Signe's taking up of the Harry task again shows further movement in her MTE identity shift. Signe acted on conversation residue and positioned Melva with MTE significant otherness. The act of adopting Melva's task and learning goal suggests that Melva's work became a legitimate source of inspiration for Signe's MTE practice, the voices of doubt had been silenced. Signe has continued to tinker with the Harry task within her practice. Through the uses of the task in spring (March 1 & April 1) and fall (October 29) 2019, Signe's actions supported her understanding of the task, her practice, and Melva's self-study research. As critical friends, we have examined our transformative critical friend development, identified new characteristics of such friendship: significant otherness and conversation residue, and linked these characteristics to shifts in MTE identity.

Conclusions

Melva and Signe entered into a critical friendship for different reasons and with different expectations. Melva's initial positioning of Signe with MTE significant otherness from a practical perspective inspired Melva to reflexively consider practical changes from the beginning of their critical friendship. On the other hand, Signe's initial positioning of Melva as an MTE without significant otherness from a practical perspective hindered Signe's perspective of their interactivity as an opportunity for practical reflexivity. After about 6 months of developing a caring relationship with a sense of safety, Signe opened up. The impetus for Signe's MTE identity shift was critical friend conversation residue, which gave way to repositioning Melva with significant otherness as an MTE. Signe's initial move was to implement the Harry task in her practice using different approaches than Melva. As trust grew, Signe shared her internal dialogues, which strengthened the critical friendship. Critical friend conversations contained conversation residue as Signe repositioned Melva with significant otherness. Signe's internal dialogue was transformed, focusing on Melva's pedagogical decisions as an inspiring practice.

Signe's practical experimentation with the Harry task was catalyzed by conversational residue in the early months and clarified her understanding of Melva's self-study research and MTE practice. The culmination of significant otherness and conversation residue supported Signe's deeper understanding of the self-study research, usage of the Harry task in

her practice, and greater insight into Melva's MTE identity. Signe's repositioning of Melva with significant otherness and taking up of conversation residue, transformed our critical friend relationship. After Signe's MTE identity shift was initiated through a catalyzing moment, it progressed steadily. Signe's MTE identity transformation benefitted Signe's practical learning of pedagogy in relation to supporting PTs' development.

As a mode of interactivity (Fletcher et al., 2016; Schuck & Russell, 2005; Stolle, et al., 2019), critical friendship can be used to gain perspectives on ideas and practices, yet such perspectives can also be constrained by positionings of critical friends. Stolle et al. (2019) described the importance of discussing and revisiting the evolving roles of critical friends in self-study research. Shuck and Russell (2005) suggested that such discussions can be challenging. Continual opportunities to "test the relationship as it proceeds" (p. 120) are difficult, and as critical friends search for "clues about the level of critical commentary with which each feels comfortable" (p. 120); relationships are influenced by many factors including contextual, social, and power dynamics. Characteristics of critical friendship have included insider and outsider, expert and non-expert, and trustworthiness (e.g. Stolle et al., 2019). In this report, we contribute two new characteristics to this list (significant otherness and conversation residue) and describe how these characteristics emerge in the context of a developing critical friendship. We further illustrate how collaborative and productive critical friendships (Fletcher et al., 2016) with these characteristics contribute to professional identity transformation.

We join with other researchers in an ongoing discussion of critical friendship as a mechanism for understanding and improving pedagogy and developing identity. In identity development identification in the context of the critical friendship involves the negotiation of "issues of power" (Potari et al., 2010, p. 475) and the creation of a sense of belonging within the relationship. Critical friends looking for opportunities to build identification must test the relationship (Shuck & Russell, 2005) by attending to significant otherness and giving voice to perceived positionings and power imbalances that constrain pedagogical and conceptual growth. Attending to conversation residue in a developing critical friendship by returning to past conversations may reveal catalytic events that initiate critical friend transformations. Considering the ways that critical friends position one another within self-study research may be a significant step in recognizing power imbalances that impede learning. Signe's transformational shift required repositioning Melva as an MTE peer, a power balancing move that promoted Signe's learning. Our ongoing exploration of critical friend characteristics with the power to transform involves exploring whether and how significant otherness and conversation residue manifest in critical friendships outside our own experience.

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Dialogue Practices in Teacher Education Classrooms

Students and Teacher Educators' Perceptions

Leslie M. Gauna, Christine Beaudry, Jane McIntosh Cooper, & Gayle A. Curtis

Teacher Education Dialogue https://equitypress.org/

> *[The professor] did not create a comfortable or safe classroom environment for me. She was extremely biased and I feel like we only addressed things the way she wanted them to be addressed [during discussions].*

This comment from a course evaluation taught by one of the authors was echoed by a small group of classmates. At that time, we were teacher educators engaged in a longitudinal collaborative self-study in its eighth year to better understand and improve our practices. We named our research-collaborative "hub" Chicas Críticas, (Cooper et al., 2019) alluding to our shared critical theory perspective in our formative years as educators becoming scholars. All three members plus our critical friend (and author) identify as cisgender female, two as white and one as Hispanic. Our critical friend is also white. The three Chicas, we taught with the same years of experience at three different Hispanic-Serving-Institutions anchored in large metropolitan areas in two of the top ten American states were numeric and percentage population growth (Census Bureau, 2019).

The striking dissonance revealed by this student's comments between intent and outcome left us feeling like a "living contradiction" (Whitehead, 2000). This devastating interpretation of our teaching practice and intentions, along with another critical incident involving guest speakers (Cooper et al., 2018; Gauna et al., 2019) and previous findings from our longitudinal self-study, combined were the *provocation* (Pinnegar & Hamilton, 1998) for a new inquiry. Specifically, we examined how we approach classroom discussion and dialogue, how these approaches are perceived by our students, and how we can use student perceptions to further understand and evolve our practices by aligning more closely with our values, thus improving students' experiences and outcomes. Recognizing the varied dimensions of dialogue (Howe & Abedin, 2013), we take a multiple-perspectives approach rooted in critical pedagogy (Freire, 2005; Giroux, 1988; hooks, 1994) and constructivism (Bruner, 1986). These perspectives advocate privileging student voice, democratizing power and knowledge, and acquiring knowledge as an act of transacting and negotiating meaning (Bruner, 1986). Critical pedagogy considers teaching as liberation through "dialogical and problem-posing education" (Freire, 2005, p. 40) where teachers and students are (re)creators of their own knowledge and understandings (Kincheloe & Steinberg, 2004).

In both perspectives dialogue is part of teaching and learning. In critical pedagogy, "crucial to [the learning] is the element of dialogue…[which] provides students with the opportunity of experiencing…the dynamics of participatory democracy" (Giroux, 1988, p. 39). Integrating a critical approach to self-study offers potential to illuminate tensions such as dissonance between intent and outcome reflected in the student's comment, and to uncover unintentional perpetuations of dominant power structures through pedagogical practices (Ragoonaden, 2015). From the

constructivist perspective, the co-construction of knowledge is how we learn or engage in meaning-making. Through "transactions with one another" (Bruner, 1986, p. 63), we construct meaning in this "semi-connected knowledge of the world from which, through negotiation, people arrive at satisfactory ways of acting in given contexts" (p. 65). The centrality of dialogue to our pedagogy and evidence of opportunities for us to refine this aspect of our practices led us to the focus of this collaborative self-study. Although literature distinguishes between dialogue and discussion (Howe & Abedin, 2013), our students used these terms interchangeably, so while we focused on dialogue, comments from students often referenced both.

Aims

The wonderings that guided our study to improve practice were:

- How did students interpret our approaches to dialogue? What were the aspects of our approaches that students found most memorable?
- How did we interpret students' feedback about our approaches to dialogue to further understand and improve our practices?

Methods

From the student perspective, this collaborative self-study utilized data collected from 155 students in three separate teacher education institutions in the Southwestern United States, including pre-post surveys, reflections, exit tickets-out-of-class, online discussions, end-of-year student-instructor interviews, and instructor evaluations. Emphasis is explicitly placed on students' feedback in an effort to privilege student voice. This recognizes that it is crucial to inquire into students' interpretations of our intended approaches, which ultimately inform their experiences and perspectives. This reflects both our orientations as critical and constructivist educators as well as the purpose of this self-study to inquire into our practices to improve student experience and outcomes. Our teacher educator perspective was gathered from weekly journals and meeting conversations (recorded, transcribed, and captured in a shared document). Accuracy of understanding was checked using a dialogue protocol, re-reading notes, and revising writings. Data analysis involved coding student responses then collectively identifying intersecting narratives/emergent themes (Clandinin & Connelly, 2000) through critical professional dialogue (Guilfoyle et al., 2004) that included insights from our critical friend at different stages of this research. Seeking establish trustworthiness (Mishler, 1990) as grounded in the authority of experience (Munby & Russell, 1994), the exemplars used, represent real-life testimonies/experiences from our practice (Lyons & LaBoskey, 2002) were taken from classroom artifacts including, reflections, exit tickets, and class evaluations, unless otherwise noted—and are direct quotes from students.

Outcomes

The tapestry of voices metaphor captures the three-fold purpose of dialogue that we consider helpful in categorizing our findings: (1) enacting pedagogy, (2) building relationships, and (3) co-construction of knowledge. These categories simultaneously interact when dialogue occurs among student-teacher candidates and instructors.

Dialogue as Enacting Pedagogy

For us as teacher educators and for our future-teacher students, *what* we teach (content) and *how* we teach (pedagogy) is always in sight (Russell, 2007). Students' references to dialogue provided insight into what *we say we do* compared to what *they say we do* in our attempts to make dialogue happen.

Grouping, Facilitation, and Consistency in Dialogue. Grouping practices notoriously elicited comments such as the following, which was echoed by many other students: "I especially LOVED mixing our groups! I could say that I genuinely have done meaningful experiences with every student here." Another singled out a regrouping technique during class,

stating, “I do like the clock-partners idea so there is more movement.” In resonance with the two previous comments, one student expanded on mixing up the groups and the role of the facilitator:

> *I liked that you frequently opened the space for us to collaborate in a variety of groups. You made it a requirement at times to mix up our groups, and that was good to help us create a stronger sense of community. You do a good job of prompting discussions without ruling over them.*

Here, the student recognized the purposeful, diverse ways we organized groupings while making sense of what it takes to facilitate dialogue, suggesting students value facilitation that guides rather than “rules over” student exchanges (Schuitema et al., 2018). Other behaviors perceived by students noted that the professor:

- “allow[ed] students to listen to each other and [gave] back feedback in a respectful manner.”
- “introduc[ed] a topic for a discussion, and indicat[ed] the sensitivity involved. This I believe create[d] an environment for openness, while being respected.”
- “consistently fostered a classroom where all viewpoints were welcome.”

These students’ perceptions show the value attributed to consistency—or certain predictability—in the way we enacted our facilitator roles, despite the unpredictability of the outcomes. Testifying on how students saw themselves as future facilitators one student wrote, “I LOVED the way you handled...the one angry guy’s questions. I actually learned from the way you answered him and I will handle similar students the same way.” This feedback shows the student anticipating having to manage future difficult situations by emulating our dialogue practices as a resource.

The Preferred Format: Small Groups. Small group discussions were explicitly singled out—and at times demanded—by students as a preferred mode of organizing dialogue. Throughout the semester students acknowledged not only the challenges but also the value of dialoguing in small groups. One student wrote, “I enjoyed grouping into small groups, discussing ideas with others, and practicing listening protocols.” Another student shared, “[I really liked] engaging in groups breaking down topics...talking in smaller groups. I am not a big talker in a large setting.” Many students shared how they “eased up,” finding “comfort” and “satisfaction” in the conversations as the semester went on. For others, dialogues elicited contradictory feelings, as shown in the following testimony: “Dialogue really helped to break up the lecture. It kept me engaged and pushed me out of my comfort zone. I don’t really like working with other people.”

Students’ reasons for not engaging in small group dialogue alluded to anxiety, nervousness, feeling challenged to properly articulate their thoughts, language issues, or fear of offending someone with their divergent ideas. Several students confessed that they knew if they waited long enough, “someone else would speak.” The following reflection shows the complexity of engaging in dialogue: “I am nervous when I know I am going to have a peer discussion in class. I am still nervous during, but calm down, especially in smaller groups. Afterward, I am usually okay and realize it was not that bad.” The spectrum of reactions from nervousness to calmness and then relief revealed what engaging in dialogue entails.

Organizing Dialogue: Some Techniques. Agreeing with one of our student’s insights that class discussions “have to be directed,” some of the strategies we employed that were explicitly referenced were the following,

- “Evoking personal experiences…helps discussions emerge and make connections.”
- “Ask questions related to real life experiences. Trust that your students have some basis of understanding.”
- ”Sharing favorite ideas you heard from each table maybe could motivate us to say something meaningful."
- “Encouraged to ‘steal’ ideas from one another…I think it is one of the most efficient methods to innovate students to learn.”

All of these comments have in common addressing helpful ways to motivate students to talk. The last comment about the benefits of the technique as “most efficient” shows how students evaluated the techniques in two levels, how it

worked for them as learners, and also how it would work for their future students in general.

In other comments students specifically identified what they should do when enacting dialogue while being teachers. One student wrote: “I learned that teachers should allow students to talk in class.” Another went to the extent of sharing at her placement-school what was seen as effective which was to “have students talk at their table so there is no pressure to talk in class…I told this to cooperating teachers where I am observing and they liked that idea.” This last comment gave us a sense of being understood on how we enacted dialogue, reaching the point where the candidate is able to teach the practice to other educators.

Building Relationships: A Prerequisite for and Result of Dialoguing

Students' feedback determined that dialogue is dependent upon relationships. As declared in one of several similar testimonies we collected, “in order to create class discussions we needed to build relationships and I think we accomplished that with your help.” In this statement, the building of relationships is explained as a prerequisite to creating dialogue and it highlights the important role of the instructor as a facilitator. A second testimony reads: “[small group discussions] really help to build strong relationships with peers and with the professor.” In this comment, relationships are a result of dialoguing. The following comment explains the notion of “everyone” involved in classroom relationships: “I learned that the bonds made, made everyone (student and teacher) more willing to help each other.” Resonating with Critical pedagogy principles of democratic practices, the teacher is one more participant in the community of collaborators. According to students’ feedback, features present in building relationships as part of dialogue are a safe, comfortable, and positive environment.

A dialogue-conducive environment can elicit and allow for strong feelings. As teacher educators, we strive to “create an environment of trust and reciprocity [for a]...caring relational climate” where dialogue will occur (Lysaker & Furuness, 2011, p.189). Contrasting the testimony that was the initial provocation for our study, to describe the environment in our classrooms, students used words such as “very positive/fun,” “comfortable enough for people to participate in,” “open environment to be able to give input as well as provide our own thoughts,” and where “everyone got to discuss without judgment.”

From students’ testimonies, the proper environment appeared both as a prerequisite and a result of making dialogue part of our pedagogic practices. In the following comment, dialogue is the needed prerequisite: “[One needs to] provide a safe environment and ask questions to further discussions.” However, dialogue was also an enabler for that safe environment, as explained by this comment: “dialogue and discussion are a huge part of this course. I think it creates a comfortable, safe atmosphere for students to express their opinion.” Students also demonstrated their appreciation of what helped in achieving that dialogue-conducive atmosphere:

> *I thoroughly enjoyed the dialogue and discussion in the classroom this semester. It has been a comfortable learning environment and a positive learning environment. I like how you engage the students during class and how you sit and talk and create a conversation.*

The simple act of sitting down with the students, also pointed out by other students' comments, “like if she was sitting at a dining table with everyone” was an image that caught us by surprise and highlighted the non-verbal ways we make dialogue happen. A dialogue-conducive environment is safe, not as non-critical, but safe as to deal with a level of discomfort where strong feelings are allowed to be expressed and students would still engage.

Numerous students expressed a range of feelings during peer discussions, such as in this comment, “I like peer discussions, I feel a little nervous going into it but once I start talking to another peer, I get comfortable.” Emotions may oscillate from initial nervousness to comfort.

Another student also described his/her varied emotions in detail:

> *Having discussions in class makes me feel a little uneasy, because I get nervous that I may say something that could hurt someone. Also, because I’m a bit worried about the judgement I may face. During the*

discussions, it usually calms me down knowing that I'm not doing the discussions alone and afterwards I feel relieved to have gotten my points out.

The rich sequenced list of feelings beginning from being uneasy, nervous, and worried to becoming calm and relieved at the end manifest how feelings are at the heart of discussions (Stone et al., 1999). Those emotions might be strong as stated by one student: "depending on the topic it can make me anxious. Some topics I have strong opinions on and can be upset with others' bias [sic]." Another student shared, evoking his religious beliefs, "I usually get a fire during a discussion when God helps me see something new." The importance of gauging feelings works not just as a person but also as a socio-cultural rudder that can guide the pragmatics needed in dialoguing. As one student articulated: "sometimes [with peer discussions] it is easier to notice how someone feels about topics based on their tone." This last comment seems to echo another student's concern about "saying something that could hurt someone." Being careful about not hurting someone in a discussion is to be empathetic, a skill we want all our students to develop towards each other, and particularly towards minoritized populations they will teach.

In this section, we delved on relationship building in the practice of dialogue. We found that students' feedback insightfully determined that relationships enable dialogue and at the same time dialogue enables relationship building. We also reported on students' perception of the importance of the right environment for dialogue to happen and the feelings that might invariably elicit.

Dialogue as a Vehicle for Co-Construction of Knowledge

The umbrella term of co-construction of knowledge is helpful to look into dialogue as a pedagogy of engagement (hooks,1994), learning multiple perspectives by transactions with one another (Bruner, 1986), and a way to learn by constructing meaningfully and in-depth knowledge.

Dialogue as a Pedagogy of Engagement. What makes dialogue an essential practice of a pedagogy of engagement or an "engaged pedagogy" as coined by bell hooks (hooks, 1994, p. 13) is that dialogue, from a critical pedagogic perspective, opposes a "banking model of education" where the professors deposit knowledge into students as mere receivers (Freire, 2005). On the contrary, as explained by one of our students, a peer discussion "makes the class more inclusive, not just teacher to student participation. It makes me feel like the students get to guide the class" instead of all the power residing in the professor (Giroux, 1988). Our facilitation style was characterized as non-intrusive as one student, echoed by many others, wrote, the "teacher allowed students to communicate and be dependent on one another and only stepped in if need be." Students seemed to infer that in order for engagement to happen the role of the teacher is to facilitate dialogue, preferably student to student, with a non-imposing teacher-presence. It seems that dialogue as a pedagogy of engagement was indirectly echoed by our students' perceptions of our practices.

Learning through Multiple Perspectives. Students in its vast majority expressed that they have learned from each other obtaining different perspectives. One such comment, emblematic of many others, is "talking…exposed me more to understanding other people's values [sic]." We interpret that it was the reciprocal transactions of meaning that elicited comments such as "for me discussion and dialogue were critical. It allowed me not only to share my thoughts but also to get other viewpoints." Attributed to this process of acquiring multiple perspectives was the centrality to be able to both listen and speak. "The most important element in a conversation is to listen. I never realized that listening is easier said than done" wrote one student and was echoed by many others. Equally essential, highlighted by students' comments, was the needed assurance that "each student had a platform to vocalize any of their ideas or opinions" as students felt they had experienced. Students seemed to realize that "groups helped create debates and listen[ing] to each other's perspectives. They [were] an important way to learn." One comment highlighted the benefits of "pairing up with different 'experts' and sharing your knowledge with one another." Another student stated that discussions helped him/her "learned the most 'perspective' especially from all those that already teach. " These identified benefits were further explained through the following comment that hints at a sense of periodic exposure to discussions and dialogue,

> *I feel we were able to teach each other through discussion. We all got better at knowing what to look for and gave great feedback. If we don't have a dialogue, I would have missed out on great activity suggestions, on the ability to see weaknesses [in certain lessons],*

We consider this explicit mentioning of getting-better at recognizing content that could be improved upon and at providing and taking feedback, a clear example of co-construction of knowledge as a way to learn multiple perspectives through dialogue.

Meaningful Knowing: Depth in Dialogue. Students articulated that through dialogue the learning became meaningful and deep, as it reads in this comment, "I really enjoyed the discussions as they always seemed to lead to more deep and meaningful chats." We can infer the meaning of "deep" by contrast with other ways of acquiring content knowledge such as explained in this testimony, "the dialogue and discussion has really been the foundation of this class. The strong connections and understandings that I have/am developing were so much more substantial than an online discussion or textbook analysis."

In this characterization of dialogue as a way to achieve depth, students not only reflected about their learning process but also, they envision themselves as future educators, as shown in this feedback, "discussions helped me to reflect on using more meaningful talks in my class to have my students think deeper about topics and concepts." In this self-identification as a future teacher, they placed themselves in our shoes as instructors and asserting, "You ask people to dig deeper on why they feel a certain way."

Implications

Two clear implications emerged from our findings: a progression of awareness about dialogue as pedagogy by our teacher candidates, and affirmation and refinement of our approaches to dialogue.

Varying Awareness of Dialogue as Pedagogy

Student feedback about dialogue suggested that students underwent a progression of awareness: from engaging in dialogue as learners to considering dialogue as teachers-to-be. First, students evaluated experience with dialogue in relation to their own learning. Second, "students placed themselves in the instructor's shoes" (authors' conversations), imagining how they might enact complex pedagogy in their future classrooms. Third, students formulated values about dialogue as a pedagogical principle. These suggest that when students perceive value in their experiences with dialogue in the classroom, they are more likely to reflect upon how those experiences were facilitated, and in turn incorporate dialogue into their future teaching practice. Our analysis of students' feedback in this self-study suggested that we better aligned our goals and practices.

Affirming and Refining our Dialogue Practices in the Classroom

Student feedback affirmed the variety of techniques we used to organize classroom dialogue to encourage both listening and speaking. Students welcomed our planned, purposeful, and structured grouping arrangements prompting varied interactions with classmates and appreciated the predictability facilitated by our dialogue practice. Resulting from this feedback we restructured our weekly professional dialogues within the Chicas Críticas (Guilfoyle et al., 2004) by first "connecting with each other sharing personal experiences, using similar listening and speaking protocols" (authors' conversations). We were reminded of the importance of the time needed for this process to build relationships and enable the co-construction of knowledge emerging from multiple perspectives. Several former students that are now in the field have emphasized that our modeling and our conversations about dialogue have supported their own facilitation of classroom discussions. It has been a reciprocal process.

We were surprised at our students' awareness of the emotional complexity involved with engaging in dialogue and the reasons for not engaging. The insight made us decide to be more explicit in warning students about the emotions that might emerge when we ask them to participate in dialogue. "The word vulnerability has been helpful" (authors'

conversations) to understand what was an ingredient that allowed for connection, depth, and production of knowledge to happen. As a result, empathy has been placed at the forefront of our teaching and not just in discussions.

Our students' noticing of our body postures and proximity when we participated in the discussions was a new insight. We had previously overlooked our habit of sitting among students. We believe that by voicing how embodiment is "linked to a range of semiotic resources that people draw on to communicate" (Block, 2014, p. 61) we could "refine the teaching of non- verbal ways we communicate as participants or facilitators" (authors' conversations) depending on the cultural context. The greater recognition of and explicit attention to the embodied aspects of dialogue reflects a substantive shift in changing how we model and discuss our approaches with our own students.

Finally, after reading our students' comments, and recalling our interactions in the classroom, we noticed that the three of us, have used immersive and interactive modeling of activities with discussions about both what students noticed from a learner perspective (how it felt to participate) and from a pedagogical perspective (what was accomplished and how). "In spite of time constraints, we purposefully held conversations about pedagogy and constructivist approaches" (Authors' conversations) and while students often made connections among their experiences, approaches to dialogue, and their own future practices, they did not root these in their broader philosophies and values as educators. The dialogue was not explicitly connected to critical pedagogy or constructivism principles, nor to other defined pedagogical theories. This study has strengthened our understandings of how dialogue offers a constructivist approach to learning and enables students to make connections to dialogue in ways that encourage and prepare them to use it in their own practices. We conclude by wondering how important it is to make these considerations more transparent and embed the practice of dialogue in a principled pedagogy. Perhaps such conversations can be the basis for future dialogues.

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Digitally Inclined

Re-Envisioning a Pre-Service Educational Technology Course Through Self-study

Chinwe H. Ikpeze

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According to Pinnegar and Hamilton (2009), self-study gives us the opportunity to explore the gap between who I am and who I would like to be in practice and "studies that self and the others involved as the self takes action to reduce or alter that gap" (p. 12). In doing this, one of the challenges is going beyond one's own perspectives and taken-for-granted assumptions to look at and understand practice in new ways (Loughran, 2007). Deliberately articulating one's pedagogical reasoning and values is one way to understand practice in new ways (Fransson & Holmberg, 2012; Loughran, 2007).

Another way includes using theory to reframe the context and thus challenge one's own understanding of the context and one's own practice. As a teacher educator engaged in self-study, the preservice educational technology course was a concern to me, because while students learned a lot of information from the course, their learning lacked depth and their skill at applying what they learned was low. The purpose of my self-study was to re-envision this course by promoting deeper learning in order to close the perceived teaching-learning gaps. Deeper learning (DL) is defined as the type of learning that activates learners and motivates them to actively explore, engage with, reflect on, and produce knowledge (Maycock, 2019; Pereira & Wali, 2019). It is the process of learning for transfer, which means applying learning to new situations.

I hope to generate living theories that would help explain how to prepare preservice teachers (PSTs) to effectively design and integrate technological tools in their own classrooms. The major research question was "how can I foster deeper learning in a pre-service educational technology course?"

Technology and Teacher Education

In the past decades, there has been a considerable amount of effort and expense on technology adoption in teacher education (Donelly, 2006). Research indicates that an important influence in new teachers' adoption of technology is the quantity and quality of the technology experiences included in their teacher education programs (Agyei & Voogt, 2011; Drent & Meelissen, 2008). To prepare pre-service teachers for effective technology integration, teacher education programs need to help them build knowledge of good pedagogical practices, technical skills, and content knowledge, as well as how these concepts relate to one another (Koehler & Mishra, 2009). It is important to promote best practices in design, integration, and use of learning technologies so that PSTs can apply their learning to their own teaching

situations (Donelly, 2006, Fransson & Holmberg, 2012). This realization is the reason why many institutions have introductory technology courses focused on the development of technological knowledge and skills

However, a gap exists between what pre-service teachers are taught in their courses and how teachers use technology in real classrooms (Ottenbreit-Leftwich et al., 2010). Beginning teachers feel that they are not well prepared to effectively use technology in their classrooms (Tondeur et al., 2012). In a review of literature on preservice technology integration, these researchers noted that aligning theory and practice, using teacher educators as role models, learning technology by design, scaffolding authentic technology experiences, and collaborating with peers, are all critical factors in preservice technology integration (Dourneen & Matthewman, 2009; Kay, 2006; Tondeur, van Braak, Sang, Voogt, Fisser, & Ottenbreit-Leftwich, 2012).

Theoretical Framework

Two major theoretical frameworks are used to address this topic. These include the universal design for learning (UDL), and the SAMR model.

The universal design for learning (UDL) is a framework for learning based on research in the fields of neuroscience, education, and psychology that focuses on a responsive curriculum and how instruction can be better developed and planned for diverse learners (Myer et al., 2014). The UDL framework encourages professionals to develop curriculum that optimizes learning by providing multiple paths to attaining learning goals that meet the needs of all learners (Meyer et al., 2014) in order to increase engagement, attunement, and self-regulation of the learner (Brown, 2009). The UDL posits that the curriculum must provide learners with multiple means of engagement, multiple means of representation, and multiple means of action and expression to optimize how students learn (Meyer et al., 2014). Multiple means of expression help to provide learners with alternatives for demonstrating what they know (CAST), while multiple means of engagement facilitate learners' interests, offer appropriate challenges, and increase motivation. With regard to multiple means of representation, CAST (2009) argues that teachers should ensure that key information is equally perceptible to all students by 1) providing the same information through different sensory modalities and… 2) providing information in a format that will allow for adjustability by the user…. (p. 11).

The second theoretical framework is the SAMR model. The SAMR model is a structure for educators to think about and clarify how they are engaging technology into teaching and learning (Puntedura, 2006). The Model categorizes four different degrees of classroom technology integration. The acronym "SAMR" represents these four levels of integration. The letters stand for substitution, augmentation, modification, and redefinition. While it is often visualized as a ladder or staircase, this might be misleading because substitution (the lowest level of the ladder) could sometimes be the best option in a given pedagogical situation. Therefore, it is better to think of the SAMR model more as a spectrum. Substitution is the lowest level. Here, technology is used as a one-to-one replacement for traditional tools. An example is using the interactive whiteboard to draw a K-W-L chart or take morning attendance instead of doing those on a regular board or on paper. In the augmentation level, technology acts as a direct tool substitute with functional improvements. An example is using a word processor and text-to-speech function to improve the writing process or integrate audio, and video or other multimodal elements to enhance teaching. Modification allows for a significant task redesign. An example is having students create a digital travel brochure that integrates video and voice. At the last stage, which is redefinition, technology enables experiences that cannot be replicated in the classroom. Altogether, these theories helped me to rethink the course and promote deeper learning which helped to generate living educational theories.

Methods

Data were collected from a PSTs' introductory technology course, designed to provide students with the needed foundation in educational technology to help them navigate other courses where technology proficiency was required. The participants were 29 preservice teachers (7 males and 22 females) who took the course in two semesters in a

college in Northeast U.S.A. The major objective of the course was to help preservice teachers learn to advocate, model, and teach safe, cultural, legal, and ethical uses of digital technologies as well as utilize, evaluate, and justify technology decisions to help them support lifelong learning for their future students. Although the course was constantly revised to improve students' learning, deeper learning was never fully achieved.

The living theory methodology (Whitehead, 1989, 2009) was used for this study. Living theory is an aspect of self-study research in which educators research questions that are important to them to generate their values-based explanations of their educational influence on their own learning, the learning of others, and the learning of the sociocultural contexts (Whitehead, 1989, 2009; Whitehead & McNiff 2006). Like self-study, the living theory methodology helps teacher educators engage in a systematic inquiry that focuses on improving practice and generating knowledge by asking the question "How can I improve what I am doing?" The living theory methodology involves methodological inventiveness, action-reflection cycles, narrative inquiry, and personal and social validation. In addition, it is important to consider many elements that facilitate effective instruction such as modeling teaching strategies, explaining theory clearly, devising learning activities, selecting resources and readings, prioritizing topics (Whitehead, 2009, p.110). Using self-reflexive, first-person action research, explanations that I produce of my learning, the learning of others and that of the sociocultural context where I work enabled me to build my own "living theories' (Whitehead, 1989). I gathered diverse data and generated evidence to support my claims and then tested these claims for their validity through feedback from others. Like Sanyal (2018), I came up with some questions:

- What are my concerns about the educational technology course?
- What evidence do I have to show that the educational technology course is having the intended influence on myself and students' learning?
- How do I ensure that my judgments/conclusions about teaching and learning in this course are reasonably fair and accurate?
- How do I modify this technology course in lieu of my inquiry?

My Concerns

My major concern was that students' learning was not as deep as it should be. As a result, their ability to apply theories learned in class to real-life situations or analyze issues in educational technology was mediocre.

Gathering Data to Examine My Practice

My goal for the course was to foster deeper learning through varied learning opportunities. I examined my teaching and students' learning in this course through an action reflection cycle drawing from my personal narratives, my reflective entries after each class meeting, observations from class interactions, video analysis, focus group interviews, students' artifacts including blogs and course surveys. Equally important was feedback from a critical friend (Stolle et al., 2019).

These data reflected multiple layers of interactivity (Fletcher et al., 2016). This is important because multiple perspectives on our practice "help to challenge our assumptions and biases, reveal our inconsistencies, expand our potential interpretations and help triangulate findings" (LaBoskey, 2004, p. 849).

What Evidence Do I Have to Show That What I Am Doing Is Having an Influence?

I observed students as they engaged in several activities. I wrote reflections after each class session and analyzed the exit tickets. I collected data from my personal reflective entries, students' online discussion entries, Padlet entries, students' blog reflections, and focus group interviews. Data were also collected from recorded class videos and students' surveys at the beginning and end of each semester. Data were analyzed using thematic analysis. Thematic analysis is a method for systematically identifying, organizing, and offering insight into patterns of meaning (themes) across a data set (Braun & Clarke, 2014). I read all data sources thoroughly to make sense of the data. I then annotated

the data and identified initial codes. I used the UDL as a framework and coded for words from students' feedback that indicated multiple means of expression, action, reflection, and multiple means of engagement. For example, for multiple means of engagement, I coded for words from students' reflections such as *like, challenging, fun, engaging, relevant, and critical thinking*. For multiple means of expression, I coded for *choice and agency, and flexibility*. These codes were then examined for patterns and themes. Data were triangulated to enhance validity. The themes indicated that a combination of several strategies led to deeper learning.

Personal Influence: Growth in Knowledge of Technology Pedagogy. In reframing the course, I depended on my reflective entries and personal narratives about course interaction and activities. These reflections enabled growth in knowledge as I analyzed my pedagogical moves and students' feedback. After each class, I analyzed students' exit tickets and reflections and then wrote my own reflections. At midterm, the students assessed their learning using the Padlet. I wrote this in my reflective journal:

> *Today, the students worked in groups in three different stations. In the midterm reflection station, students analyzed their midterm Padlet entries and summarized their findings as to which topics were their favorite, which activities resonated with them, and suggestions for improving the course. In the digital field trip station, students navigated a digital field trip website that had the Seven Wonders of the World. The students were required to explore any one of the Seven Wonders of the World and write about it. In the smartboard station, students were asked to log on to the smart notebook website and download a lesson or an activity and then modify it. I used a timer to ensure that students know when to transition to a new station. At the end of the three stations, we debriefed. Each group talked about what they learned from each station. After that, students completed the exit tickets and reflections on their station activities. I collected students' write up about their leaning in each station and their reflection on the station activities…*

Based on my reflective analysis of class interactions and students' analysis of their own reflections using the Padlet, my living theory is that pre-service teachers like course activities that are fun, engaging, authentic, and foster creativity. These themes were consistent across every feedback that I got from them. Another living theory is that they enjoy collaborative activities.

Using Theory As a Guidepost. The theories UDL and SAMR provided a framework for me to think about how technology could be integrated into this course. In addition, they helped me evaluate the learning activities that I designed for students and facilitated my development of a deeper understanding of their applicability to my own practice.

As I re-envisioned the course, I not only emphasized the frameworks but also ensured that the students had several activities where they learned to use the frameworks to analyze several course assignments and frequently practiced several scenarios in which the theories can be applied in real life. For example, using UDL as a guide, I worked to increase student engagement. I provided them with an array of choices in regard to course activities so as to meet their personal and professional needs for learning. A variety of assessments were integrated throughout the course, which provided the PSTs with the opportunity for multiple means of expressing what they had learned. Quizzes were taken via Quizlet, Plickers, Kahoot, and on paper and pencil, individually and sometimes collaboratively. For major course activities like creating WebQuests, digital field trips, and web pages, students decided on their own topics and ideas and worked with a partner if they desired. The hybrid nature of the course afforded students the opportunity to work online and offline, which added more choice.

The living theory from my reflections is that the theory-practice connection is critical for PST technological proficiency. It is important to explain theories clearly and integrate them across all course activities and assignments so that PSTs practice using them to explain their own pedagogical decisions.

Thematically Organized Authentic Coursework. The problem with stand-alone technology courses is that they may inadvertently promote learning of discreet skills whereby course topics are disconnected and exist in isolation. This was one of my concerns for this course. As I re-envisioned the course, I thought about how to appropriately select and

organize course topics so that students see more clearly how they would use the knowledge in real life. To this end, I added infographics to the digital field trip. An infographic helps students present their projects in a multimodal format with videos, text, pictures, and audio. A voice thread assignment was also added whereby students created a voice thread based on their digital field trips. Peers responded to their lectures through audio, video, or text. Students created webpages where they published aspects of their course work and research. They also had a page dedicated to reflecting on their learning in the course while also responding to each other's blog posts. For WebQuest, the students first completed and critiqued a WebQuest of their choice before redesigning the WebQuest for another grade level. They then analyzed the WebQuest using the SAMR model etc. These course assignments helped students to research, analyze, and present work while being positioned as learners and novice teachers. Opportunity or self-regulation was maximized.

My living theory is that stand-alone technology courses can be useful to pre-service teachers but only when course topics are carefully selected and thematically organized, and students have the opportunity to apply their learning in authentic contexts.

Course Influence On Students

Feeling Prepared to Teach with Technology. Evidence of my pedagogical influence on my students can be gleaned through various course reflections and feedbacks from students collected from course surveys, focus group interviews, and students' blogs. During the end-of-semester course surveys, I asked the students if they felt the course prepared them well to teach with technology. Below were some of the responses:

> *I think it prepared me well. I learned a lot about different apps and other projects that I can implement into my future classroom one day.*
>
> *I feel moderately prepared; I was exposed to a series of new technologies that will be useful in my future classroom*
>
> *I knew a lot about educational technologies before taking this course.*
>
> *However, I did learn about the different theories to better incorporate technology in my classroom.*
>
> *I think I learned a lot about how to evaluate myself when it comes to teaching with technology and the technology standards that exist.*
>
> *I believe this course is a good way to prepare future teachers for the education field.*

As can be seen from the sample above which represented most students, they believed they were well prepared to teach with technology after taking the course.

Deeper Learning through Critical Thinking Activities. Deep learning was enhanced through assignments that promoted critical thinking. One such assignment was WebQuest revision. In this assignment, the students first critiqued a selected WebQuest, and then redesigned the WebQuest for another grade level. They then analyzed the WebQuest using the SAMR model etc. This process enhanced their research, analysis, and critical thinking skills. In a post-survey administered to candidates, all of them (100%) agreed that the WebQuest assignment promoted critical and creative thinking. Rebecca reflected on this assignment:

> *The WebQuest revision was challenging; yet, an enjoyable and engaging assignment. I found this assignment to be enjoyable not only from accomplishing its tasks but first reading what a WebQuest was from the course material. Then, I enjoyed being able to recreate the WebQuest that would serve the needs of my chosen grade level. It was a long and tedious assignment but helped me to think critically.*

To reiterate Rebecca's perspective, the survey also indicated that all the PSTs identified the WebQuest assignment as one of those that promoted critical and creative thinking.

My living theory is that students need activities that promote critical and creative thinking because it motivates them especially if the activity is also fun and engaging.

Opportunity to Apply Learning to Field Experience. In reframing the course, I reevaluated the field experience component of the course and the activities that the candidates carried out in the field. Initially, the candidates were only asked to observe mentor teachers and analyze what they observed. Later, I added an interview whereby they interviewed their mentor teachers about their use of technology. As part of this self-study, I added another dimension. The candidates were also required to analyze the mentor teachers' use of technology through the theoretical frameworks of SAMR model and TPACK. With SAMR, they analyzed how their mentor teachers used technology by classifying them into substitution, augmentation, modification, and redefinition. These steps deepened the candidates' knowledge as expressed below by a student:

> *Before this course, I did not know about SAMR and TPACK theory of technology use. Knowing these new theories, I was better able to observe and analyze my SBE's [mentor teacher's] technology use. It was valuable to see what levels of technology she covered in her instruction and for me to give her pointers on where to go from there.*

As noted by this student, using theories to analyze the use of technology by mentor teachers deepened the TCs understanding of technology integration.

My living theory is that field experience is essential for making theory-practice connection. This connection became more effective as students observed, interviewed, and analyzed their mentor teachers' technology utilization using SAMR and TPACK frameworks.

Peer Collaboration. Throughout the course, students expressed interest in working with their peers. They found collaborative learning the most rewarding part of their classroom experience. In a survey that asked them if working in groups helped them make sense of the course. All the PSTs (100%) agreed that group work was key to making sense of their learning in deeper ways and doing so in a fun and engaging way.

My living theory was that interaction with peers through collaboration was effective in helping students make sense of their course topics, fostered engagement, intellectual challenge, and motivation to learn about technology. Throughout this self-study, students reiterated their love for group work, bouncing ideas off each other, and having a choice in their learning.

Blended Learning, Varied Activities, and Assessment. Deeper learning was enhanced through a blended course design that allowed PTs access to a variety of course activities online and in face-to face formats. In addition, using asynchronous discussions, VoiceThread, and other tools were effective. Assessment was done using a variety of digital tools such as Kahoot, Plickers, Padlets, Poll everyone etc. These ensured that students had multiple means of expressing their learning.

My living theory is that creating several modalities for course delivery and multiple ways of presenting what students had learned helped to deepen the learning of digital technologies because they enabled the PTs to express themselves and their work in multiple ways.

How do I Ensure That My Conclusions Are Reasonably Fair and Accurate?

I believe my conclusions are reasonably fair and accurate because they were subjected to personal and social validation. I engaged in personal validation through critical self- reflection of my teaching and student learning, and a detailed documented analysis of students' feedback on course activities from diverse data sources. Social validation was obtained through a critical friend who observed my lesson several times and offered feedback. After one of her visits, she wrote this report:

> *You continue to show strength in the area of knowledge of pedagogy and content. You provide activities that are engaging and support the content that you are teaching. Another strength is your purposeful attempts to engage with the students at a personal level. During the last conversation, you were able to reflect on the lesson and comment on changes that you made based on previous conversations. You named objectives for each center as was discussed at our last post-conversation. Areas that you need to continue to address include pacing and organization…*

The above feedback from my critical friend indicated that I was making progress toward my goal of being an effective teacher educator with regard to technology integration. The critical friend report and my own personal validation allowed me to draw conclusions about students' learning and my own growth.

How Do I Modify My Practice in Lieu of My Inquiry?

Technology integration is a complex ill-structured problem but a necessary skill for PSTs. Engaging in critical self-reflection, becoming more aware of, and reframing my practice allowed me to reevaluate and improve on this course by introducing activities that deepened my pedagogical knowledge and students' learning. Reframing is an important aspect of self-study because it acts as a mediating factor in decision-making, which in turn influences responses and actions (Berry, 2007).

Self-study and examination of professional practice should be an ongoing process because student groups change, requiring a continual evaluation of teaching-learning situations. The living theories generated from re-envisioning this course indicated that using theory as a guide to explain and evaluate many course topics and activities, integrating field experience components, and infusing critical thinking activities promoted deeper learning. In addition, the use of blended course design (Ikpeze, 2016) and collaborating with peers were equally effective. The result was that the PTs felt well prepared to teach with technology. Findings also suggest the need for continuous course improvement. These findings are supported by previous research (Kay, 2006; Ikpeze, 2016; Tondeur et al., 2012).

The multiple layers of interactivity (Fletcher et al., 2016) promoted personal validation, while the use of a critical friend enabled social validation (Whitehead, 2009). Based on my reflections and feedback from students, continuous course improvement is needed. In addition, students' technological proficiency needs to be sustained by integrating technology in other courses across the teacher education program.

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Stitching Together our Personal and Professional Selves

A Self-Study of Inter-Collegial Support

Lynn Thomas & Dawn Garbett

Anticipatory Reflection | Appreciation | Wellness

Our ongoing research explores the range of benefits associated with developing strong inter-collegial friendships and practicing anticipatory reflection for sustaining the wellbeing of academics. While our gender and teacher education roles are influential, we believe that our project resonates with others working in the academy. Our research is a self-study of how we can learn to live well in our professional and personal lives by paying attention to how we support each other to lead anticipated successful and sustainable academic lives across institutions. It reveals stark realities of how we have learned to accommodate to the stresses of being in challenging academic positions. All academics need support and positive working relationships to thrive in the competitive and sometimes soul-destroying world of academia, but some are particularly susceptible to experiencing difficulties with finding and/or creating spaces to work that permit a sense of wellbeing as they navigate their way through teaching and research requirements for tenure and promotion. There are also times and or events that can be particularly challenging to navigate even when they are tenured and holding senior academic positions. Having to constantly strive to meet inherent expectations leaves them/us feeling inadequate and with low self-esteem.

We are two female academics working in Education faculties in two distant countries. A chance meeting at a conference led to productive exchanges on our work and a professional friendship developed. This moved to a deeper and more personal level when the authors spent time during their sabbaticals in each other's institutions and homes. Using collaborative self-study methodology (LaBoskey, 2004) to frame our research, we have reflected on how these experiences and the ensuing deep professional and personal friendship has been influential on our professional wellbeing and the flow-on effects this has had on our capacity to bring a richness and empathy to our teacher education practices. Here we explore how anticipatory reflection (Conway, 2001; Van Manen, 1995) has helped us to imagine and achieve goals of leading sustainable and fulfilling academic lives.

Objectives

Our research focus is to question how collegial professional friendships can help us achieve professional satisfaction and sustain us in times when we are facing unrelenting pressure from demanding workplaces. We have explored the nature of the range of benefits associated with the development of strong inter-collegial relationships for our wellbeing as academics. While these benefits may appear to be peripheral to the official work of teacher educators, in our own experiences we have found them to be crucial to being able to live well within the academy and maintain our capacity to

meet the demands of our jobs over extended periods of time. In this chapter we highlight the important role appreciation has played in our professional friendship, including how receiving appreciative remarks from each other makes such a difference to how we view our professional contributions as well as why appreciation is generally absent in academic circles. We also consider how we have supported one another to realise our anticipated and realistic goals in order to thrive as academics.

Methodology and Methods

Self-study methods allowed us to collaboratively examine our practices of being in the academy (Bodone, et al., 2004), our beliefs about being "good" teacher educators/academics, and the realities our professional and personal selves came to understand. Following reciprocated face-to-face visits when we collaboratively imagined how our academic lives could feel, we used technology to continue to communicate as well as offer support and feedback. Our anticipatory reflections envisioning how we wanted to be in our respective futures were triggered by a discussion about Conway's (2001) research. He had argued that encouraging high expectations and hopeful ideals in student teachers could be generative and inure people against cynicism and disenfranchisement. He wrote that while some theorists insist that "accurate perceptions of self, world, and the future are essential for mental health," (p.99) others suggest that "overly positive self-evaluations, exaggerated perceptions of control or mastery, and unrealistic optimism are characteristic of normal thought" (ibid). We theorised that adopting an optimistic stance might enlighten our view of our future selves and provide us some measure of resilience to function wholeheartedly as academics.

We set ourselves a structured reading program where each of us was committed to researching and sharing readings that were most meaningful to us. For example, Kishimi and Koga's (2013) *The courage to be disliked* and Berg and Seeber's (2016) *The slow professor* were two books that we read at the other's behest. We wrote and shared professional journal entries based on our responses to the readings and to our anticipatory reflections. Our journals (Holly, 2003) were repositories to chart our progress towards our goals. We regularly questioned whether they were valid, authentic and realistic and how we could reinforce or renegotiate them. The longitudinal nature of the study is important as our exchanges over the past 18-24 months have allowed us to track the impact of the various incidents and events in our professional lives on our anticipated goals.

We have talked at length about our goals and the barriers, challenges and opportunities we encounter. We have audio recorded these conversations and, at the same time, we have both kept informal notes - Dawn's on paper, Lynn's on her computer. Taking an iterative approach to data analysis (Srivastava & Hopwood, 2009; Strauss & Corbin, 1998), we found that we were continually examining, re-examining and challenging each other's reflections, responses and interpretations of our understandings of our professional lives. To create an artificial junction, we devised a prompt whereby we each wrote independently about one another's peaks and pits. This was a way for us to summarise what had been most salient, empowering, and challenging from the other's perspective, retrospectively. We shared these via email and then discussed how valid and accurate we each felt they were. Writing this article in tandem has given us further opportunity to question, reflect on and critique the sense we make of the benefits we gain through supporting one another's goals, anticipated and realistic.

Outcomes

Armstrong and Cross (2008) write "Anticipatory learning focusses on human initiative and on our capacity to influence events, environments, and experiences that have not yet happened" (p.605). It has been our intention to anticipate how we wanted to be and then support one another to bring this to fruition.

How we "wanted to be" in the academy was influenced by our reading of Adlerian psychology as espoused by Kishimi and Koga (2013). We discussed the importance of establishing a horizontal relationship between ourselves and our institutions. Rather than seeing ourselves as subservient pawns, we envisaged ourselves as agentic and capable of negotiating what we wanted to accomplish within our roles. We defined the tasks that were professionally rewarding

and separated them from those that the institution expected we carry out, but which gave us limited satisfaction. We took control and ownership of those facets of our work that fed into our anticipated mission and reduced our investment in those tasks which were not really ours (for example attending meetings to discuss changes to assessment procedures or relocation of service providers over which we had no control). While we were determined to align our work more closely to what we thought was important we also understood that we would be subject to pressure from our institutions. We gained resolve from our inter-collegial friendship – while we thought we were facing unique pressures through discussing them we found they were in fact, rather common and, with the benefit hindsight, trivial.

We were mindful that we might not meet the institutions' expectations or promulgated standards. Through our discussions we highlighted similarities and differences in our workplace. For both of us, these standards are most closely prescribed for research. For example, Dawn's institution requires that senior academics produce three quality assured, peer reviewed publications annually. Of these outputs, sole-authored publications in A-ranked journals, multiple citations and high impact scores are held in the highest esteem and given most kudos. Annually, we are both required to write a detailed report of all research endeavours including journal articles, chapters in edited books, books, conference presentations, chapters in proceedings, keynote presentations etc. All academics are subject to periodic quantification of their research so that their institutions can provide accountability for public investment in research and to establish the institution's reputational ranking. For example, the UK has a 5-yearly Research Excellence Framework (REF), New Zealand has a 6-yearly Performance Based Research Fund review (PBRF) and Australia's Excellence in Research for Australia (ERA) review is 3-yearly.

While we are both active researchers and are committed to contributing new knowledge and to improving our practice, the pressure to record our contributions for regular scrutiny both internally and externally is repetitive. We have referred to this process as FIGJAMing (an acronym for *expletive I'm Good; Just Ask Me). Being asked to validate how prestigious our work is for others via citations and the like, undersells the importance of our work to ourselves and our students. No matter how proud we are of our published work, others who proclaim more loudly that they are published in higher ranked journals with higher citation and impact figures always overshadow our output. We question how impact is compared meaningfully when our research is purposefully aimed at a niche audience and based on enhancing our own practices.

We both enjoy doing research and contributing to the scholarly communities. Lynn for example wrote in an email, "I do get a kick out of getting messages from ResearchGate that I have been cited or that people are reading my articles." (email, 24 01 2020). What Lynn dislikes and finds demeaning are the constant requirements to seek funding for research, and the unnecessarily critical responses of peers on competitive funding applications. Since much of our research is small scale and self-study-focused we have had little need to chase large research grants. While research dollars awarded are a quantifiable measure, we are mindful of the valued contribution we can make through smaller studies. In fact, our most 'successful' research articles have resulted from small local or internal grants.

We are also disheartened by the validation and review process that we participate in as part of our professional duties. We know that our reviews of others' work will impact - most often adversely. We recognise that rejection letters wound. Instructions to revise and resubmit work frustrate even when the critique is constructive. We recognise this is true for ourselves so how can we couch our comments to support developing research?

Using anticipatory reflection to imagine what our professional lives might look like if our institution and colleagues equally valued research and teaching has given us the fortitude to argue against the status quo. We have outlined some of the research standards above. Teaching, as part of our academic roles, has been harder to quantify.

We are required to teach undergraduate and postgraduate student teachers and to supervise doctoral and master's candidates in related education fields. Both of our institutions want to provide teaching as effectively and profitably as possible while simultaneously spending the least amount of money and employing the smallest number of staff as they can. As a consequence of fiscal constraints, there has been a move to large class lecturing rather than small class teaching. Sessional staff have been employed to cover individual courses increasing the workload of course co-

ordinators and programme directors. There have been restructuring and redesigning of programmes and redeployment of staff. Making faculty redundant has compromised the delivery of some courses and added to the anxiety and stress of remaining staff. We have found that the amount of time and effort it takes to prepare and deliver content in engaging, inclusive and culturally appropriate ways while using digital technologies and innovative teaching strategies can expand to fill every working hour. Providing detailed constructive feedback and grading students' work within set timeframes adds to the workload. Knowing that our teaching performance is constantly under review and that our students' end of course evaluations are scrutinised by our line managers adds to our stress. Brookfield (1995) reminds us that students' evaluations are rarely perfect. Even so we are guilty of ascribing disproportionate significance to negative or mediocre student evaluations. We worry over the students' claims that we did not provide enough detail for them to complete the assessment task, or that we required them to do too much reading in comparison to other courses or that they are unable to access on-line resources. As Brookfield (1995) writes, "The constant inability to obtain uniformly good evaluations leads to feelings of incompetence and guilt" (p. 17).

However, as a result of this project, we recognised that keeping these evaluations to ourselves led to feeling demotivated and as though we have nothing more to contribute. By owning up to these feelings in our conversations and writing, we have given ourselves permission to view students' evaluations with a more dispassionate gaze. Other researchers' meta-analysis of student evaluations (for example Uttl, White, Gonzalez, 2016) adds credence to our argument that they are a poor measure of teacher effectiveness but, nonetheless, they are influential yardsticks in our institutions. By dint of having discussed our personal responses in private, we have been able to articulate our concerns in public fora with assurance. Doing so has led to constructive conversations with our colleagues about what standardised student evaluations *can* indicate and how we can respond appropriately.

Our responses to journal entries that we share, and our email exchanges ascribe considerable importance to the relentless pressure to perform in all aspects of our professional lives. We have both felt underappreciated and overwhelmed at work as we attempted to meet our institutions' expectations. Even as we have shared this conspiratorially, we have recognised that we are not unique in our inability to meet these expectations and remain well. Our willingness to look critically at the role we can take to support one another goes beyond a close and closed international friendship. We are positioned by our researcher's stance to do more than share our frustration and indignation in private chats. Here we turn a self-studying lens to consider what we have learnt, particularly about appreciation, that might be of value to others.

Appreciation

Teaching

One of the aspects of our jobs that we both really enjoy is teaching and we both put considerable amounts of time and energy into preparing courses, exchanging with students, and giving feedback in constructive ways. At the same time, we are both well aware that good teaching is not valued as much as good researching, that is, being successful in receiving grants and publishing in top tier journals. Believing in the importance of investing in our teaching while knowing that our institutions do not recognise this investment as much as a similar investment in research is a source of frustration for us. Focusing on our strengths as teachers and reminding each other of the importance of what we do and how well we do it has been fundamental to reaching our professional anticipated goals. We recognize the importance of appreciation for wellbeing at any professional stage. What we have come to realise through this project is that not only do we feel underappreciated, but we are also not adept at showing our appreciation for others. We have paid so much attention to negative student evaluations and peer-review criticism that we have become cautious and mean-spirited. Internalising these messages diminishes our capacity to be generous to others. This project provided an actual opportunity to watch one another teaching. Despite protestations that we weren't doing anything noteworthy, watching one another in action was stimulating and validated us as professionals. For example, Dawn was impressed having seen Lynn diagnose her students' ability in small groups. She wrote

> *You were so skilful… I was so impressed with the ease with which you diagnosed students' competence and then gave them very clear instructions as to how they could improve. It was a precise, empathetic exchange between an expert and novices. I know why you are excited about teaching them – you really do make a difference to the way they are going to teach. (Dawn, Peaks and Pits reflection)*

We wondered why we rarely invite our colleagues to watch us teach unless we need evidence of a formal observation for a promotion application. We surmised that colleagues are either too busy or we worry that they will be judgmental and find us lacklustre. We forget how accomplished we are in our respective roles until there is an outsider to call attention to the nuanced ways that we cope with the complexity of teaching. The study has fostered in us a greater respect for our professional expertise. We do have considerable experience and willingness to share. We are justifiably proud of what we endeavour to create in our classrooms – meaningful, inclusive learning experiences. Working together has enabled us to be more vulnerable and at the same time resilient to critique. We take solace from this collegial friendship and look for ways that we can extend the benefits into our individual workplaces. Actually, more than solace, this project has given us the determination to do so. We now actively seek opportunities to commend others for the contribution they are making to our professional lives and are quick to acknowledge the typically unnoticed efforts that our colleagues are making.

Research

The project also has been generative from a research perspective. We have presented this nascent work in several forms individually on behalf of the other. Working with formal and informal feedback, we have tailored several articles for dissemination. Individually, we have been able to distance ourselves from personalised critique. We have also been able to assert our joint understanding with considerable authority. We have relied on the other to keep the momentum going when our energy is dissipated by other demands. Our use of Telegram, a social media application we installed on our cell phones, has enabled us to use humor when we have sensed the other may be struggling. It has meant that we can see when our message has been read or our photos seen. It has been an opportunity to share in one another's personal lives from a distance.

Fortuitously, our schedules and pressure points are staggered. While we recognise that we cannot always prioritise this research, the focus of sustaining our well-being through this collegial friendship has seeped into our daily lives. The impact of this research can be measured in more expansive terms than the number of outputs we have generated. Having reflected on how we want to lead our academic lives, this project has enabled us to stitch together aspects of our professional lives with the strong thread of wellbeing and sustainability. What we have discussed at length is that this research actually means something more to us than tangible outputs. It has provided a safe space within which to express vulnerability and angst. It has been a place to grow our appreciation of our own strengths and weaknesses and to know that another has seen and appreciated our accomplishments and expertise. Most importantly, if we take self-study seriously then we must make our developing understanding transparent to our community. We challenge others to be more generous with their own research – speak from the heart about things that make a difference to us all in our professional lives. In this chapter we are describing our systematic study of our experiences in the academy as teacher educators and our findings indicate how important it is for teacher educators to support each other. We are advocating a collegial and supportive approach rather than a judgemental or competitive one.

Realistic Expectations

We have asked ourselves how this self-study has impacted on our teacher education practices. In fact, we were challenged by one of the reviewers for not including anything in this study that might improve teacher education, other than removing requirements to publish and student course evaluations, which puzzled us somewhat. Of course, university professors should be expected to carry out and publish research and student course evaluations are hugely important to improving our teaching. When we reflected on our anticipated goals, we realised early in this project that stepping outside normal routines could heighten our sense of the possibilities and potential in our own circumstances. This led to a clear understanding of the ways in which our institutions both constrain and enable us. Applied to the broader context of forming a 'horizontal relationship' with our institutions (Kishimi & Koga, 2013) we have come to the

realisation that intrinsic motivation to accomplish our mission as teacher educators is more powerful than the need to satisfy external standards and criteria. A lesson we have learnt from considering our teaching goals is the need to minimise our angst over student evaluations. We will continue to devote as much time and energy as we can into creating the sort of learning opportunities that we think best suit our students within institutional constraints but we anticipate that our endeavours will not find favour with all of the students. Their evaluations may be influenced by factors which are outside of our control – the room, the time or the delivery mode. Our students may be unaware of constraints we are operating under with regards to setting assignment deadlines or prescribing standardised requirements. We can make a difference within these structures to practice teaching in pedagogically sound and research informed ways.

We have renewed our determination to keep studying our practice in order to improve it. Sharing our research is important to us because we are driven to contribute to our community's understanding. Our motivation is to add something meaningful to the debate around what it is to be a successful academic. We want to live well in the academic space. This project has reinforced that there are some battles we cannot win but we are proud to be fighting for a good cause. We are using this platform as an opportunity to "demysitify, debunk, and deconstruct the notion that somewhere, some "expert' like [us] has the answers" (Brookfield, 1995, p.260). This inter-collegial support has emboldened us to talk openly about our professional disappointments, frustrations, and realisations with someone who understands the particular demands of educational institutions and who can help us put things in perspective and move forward. The work of teacher educators is teacher education, and the self-study of teacher education practices includes the self-study of being a teacher educator. It is an opportunity to examine the motivating factors for ourselves in order to continue our work preparing future teachers. We sincerely hope that articulating how we anticipate our future selves will be in the academy gives permission for others to initiate similar conversations with colleagues, near and far.

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Willing to Turn to The Body

Embodied Pedagogies in Social Justice Teacher Education

Elizabeth Dorman & Elizabeth Grassi

Teacher Education | Contemplative Practice | Social Justice | Embodied Pedagogies | Embodiment | Contemplative Pedagogy

Formal education contexts in general, but higher education in particular, including teacher education, tend to privilege cognitive, intellectual ways of knowing. As Lawrence (2012) notes, "...learning is perceived as something we do in our head" (p. 71). However, the literature on the importance of emotions and the body in learning is growing. Scholars such as Forgasz et al., (2014), Macintyre Latta and Buck (2008), and Nias (1996) have called for embodied knowledge to play a more primary role, specifically in teacher education. Estola and Elbaz-Luwisch (2003) "argue the need for a revaluing of embodied knowledge in teacher education, citing the particular role that embodied knowledge can play in the reflective process" (cited in Forgasz & McDonough, 2017, p. 54).

In the context of social justice education courses in which preservice teachers are learning about and confronted with the realities of various forms of oppression (e.g., Mills & Ballantyne, 2016), an approach to pedagogy that normalizes strong emotions and their embodiment is especially important and appropriate. Boler offers a helpful conceptual framework with her "pedagogy of discomfort" (1999), suggesting that deep learning can occur if and when teachers and students are willing to sit with the uncomfortable emotions and body sensations that arise when encountering potentially difficult topics, such as racism, white privilege, and classism, rather than turning away in fear and/or getting hijacked by intellectualizing. These ideas are corroborated by Matias and Mackey (2016), who argue,

> *Teachers who experience an emotional-based curriculum and pedagogy focused on deconstructing their own emotionality move beyond discomfort, guilt, sadness, defensiveness, anger. Without doing so, they can easily revert to whiteness and thus reinforce the racist educational system. In the end, a teacher must develop emotional fortitude in antiracist teaching, for how can one commit to racial justice if she or he cannot withstand the emotional burden of being antiracist her or himself? (p. 48)*

Embodied pedagogy in social justice courses is a promising approach to helping preservice teachers develop this "emotional fortitude" for anti-oppression teaching. However, students and professors alike need to be "willing to be disturbed," as Wheatley discusses in her 2002 essay. We often learn more when we confront the uncomfortable.

Furthermore, Blackwell's (2019) words help elucidate the importance of embodied learning in social justice contexts:

> *It's easy to bypass what our bodies know. We've been conditioned to stuff down uncomfortable feelings or simply toss them away so that we might "get along" in a society that does not regard our capacity to feel*

> *as wisdom. This disconnection from the body allows us ostensibly to work towards racial justice while at the same time ignoring these isms as they show up in our relationships, lives, and world. (p. 15)*

Berila's (2016) mindful anti-oppression pedagogy framework stresses the necessity of an embodied approach to social justice education, one that extends studying oppression at a conceptual level. Berila refers to somatic expert Levine's (2010) description of embodiment as a required component for "effectively transform[ing] both ourselves and the larger collective" (2016, p. 33):

> *Embodiment is about gaining, through the vehicle of awareness, the capacity to feel the ambient physical sensations of unfettered energy and aliveness as they pulse through our bodies. It is here that mind and body, thought and feeling, psyche and spirit, are held together, welded in an undifferentiated unity of experience. (p. 279, emphasis in Levine original)*

Embodiment offers a path for preservice teachers to pay attention to and integrate one's reactions at the levels of body, heart, and mind so they can respond from a place of groundedness and nonreactivity to unanticipated, unfamiliar, and often uncomfortable situations and course content.

This chapter responds to Forgasz and McDonough's (2017) call for teacher educators to "experiment with embodied pedagogies, to research their experimentation and to share their learning about embodied approaches through self-study" (p. 65). We—two white, female, experienced social justice teacher educators—have been attempting to broaden the experience of social justice teaching and learning beyond the cognitive. We deliberately infuse our courses with emotionally provocative content and intend to create a more fully embodied social justice pedagogy to help preservice teachers learn to respond to emotions in a more helpful way, and therefore be able to serve their own diverse students from a more balanced, authentic perspective.

This approach is challenging for us, because as female academics, we have been trained to cultivate and rely upon our minds, and we work in higher education institutions that privilege intellectual ways of knowing. However, our extensive training and experiences in contemplative practices and pedagogy (Barbezat & Bush, 2014) have helped us learn to balance our intellectual efforts with a more emotional, embodied approach to our practice in general, but particularly in our diversity courses. These contemplative practices include but are not limited to meditation, silence, close reading, mindful movement, journaling, and mindful dialogue.

Aims/Objectives

Research Question

- How do we attempt to use embodied pedagogies, blending the emotional with the cognitive, in social justice education courses for prospective teachers?

Methods

This chapter reflects self-study elements codified by LaBoskey (2004): self-initiated, improvement aimed, interactive, multiple qualitative methods, and trustworthiness through the collaborative process of reflective conversation and analysis over time. Data were collected from multiple years of diversity courses in our U.S. teacher education programs and included teacher artifacts such as assignments, lesson plans, and reflective journals; student work and responses to specific embodied pedagogical practices; and a year of critical friends discussions.

This study represents a critical collaborative inquiry in which we "provoke new ideas and interpretations, question the researcher's assumptions, and participate in open, honest, and constructive feedback" with one another (Samaras, 2011, p. 75). Because of our long-term relationship, and our respective use of contemplative practices, we were able to stay embodied as we provided each other with constructive feedback and asked challenging questions about the data sources we were analyzing. We applied this framework to collaborative qualitative analysis in these steps:

1. Identified and discussed pedagogical elements that appeared to reflect embodied learning and began to organize them into themes.
2. Read, referred back to the literature on embodied pedagogy in a cycle of developing understanding as we compared the identified examples from our practice to the literature's discussion.
3. Read, reread through the identified pedagogical examples to clarify more fine-grained themes and codes (Spindler & Spindler, 1997; Spradley, 1980), looking for strengths and areas for growth in our approaches.
4. Selected representative examples of our attempts to implement embodied pedagogies.

Findings

The analysis revealed three main categories of embodied pedagogies for social justice education which are illustrated below with examples: 1) experiential learning; 2) concrete examples of moving beyond cognitive reflection to more embodied learning; 3) normalizing and encouraging emotional expression and turning to the body as a source of understanding, knowing, and deep self-awareness.

Experiential Learning

It is difficult to practice embodied learning while engaged with readings and theory alone. Experiential, active learning is one form of embodied pedagogy that allows prospective educators to use their bodies as a site for developing understanding. Both authors implement this approach in their diversity courses, but as one example, we focus on Grassi's approach here.

Preservice teachers need experiences that touch them deeply in order to engage in the practice of "sitting with the difficult," and "embodying emotions." Regular field placements in schools are helpful, but preservice teachers do not "own" the experience; they enter a mentor's classroom and only have as much interaction with students as the mentor permits. Students need an experience that will mimic the chaos, frustration, joy, and deep emotions that teachers experience in their own classrooms.

Grassi, in collaboration with others, developed an experiential program called "Spanish-English Exchange Program" (SEEP) for preservice teachers (Grassi & Castro, 2011; Grassi & Armon, 2015). For one semester, preservice teachers visit immigrant families in the neighborhood once a week. The families determine the length and activities of each visit.

But Grassi's preservice teachers, who come with a perspective of providing "service," are discombobulated by this program. The host families (who are traditionally viewed as "people in need" by white affluent students) are placed in positions of power: the families are offered stipends to teach the students about their culture, their languages, and the challenges they face as immigrants to the U.S. The preservice teachers enter the families to not only help in any way needed, but to learn, to experience a culture and a language other than their own, to develop a relationship with the "other" where the student is not in power, and to discover the barriers immigrants face to academic success. While this places a burden on the families to "educate" our students, we still find that this is a powerful learning experience for preservice teachers. Thus, this creates a dilemma that we who developed SEEP need to examine.

Concrete Examples of Moving Beyond Cognitive Reflection to More Embodied Learning

As we analyzed pedagogical examples and student work from our diversity classes, it became clear how conditioned we are as academics to focus on cognitive ways of knowing and to cultivate that in our students. In an effort to infuse more embodiment into our pedagogical approaches, drawing from our backgrounds with contemplative practices, we both have been explicitly revising various prompts, questions, and learning activities to cultivate students' embodied self-awareness and expression of emotion.

Dorman realized through collaborative analysis, for example, that many of the prompts she designed for various assignments in social justice education courses asked students to describe their thinking, mental understanding, or occasionally to name their feelings, but without an embodied component. Now, for much of the emotionally provocative content she introduces, such as civil rights lawyer Bryan Stevenson's powerful "Confronting Injustice" SXSW video talk (2015), she deliberately asks students to pay attention simultaneously to the audio/visual input and to their own responses to the content. Importantly, before engaging with content, the students and professor take a few moments to center themselves with a short mindfulness exercise such as a body scan, breathing meditation, or lovingkindness so that their hearts are open and their bodies are prepared to feel. While watching the media, using a graphic organizer, students track and are asked to describe specifically, "What responses or reactions do you notice in your body? What emotions or feelings do you notice? What thoughts do you notice?" This is followed by a collaborative sharing activity which tends to generate a lot of tears as students share what came up for them. Motivated by Stevenson's powerful ideas, each person takes turns going around the room, committing orally to taking a specific action against injustice as they are witnessed by their classmates and professor.

For Grassi, in the context of the SEEP program, reflective discussions and papers provided an opportunity to move from a traditional stance toward reflection to an embodied approach to learning. Grassi relied for years on traditional reflection techniques: papers, in-depth class, and small group discussions around critical questions. Classroom discussions focused around the experience with the families, what students learned, and how this learning informed their future teaching. The class discussed on the intellectual level, without ever taking a pause to discuss what students felt by participating in this program.

Yet, Grassi had developed the program specifically to evoke strong emotions. She noticed that some students attempted to bring emotions to the class and written reflections. Students would express distress such as, "Why would people let this happen to the family?" "How can people not see what these families go through?" (Grassi & Bair, 2018). Students would also express emotions around their own fears and anxiety: "I was so nervous I bit off all my fingernails." "I didn't know what to do, do I help the mom, do I stay seated? So I sat there stupidly." And the class would nod in agreement. Grassi assumed this was reflection enough, and she encouraged the class to move toward action: How can we improve the situation? What strategies can we incorporate in our classrooms to assist families?

As Grassi expresses, "I did not bring feelings into the discussion; I did not allow for expression of distress when family members lost jobs or were sick; I did not allow feelings of frustration when students tried to negotiate in a language and culture other than their own. My classes left no space for students to *feel* the deep emotions associated with developing a relationship with their host family. I celebrated any connections students could make to theory and limited any expression of feeling. She writes, "I was preparing high-quality teachers who were well-versed in inclusive strategies and justice education, who were willing and able to compassionately engage with students, but were unable to stop, feel, and engage with themselves" (Grassi & Bair, 2018, p. 85). The class had to move beyond thinking about emotions to feeling emotions within their bodies, understanding them, and befriending them.

To encourage embodied reflection, moving beyond the cognitive, Grassi and Dorman use specific contemplative pedagogies: body scan meditations; feeling pauses, and lectio divina.

Body Scan Meditation. It is one thing to request students "feel their bodies and the emotions within;" it is quite another for students to be able to engage in this practice. To help students progress to a feeling state, Grassi and Dorman start some classes with a body scan. We notice the various parts of our body, without the need to judge or change anything. As we progress in our noticing, we also bring awareness to thoughts and/or emotions connected to certain parts of our bodies. We label them (sadness, fear, anxiety, happiness), and let them be, sitting with them regardless of how pleasant or unpleasant they are. We do not try to fix anything; we just notice at the start of every day. This exercise gets the students in their bodies, grounded, and ready to interact with the course content and feel any emotions associated.

Feeling Pauses. During class discussions and reflections, we pause, to notice where and what we feel in our body as we describe and reflect on course content. We leave discussion space for the validation of feelings underneath the experience. When discussing the experience, if students are too heady, we have learned to pause, articulate what is

happening in our body and with our emotions in response to the student's description, and ask the class to engage in the same. As we practice, students become more and more accustomed to not only describing the situation but articulating the emotions behind their experience of the situation. When talking about the SEEP program, what previously looked like, "The father lost his job and now the family has no steady income," has become, "I feel so sad and so hopeless. The father lost his job and now the family has no steady income. I feel distressed that I cannot help. I feel sad for this family." We do not ask students to change their emotions. We do not try to "fix" the situation; we simply feel the emotions behind the situation and sit with the discomfort. In this manner, students learn to feel first before they respond, rather than react quickly to emotions they cannot even recognize. Each time we feel, and sit with the feeling, we better understand how to respond in a caring, compassionate manner.

Lectio Divina. We both implement *lectio divina*, which translates as "sacred, divine reading" (Oliver et al., 2018). *Lectio divina* traditionally involves four steps: *lectio* (reading), *meditatio* (reflection), *oratio* (response), *contemplatio* (rest). We take liberty with these steps, going beyond written texts and responses, inviting students to make meaning of the text by turning inwards and listening deeply to their bodies and hearts.

In the *meditatio* step, we emphasize *feeling* the words, opening oneself to hearing what the words are saying. In the *oratio* step, students are invited to express in multimodal ways how they are responding emotionally to the text. Students may express themselves in writing, but many choose instead to draw or physically move in some way. Students are encouraged to reflect not only on what aspect of course readings spoke to them but also to relate texts to previous course content. The *contemplatio* step is a receptive process described by Dalton (2018) as returning "to stillness, integrating the experience more deeply and allowing both the words and the images to touch the deepest parts" of ourselves, creating transformation from within (p. 20).

Lectio divina allows students to not only respond emotionally and through their bodies to the assigned text, but also they readily bring that emotion to broader field study contexts. What used to be a theoretical discussion has now developed into a more balanced understanding that draws from theory but also acknowledges the embodied feelings evoked by the theory, applied to real-life situations.

Normalizing and Encouraging Emotional Expression and Turning to the Body as a Source of Understanding, Knowing, and Deep Self-Awareness

Through experiential practice and analysis, it has become clear to us that in order to implement embodied pedagogies in social justice education courses with any effectiveness at all, we need to normalize and encourage emotional expression, and the practice of turning to the body as an epistemological site (Gustafson, 1999). In doing so, we are counteracting the traditional, cognitive views of teaching and learning embraced by academia, into which we are and our students have been socialized. This requires us to be willing to be vulnerable and willing to feel and express emotions in front of our students, even when this is uncomfortable.

Dorman has been incorporating *The Five Dimensions of Engaged Teaching* (Weaver & Wilding, 2013) as a contemplative framework for developing these skills and dispositions. The dimensions are: be present, engage the self-observer, cultivate an open heart, develop emotional capacity, and establish respectful boundaries. These dimensions have become touchstones for students and me as the professor to develop self-awareness and social, emotional, cultural competence (Stevenson & Markowitz, 2019) as we engage in conversations around race, racism, white privilege, and other social justice topics. These dimensions have become part of the daily language in our classroom.

These dimensions have also been a powerful framework for modeling to students being vulnerable and human and turning to the body for wisdom and solace. For example, one day before class, a student told me (Dorman) some distressing news about a personal tragedy. It triggered deep compassion and pain in me because I shared a similar past experience. Just as class was supposed to begin, I could feel my stomach, chest, and throat tighten with sadness and impending tears. I opened my mouth to speak, but no words emerged. I quickly assigned students a partner activity, and I fled to an adjacent, private room, where I burst into tears and sobbed for a few minutes, my body shaking, then did deep belly breathing to soothe my nervous system.

When I had calmed myself down enough to be able to function and teach, I went back into the classroom. I took a deep breath, feeling the familiar tingling in my torso that signified feeling vulnerable, and shared, "See? *The Five Dimensions* are a real thing. They are not just a theoretical framework." Without going into details of the personal situation, I briefly explained how I had engaged the self-observer and present moment awareness to recognize that I was triggered, and needed some time to let the emotions course through my body in sobs before being able to resume teaching. We talked about how they, too, could use the five dimensions to turn towards embodied feelings when encountering difficult emotions, in the course of their lives.

In Grassi's SEEP program, as a result of the contemplative activities described previously, the students (and the professor) are often brought to deep emotional states when discussing the family experience and the readings. But by practicing contemplative activities during the class, these emotions become a normal part of the discussion. I (Grassi) have found that as the professor, I am no longer embarrassed if I am overcome by emotion in front of the class. My classroom holds all emotions, and we practice just noticing and sitting with the discomfort.

Recently, a preservice teacher in one of our classes shared their own painful story of immigration and pointed to their body as they spoke, "I felt it here [pointing to their stomach], not here [pointing to their heart], if you know what I mean." Students, who had practiced feeling in their bodies, nodded in agreement and understanding. We have also found that our preservice teachers have learned to sit, listen to their bodies, and listen to and feel the people they work with first, before jumping to an action—an action that is most often decided by students who are positioned as the privileged, knowledgeable college student. Our students consider their own feelings and the feelings of others as valid experiences to be taken into account in any decisions. This translates well to the classroom; teachers who take into consideration the perspectives and feelings of their students make classroom management and curricular decisions that are caring, compassionate, and meaningful.

Some of the most powerful "action" our preservice teachers take in the teaching field is "non-action." For example, when a preservice teacher encountered a newcomer student in their field placement and recognized the distress the student felt with the new culture, new classroom rules, and the inability to communicate, the preservice teacher just sat with the student without attempting to fix anything. Unable to communicate with the student in words, the preservice teacher communicated through their presence and by listening deeply to the student (whether they understood or not). We find that preservice teachers apply the contemplative practices offered in the college class in their clinical placement classrooms, just being with P-12 students and giving the gift of presence, regardless of the situation and emotions.

Final Reflections

These findings illustrate some of our attempts to enact embodied pedagogies in which learners "use their body as an instrument for developing understanding, knowledge, and wisdom" (Gustafson, 1999, p. 268). We have made strides in our approach but still need to grow so that preservice teachers are equipped with the "emotional fortitude" and embodied skills for antiracist teaching as they step into their own diverse classrooms.

The primary challenge we have encountered in attempting to implement embodied pedagogies is that we are conditioned to default to the cognitive and intellectual rather than the emotional and embodied, due to our training and conditioning as white, female academics. Our cognitive, intellectual training as academics continuously battles with our training in contemplative, embodied pedagogy.

Our default mode (and that of our students) tends to be cognitive representation, even when trying to articulate orally or in writing what an experience of embodied awareness was like. Sometimes, language is just not sufficient and accurate enough to represent or describe embodiment. The pedagogies we incorporate in our classes are small steps to transform this mental habit. But we remain torn as to how we can conduct our classes with more of a balance between emotional embodiment and cognitive pursuits. Touching on emotions in academia is difficult and not encouraged. As Grace (2011) states, "Third-person theoretical 'outsider' knowledge is often more trusted in the academy than first-person experiential 'insider' knowledge" (p. 47).

Relatedly, this deliberate approach of embodiment and naming it as such explicitly in our pedagogy is still rather new for us. Even though we have both been teaching for decades, and have become comfortable integrating contemplative practices in the classroom, the embodied approach is newer for us both and involves experimentation and exploration in our pedagogy.

Responding to this challenge represents an ongoing exploration and inquiry for us. It will involve ongoing education for us as learners—but not just intellectual learning *about* embodiment. We need to continue to seek out direct, first-person experiences of embodied learning as active participants in the context of social justice education.

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Weaving Discussions with Questioning

Signe E. Kastberg, Alyson E. Lischka, & Susan L. Hillman

Discussion | Mathematics Methods | Relational Teacher Education | Questioning

Mathematics teacher educators' (MTEs') questions support prospective teachers' (PTs') development of pedagogical routines (Kazemi, 2016) and deepen professional thought (Olsher & Kantor, 2012). Although teacher educators assume initiating discussions with questions supports PTs' "curiosity and inquiry" (Dillon, 1980, p. 17), questions can provoke frustration (Olsher & Kantor, 2012) and dampen discussions (Dillon, 1984). Ambiguity in outcomes of MTE questions suggests a need for inquiry into MTEs' experiences using questions to initiate pedagogical conversations. We examined MTEs' experiences posing questions to engage PTs in discussions focused on mathematics teaching to address the question: How do MTEs use questions with relational intent to build discussions?

Like Guilfoyle et al., (1997), we are critical friends who share perspectives and interest in teaching about teaching (Loughran, 2006). In our mathematics methods courses, we use questions to motivate discussions but remain unsatisfied by the results. We share a commitment to improving our relational teacher education practice (Kitchen, 2005) and derive our practice from the principles of constructivist teaching (Steffe & D'Ambrosio, 1995). Central to our view of constructivist teaching is the construction of models from evidence of PTs' conceptions of mathematics teaching and learning. Models are then used to inform our instructional activities. We assume MTEs use questioning and discussions in instructional activities to support PTs' development of conceptions of mathematics teaching and learning. Discussions are central learning tools in constructivist teaching that involve gaining perspective on one's ideas through the corroboration of others (von Glasersfeld, 1995). Openness and sense making in discussions allow community members to be corroborators and motivate the construction of new concepts.

Our different institutional contexts provide diversity in our critical friendship (Guilfoyle et al., 1997). Signe and Susan work with elementary PTs but at a research-focused university and a teaching-focused university respectively. Alyson works with secondary mathematics PTs at a university transitioning from teaching-focused to research-focused. Signe is committed to mentoring faculty and graduate students to support belongingness in the mathematics education community. In this work, relational teacher education and constructivist teaching are used to develop her identities (Newberry, 2014) as a professor and mathematics teacher educator. She works to find ways to legitimize self-based methodologies in mathematics education, particularly self-study of MTE practice. Susan is committed to professional development work in India. She works with a quality improvement team to create self-assessment culture in schools. Susan's reflective practice across cultural contexts of India and the US informs conscious decision- making in her teaching and collegial collaborations. Alyson has extensive teaching experience in urban public schools. She is committed to supporting mathematics teachers' development of effective practices, but recognizes that her constructivist teaching goals are often constrained by her attention to policy structures in K-12 educational settings.

We recognize that PTs' mathematics learning includes the experience of being questioned. Nolan (2007) described the physical effect of such experience even after earning degrees in mathematics and science: "the hairs on the back of my neck stand on end and I break out in a cold sweat when I think someone is about to ask me a question that tests my

'knowledge' in math or science" (p. 21). Mathematics teachers report similar physical and emotional responses in mathematics autobiographies (Towers et al., 2017) and describe the source as experiences in mathematics classrooms. PTs' experiences with mathematics as product oriented, where procedures are used and algorithms are taught, has been linked to feelings of shame in teachers (Bibby, 2002). Bibby identified the source of such feelings as distance in relationships among learners and between learners and their teacher.

Prospective teachers' experiences in mathematics classrooms suggest that creating discussions from questions in mathematics methods may be challenging. Brandenburg's (2008) exploration of her "taken-for-granted assumptions about teaching and learning" (p. 3) in mathematics teacher education, included providing PTs with opportunities to participate in reflective discussions. Yet Brandenburg found that providing opportunities sometimes prompted silences rather than discussion. Initiating and sustaining discussions using questioning involves drawing on interpersonal relationships (Schwab, 1954) and gaining insight into PTs' lived experience. Understanding PTs' histories can allow MTEs to build meanings for comments as well as silences in discussions.

Aim/Objectives

Our earlier self-study into learning to teach about mathematics teaching through questioning (Kastberg et al., 2019) resulted in awareness of imbalance among course goals and desire to construct relational practice. In that study, we characterized assumptions (Dillon, 1990), purposes, and roles implicit in our questions. Findings motivated us to restructure our questions. We then focused on questioning as a relational practice (Kitchen, 2005). We found that our questions were seldom informed by PTs' experiences. Although improving our practice meant gaining insight into and asking questions informed by PTs' experiences, we struggled to sustain PTs' relevant talk. Findings from our study of MTEs' questions and PTs' responses inspired inquiry into the interplay between questions and discussions. We define discussions as a "form of group interaction where members join together in addressing a question of common concern, exchanging their knowledge or understanding, their appreciation or judgment, their decision, solution or action over the matter at issue" (Dillon, 1994, p. 8). Discussions are not recitations where students respond to questions and responses are collected. Yet PTs in our classes seemed to treat questions we intended to elicit discussions as opportunities for recitation. Given our earlier work we expected imbalance. We refocused our inquiry on the relational intent of our questions within discussions, asking in this present study: How do we build discussions from the relational intent of our questions?

Method(s)

We draw from self-study as self-initiated, improvement-aimed, interactive, and involving validation via trustworthiness (LaBoskey, 2007) to inform our approach to self-study as open, collaborative, and involving reframing (Samaras & Freese, 2009). Our questioning and discussion practices were opened to each other for critique. Collaboration allowed us to gain perspective by comparing our questions with relational intent and resulting discussions across our contexts (The Arizona Group, 1996). We are "insiders" in mathematics education, engaged in a "reciprocal" critical friendship (Stolle et al., 2019, p. 23) since 2013. We explored our questioning and discussion practice through weekly analytical dialogues (Placier et al., 2005) conducted through video calls.

Primary data sources were collections of transcripts of classroom teaching episodes from each author. Questions, defined as "interrogative utterances" which are "followed by answers" (Dillon, 1981, p. 51), were identified in each transcript. We used analytical dialogues with two cycles of inquiry to build knowledge about our questions and their use in initiating discussion. First, we analyzed our initial questions through the lens of relational teacher education, identifying how the questions: (1) conveyed respect and empathy, (2) helped PTs face problems of practice, and (3) showed receptivity to growing in relationship (Kitchen, 2005). We identified the question's relational intent and explored the resulting discussions. This analysis revealed many of our questions elicited recitations, so we turned back to our transcripts and recordings. Second, we looked at our data for evidence of phenomenological characteristics of discussions: "freedom of address" and commitment to "search for meaning" (Dillon, 1994, p. 12). We each identified

one discussion that began with a question and contained some evidence of the two phenomenological characteristics. Analytical dialogues for our second round of inquiry focused on one transcript for each MTE and a summary of the transcript that identified the initial question and characteristics of the discussion. We explored why these questions elicited discussions. The dialogues stimulated "a remembering of much more about the situation" around the discussions than the recording or transcript contained (Ham & Kane, 2004, p. 114). Our researcher inquiry into the interplay between our MTE questions and the resulting discussion unearthed factors that mediated the relational intent of our teacher questions.

Outcomes

Across all three contexts, the relational intent of our questions was typically insufficient to initiate discussions. Questions with relational intent sometimes elicited discussion, but as often as not elicited recitation. We share this outcome in the next section. We then share evidence from our class discussions that set the stage for descriptions of factors that support elicitation of discussions rather than recitations.

Recitation and Discussion

The primary relational intent of our questions was to convey "respect and empathy" (Kitchen, 2005, p. 15). One way we intended to convey respect and empathy was to gather PTs' experiences or reasoning. For example, Alyson intended to draw from PTs' experiences with mathematics content by asking "What do you remember about angle sums in polygons?" This question was designed to serve as a foundation for a pedagogical discussion. However, Alyson's question resulted in a stilted sharing of facts in which PTs hesitantly offered short phrases, uncertain if their answers were correct and looking to Alyson for verification. As Alyson urged sharing of experiences, PTs offered disconnected memories of angle sums in polygons that amounted to a recitation.

In contrast, Susan posed a question intending to draw from PTs' experience with or observations of strategies used for addition and subtraction. Susan hoped to discuss key mathematical relationships and compare strategies. Susan's question resulted in PTs sharing memories of learning algorithms and children's strategies observed in field experiences with little facilitation by Susan. Contributions opened possibilities for discussion of an addition or subtraction strategy, what made the strategy successful, common errors, and how to support children's mathematics. PTs' built from each other's responses. Contrasts between Alyson and Susan's experiences using questions with relational intent to elicit discussion re-framed our inquiry on phenomenological characteristics of discussions that support PTs engagement in discussions.

Susan's Class Discussion

PTs come into my elementary mathematics methods course as a cohort taking the same classes during their last four semesters. Mathematics methods is mid-way through the program. Friendships and support groups within the cohort have been established. The cohort of 19 PTs from fall 2019 demonstrated unusual desire to understand how and why mathematics procedures work in the context of learning to teach mathematics. The discussion introduced in the last section occurred two-thirds of the way through the course and was initiated with the question: "What do you remember about learning [addition and subtraction] for yourself or from your experiences with children learning addition and subtraction?" I anticipated this would generate examples of correct strategies as well as common errors. The ensuing 11-minute discussion included nine PTs who shared specific examples of addition and subtraction strategies, with other voices in the class of 19 murmuring or chiming in. PTs shared personal experience such as, "back in the day when I was a kid, I only remember the strategy of counting on my fingers and then when we got to bigger numbers only learning the algorithm." Others shared observations of children, "a little girl, she's in first grade … when she started doing double-digits like 14 plus 5, she would start doing 41 plus 5." Each beginning generated examples from PTs' experience. I prompted for elaborations when needed, "can you give an example?" and "do you want to demonstrate it for us?". One PT built on a previously shared example she described as "messed up subtraction," saying "can I do some more of that messed up subtraction?" Later, a PT presented a first-grade student's strategy that she described as "really confusing to them [the students]." Four PTs excitedly in voices-overlapping clarified the strategy. They explained sense-making

involved in finding 15 minus 7 by splitting the 7 into 5 and 2, subtracting 5 from 15 to get 10 and then subtracting 2 more.

Alyson's Class Discussion

PTs enter my program as early as their freshman year. We work to develop community among them through frequent events such as caramel apple socials and "Wear your Program shirt" days. On the day of this discussion, the ten PTs entered carrying chili bowls from the Annual Chili Cook-Off, wearing matching shirts and chatting about the cold weather. Throughout this methods course, I encouraged reflection on activities and continued questioning of teaching actions through "wondering" about teaching practice decisions. This class session, near the end of the semester, centered on reflecting across a semester-long letter writing exchange in which each PT corresponded with at least two high school mathematics students about a problem involving two swimmers in a lap pool. I began the class by providing reflection questions, followed by five minutes of individual reflection and 10 minutes of small group talk. I then shared research related to written feedback and encouraged the small groups to continue their conversations incorporating the research. To begin the whole class discussion I asked, "What are you wondering about effective feedback for students?" The 16-minute whole-class discussion that followed included contributions from 7 of the 10 students in the class ranging across four themes: differentiating feedback, encouraging without answering questions directly, gauging the correct level for feedback, and tone. The transition between speakers, which occurred with little input from me, began with phrases such as "I did the same thing" or "I was the opposite from them" as PTs built on previous statements. In addition, PTs asked questions of each other, such as "How do you give effective feedback and not give them the answer?" and responded to each other's questions with suggestions and support for frustrations. Most PTs expressed disappointment and fear that their feedback "might have confused" their pen pals. As a group, the PTs reminded each other that mathematical goals should drive their feedback and questioned, "What concepts are we wanting them to learn and what is the goal?" Throughout the discussion, I observed and listened, but needed to moderate infrequently as the PTs controlled the flow of conversation. At the conclusion of this discussion, I provided opportunity to continue reflecting on the letter-writing exchange through a written assignment.

Signe's Class Discussion

PTs take mathematics methods the semester before student teaching and are familiar with each other since the program has less than 80 students per semester taking required courses together. PTs in mathematics methods engage in out of class activities together: traveling abroad, sharing apartments, and belonging to the same sorority. I have no sense of the social structure of PTs, but see them respond to each other. For example, during a whole class conversation in Fall of 2018, when one student responded to a question I posed, I turned to see two other students knowingly looking at each other and then quickly looking away. I let the moment pass, not really knowing what to make of it. This moment came back to me during dialogue with Alyson and Susan, reminding me of what I did not know about PTs' relationships with each other.

My discussion excerpt came from small group exchanges focused on addressing PTs' identified challenges with initiating and sustaining productive math talk. Throughout the semester I had been trying to initiate and sustain discussions using questioning. PTs selected their own seats and collaborated with colleagues in groups of 3 or 4 who acted as a support system and confidants. Whole class "discussions" typically begin with a request to "talk at your tables" and then a sharing out of ideas while I scribe.

The lesson in this excerpt capitalized on PTs' willingness to talk to each other in the small groups. One of several related activities in the lesson involved PTs working in groups of 4 or 5 to create poster paper lists of pedagogical choices to address challenges of initiating and sustaining productive math talk. PTs then engaged in a gallery walk, reviewing suggested choices, and identifying limitations and affordances of each choice.

One group created pedagogical choices to address the challenge of managing student participation in discussions (such as not talking, talking out of turn, and off-topic talking). One choice listed was "pulling sticks," meaning randomly pulling sticks with students' names on them from a cup to decide who would participate next. The group shared that

"pulling sticks" would ensure that all students had the opportunity to participate. Asked to identify limitations and affordances of the suggested choices, PTs focused on limitations of "pulling sticks."

> Micha: Pulling sticks (reading the choice written on the poster aloud to the group).
>
> Anita: That is stressful. Kids get stressed about that. Like maybe I'm the one who is going to get pulled next.
>
> Signe: (Nodding her head in agreement.) Whenever we would do multiplication facts around the room, I would be like counting. Mine's going to be four times eight.
>
> Anita: Yeah
>
> Jessie: You can't really build wins like that. You like every time they get pulled…. (indistinct talk)
>
> Micha writes "stressful, embarrassing, can't win/random" focusing on limitation of the choice.

During the gallery walk, a different group of PTs discussed the choices as well the limitations of "pulling sticks" listed on the poster.

> Nicole: That's how you grow up.
>
> Maddie: We didn't do that when I was a kid and I turned out fine. Nicole: That's what I'm saying.
>
> Signe: What?
>
> Nicole: Like this (pointing to the limitations of pulling sticks).
>
> Maddie: Like kids being sensitive. My teachers did that and I think I'm fine.
>
> Nicole: You have to teach responsibility.
>
> Maddie: I'm fine.
>
> Signe: Definitely, the other group was having a real idea about that. So that will be a good discussion item.

The two PT groups addressed the idea of "pulling sticks" differently, the first as an anxiety provoking experience and the second as an opportunity to teach academic responsibility. In small groups, PTs shared ideas freely. Yet when we reassembled as a class to talk across ideas from the gallery walk, groups remained silent. I did not point out the two different views of "pulling sticks" and neither did the PTs. Our silence raises questions about whether the PTs felt "conscious of a freedom to address anyone" (Dillon, 1994, p. 12) in the whole class that they seemed to feel in the small group. I see this play out every semester as groups of PTs from little communities that share food, talk about their lives between classes. In the whole class, this freedom does not belong to everyone. Does it belong to anyone?

Discussion

Our investigation was situated in our effort to build relational practice through constructivist teaching discussions that provoked PTs' "curiosity and interest" (Dillon, 1980, p. 17). However, evidence revealed that some questions with relational intent dampened discussion (Dillon, 1984), perhaps by triggering PTs' emotional responses to mathematics (as in Alyson's polygon question). Our first cycle of inquiry revealed that we used questions with relational intent to begin discussions, but in an effort to include many voices we often broadened the focus of the question by accepting responses outside the intended domain of inquiry (e.g., Kastberg et al., 2019). We were uncertain how to build PTs' curiosity and interest and often sought to "control" and guide discussions toward outcomes that would fulfill course objectives. In this second cycle of inquiry, we identified factors that support discussions aligned with the relational intent of our questions.

Phenomenological Characteristics for Discussions

Questions with relational intent that elicited discussions were not unlike those that provoked recitation, yet by exploring the phenomenological characteristics in the excerpts, we identified two factors that supported discussions. The first factor in all three discussions was the capture of PTs' "energy of wanting" (Schwab, 1954, p. 52). For example, Susan's question captured the PTs' desire to understand experiences and observations of adding and subtracting. Follow-up questions were unnecessary as the PTs built from each other's memories and noticings, searching for meaning in their own experience and children's mathematics. Underlying the discussion was a desire to make sense of strategies used to compute.

The second factor in all three discussions was, common experience. Alyson's students had engaged in a semester-long letter-writing activity to gain insight into the complex work of giving feedback. Signe's students had been wrestling with challenges to productive math talk. These common experiences set boundaries for the discussion rather than expanding the scope as we had done in the past. Discussions had a focus and PTs responded from common experience with ideas and insights that positioned each as corroborators for other's. For example, in Alyson's classes, PTs asked each other questions and responses illustrated similarities and differences in their common experiences. Building from common experience, PTs' addressed questions posed with relational intent in ways that explored dimensions of that experience from different perspectives.

Community Characteristics and Discussion

Using questions to initiate discussions has resulted in research evidence that questions may support or dampen discussions (Dillon, 1984; Kazemi et al., 2016; Olsher & Kantor, 2012). MTEs seeking to initiate and sustain discussions with questions, should first attend to relational intent of their questions. Such questions stand in contrast to those posed in mathematics classes where PTs are expected to efficiently communicate processes and answers. Questions drawing from PTs' experience can elicit recitations when MTEs broaden the scope of the question to include all PTs' answers. Initiating a discussion with a question involves understanding the community of PTs in the program context. Findings from this study suggest that community factors contributed to PTs' movement from addressing the question to making the question an object of group inquiry. Across our institutional contexts there are significant differences in the communities developed in our program areas. In Alyson's institution, PTs are in small cohorts and community building is a programmatic goal. Outside Alyson's class, PTs contribute to a social community, enabling them to feel that they can freely address Alyson's pedagogical questions. For Susan and Signe communities within programs are adhoc, thereby constraining PTs' freedom of address.

Participant Conditions for Discussions

Dillon (1994) described participant's consciousness that they are free "to address anyone in the class on any occasion" (p. 12) as one condition for discussions. In all three of our classes this freedom is represented in different moments and to different degrees. In Signe's class, PTs' openly disagree with colleagues in small group settings, yet resist sharing these disagreements in whole class conversations. Signe's challenge is supporting the development of freedom of address across small groups. Alyson and Susan's excerpts illustrate PTs' responding to each other freely. In Alyson's class, PTs positioned themselves as similar and different saying "I did the same thing" or "I did opposite." In Susan's class, PTs excitedly talked over each other about subtraction saying for example "I kind of do that but differently in my brain." In all three contexts, freedom of address allowed the PTs to address the posed question, with recognition that different experiences would serve as part of the "answer" to the question.

Dillon further described participants' intentional "common search for meaning" (p. 12) as a second condition for discussions. The three discussion excerpts contain evidence of PTs discussing pedagogy to explore the meanings of learner's mathematics, pedagogy of feedback, and pedagogical choices to meet challenges to productive math talk. PTs in each excerpt describe their experiences with the object "in their understanding and life" (p. 12).

Questions with relational intent that capture PTs' "energy of wanting" (Schwab, 1954, p.52) and draw on common experience in communities where members feel free to address each other and are engaged in sense making are likely

to result in discussions. Relational intent alone was not sufficient for us to use questions to elicit discussion. Having identified factors that contribute to discussions, we are now left wondering how to sustain and conclude discussions. As Brandenburg (2008) notes, understanding silences may be an important idea. Our models of PTs' conceptions of mathematics teaching and learning may be informed by silences in ways we are not aware. For example, Alyson had three PTs who did not talk during the whole class discussion. How do the PTs' silences influence her view of their ideas? Through our dialogues, we identified factors necessary, but not sufficient, for questions with relational intent to elicit discussion.

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Tensions of Learning on the Job

A Self-Study of Teacher Education Leadership

Brandon M. Butler & Diane Yendol-Hoppey

Identity | Tensions | Teacher Educator | Leadership | Self-Study of Teacher Education Practices

What does it mean to lead in teacher education? This is a question to which self-study scholars have provided some answers, but there remain opportunities to more deeply explore this question. Although there is an extensive research base in self-study on the transition from teacher to teacher educator (e.g., Williams et al., 2012) and a broader base of scholarship on higher education leadership as department chairs (Buller, 2012; Cipriano & Riccardi, 2010) and the deanship (e.g., Clift et al., 2015; Elliott-Johns, 2015), self-study research into teacher education leadership is still in its relative infancy (Allison & Ramirez, 2020).

In this self-study, we aim to add to this literature base by investigating the simultaneous transition into leadership of Diane as college dean, and Brandon as program director. And, although there exists scholarship that considers the implications of leadership on teacher educator identity (e.g., Clift, 2011; Loughran, 2015), we saw potential to add to this area by drawing on Berry's (2004, 2007a, 2007b) tensions of teaching by applying those tensions to our experiences in learning and enacting teacher education leadership. As such, we sought to answer the following question, How do we understand ourselves and work related to leadership in teacher education?

Literature Review

Manke (2004) reviewed self-studies of leadership at various levels and contexts, ranging from public school administration to teacher education department chair, center director, division head, and dean. Manke identified four themes present in the literature at that time, issues of power, community, social justice, and reform. However, explorations of professional identity were absent in self-studies of leadership to that point. Over time, the implications of leadership on the professional identity of teacher education leaders has received attention, with the teacher educator and leader identity often in conflict. In a self-study of her transition into leadership, Clift (2011) found that "the life, obligations, responsibilities, and roles of a faculty member do not provide a clear framework for assuming the role and responsibility of a teacher education administrator" (p. 168). She added, "the roles associated with being a faculty member, researcher, and administrator sometimes conflict" (p. 168).

Loughran (2015) too noted a shift in professional identity, like that of teacher to teacher educator. He stated, "making the transition from professor to dean has highlighted for me the personal and professional challenges associated with the process of 'becoming' through a shifting identity" (p. 5). Loughran commented on the fact that leadership took him away from research and teaching he associated with his teacher educator identity. In several studies, Allison and Ramirez shared their experiences of transitioning into leadership (Allison & Ramirez, 2016; Ramirez & Allison, 2016;

Ramirez & Allison-Roan, 2014). In Ramirez and Allison (2016), they highlighted the continued challenge in implementing their teacher educator identities and research but saw possibilities in exploring the intersection between leadership and teacher education to make connections between these two sides of their professional lives. Although tensions of learning and enacting leadership have been raised in this literature, including challenges, conflicts and discomforts, we found a formal consideration of tensions to be largely absent. Badali (2012) and Ramirez and Allison-Roan (2014) mention tensions that exist in their practices, but the concept was not used as an analytical lens for understanding their leadership work.

Personal experience was regularly used by many teacher educators to orient their work and identity as leaders. Kitchen (2016) relied on his long-standing focus on relational teacher education, noting, "my prior experiences as an educator and teacher educator had taught me the importance of recognizing the wealth of professional experiences of my colleagues" (p. 75). Clift (2015) stated that "most deans had a personal history of leadership and service long before they became academics" (p. 23). However, many of these leaders noted limited training and support for leadership work, highlighting the need for universities and colleagues alike to support new teacher education leaders. Loughran (2015) expressed the importance of mentoring and used executive coaching and critical friendship to help him make sense of his leadership work (Loughran & Allen, 2014; Loughran & Brubaker, 2015). Additionally, Allison and Ramirez found co-mentoring to have a profound effect on their developing leadership identities and practices (Allison & Ramirez, 2016; Ramirez & Allison, 2016; Ramirez & Allison-Roan, 2014).

Theoretical Perspective

Berry (2004) identified six tensions found in research on teaching teacher education. She noted these tensions can conflict and represent the "ever-present ambiguity of teachers' (and teacher educators') work" (p. 1313). The tensions identified were telling and growth; confidence and uncertainty; working with and against (or action and intent); discomfort and challenge (or safety and challenge); acknowledging and building upon experience (or valuing and reconstructing experience); and planning and being responsive. Berry (2007a, b) later wrote of these tensions in her practice as a science teacher educator, and we use her more recent terminology in this chapter. Berry (2007b) noted these tensions "captured well the feelings of internal turmoil experienced by teacher educators as they found themselves pulled in different directions by competing pedagogical demands in their work and the difficulties they experienced as they learnt to recognize and manage these demands" (p. 119). Although tensions have traditionally been used in self-study to research teacher education practices, we see parallels between the tensions teacher educators and teacher education leaders experience. Competing demands and tensions exist in the work of managers, leaders, scholars, and practitioners. As such, we applied these tensions to our leadership work as defined in Table 1.

Table 1

Contrasting Tensions of Teaching in Teacher Education and Teacher Education Leadership

Tensions	In Teaching Teaching (from Berry, 2007a)	In Teacher Education Leadership
Telling and Growth	This tension is embedded in teacher educators' learning how to balance their desire to tell prospective teachers about teaching and providing opportunities for prospective teachers to learn about teaching for themselves.	This tension is embedded in leaders' learning how to balance their desire to tell faculty and provide specific learning opportunities related to strengthening teacher education as opposed to relying on them to learn about how to strengthen and innovate in teacher education for themselves.
Confidence and Uncertainty	This is a tension experienced by teacher educators as they move away	This is a tension experienced by teacher education leaders as they balance what they know about teacher

	from the confidence of established approaches to teaching to explore new, more uncertain approaches to teacher education.	education (and the culture of higher education/teacher education) with learning on-the- job of how to lead innovation/change in teacher education.
Action and Intent	This tension arises from discrepancies between goals that teacher educators set out to achieve in their teaching and the ways in which these goals can be inadvertently undermined by the actions chosen to attain them.	This tension arises from discrepancies between goals teacher education leaders set out to achieve and the ways in which these goals can be inadvertently undermined by the actions chosen to attain them.
Safety and Challenge	This tension comes from teacher educators engaging students in forms of pedagogy intended to challenge and confront thinking about teaching and learning, and pushing students beyond the climate of safety necessary for learning to take place.	This tension emerges in the discomfort created in the lived experience of the teacher education leader when engaging faculty in activities intended to challenge and confront program innovation, and pushing faculty beyond the status quo.
Valuing and Reconstructing Experience	This tension is embedded in the teacher educator's role of helping prospective teachers recognize the value of personal experience in learning to teach, yet at the same time, helping them to see that there is more to teaching than simply acquiring experience.	This tension is embedded in the leader's role of helping faculty recognize the value of their past experience and expertise as important to the puzzle, yet at the same time, helping them see there is more to teacher education than individual expertise and recognize the importance of building new and more comprehensive understandings of high quality teacher education programs.
Planning and Being Responsive	This tension emerges from difficulties associated with implementing a predetermined curriculum and responding to learning opportunities that arise within the context of practice.	This tension emerges from difficulties associated with change and responding to learning opportunities that arise within the leadership context.

Methods

Given the importance of enacting reform in teacher education, of importance is how self- study can support the development of the leaders responsible for enacting that reform (Clift, 2015). Self-study served to help us as teacher educators serving in leadership positions improve our practice (LaBoskey, 2004; Samaras, 2002). The research question driving this study is, how do we understand ourselves and work related to leadership in teacher education? We present these findings in the form of the tensions we experienced in our leadership roles.

Prior to the start of our study, we noted little support, guidance, or training in how to enact leadership roles in higher education and sought an "other," or critical friend (Schuck & Russell, 2005), who might help us "act more wisely, prudently, and critically" in learning to enact our new leadership roles (Carr & Kemmis, 1986, p. 161). Allison and

Ramirez (2020) note that, “Leadership self-study inquiries heighten the importance of working with a trusted colleague, someone who is a confidential sounding board, provides an outside perspective unencumbered by institutional politics, and dispassionately challenges rationalizing or defensive thinking actions,” and that without critical friends, “teacher educator administrators might find themselves working in isolation and frustration” (p. 8).

Context

In summer 2020, Diane will conclude her fourth year as dean of the college of education at a professional/doctoral-granting university in the southeastern United States. She taught for 13 years in the mid-Atlantic before moving into academia. Diane completed her doctoral degree at a highest-research activity university in the mid-Atlantic, where she worked closely in professional development schools and was surrounded by doctoral students and faculty with strong orientations toward teacher education, which directly informed her professional identity and work in leadership positions. Before her current role as dean, Diane was a teacher educator at three highest-research universities in the mid-Atlantic and southeastern United States. Over time, she held ever-increasing leadership responsibilities, including center director, department chair, and associate dean of educator preparation before becoming dean at her current institution.

In 2020, Brandon will complete his ninth year as a faculty member at a higher-research university in the mid-Atlantic. He taught four years in the southeastern United States before completing his doctoral degree at a highest-research university in the southeast. Brandon has held several low-level administrative roles, which includes three years as a program director of a master’s degree program for licensed teachers, coordinator of a certificate program for provisionally-licensed teachers, and coordinator of a school-university partnership initiative. Brandon recently shifted to faculty governance leadership roles at the college and university level.

Data Collection

Because we were employed at different institutions with differing responsibilities and time constraints, we used digital technology, namely Google Drive, to help us effectively facilitate data collection and analysis (Hamilton & Pinnegar, 2017). However, data collection was not limited to the online spaces. We regularly cross paths at conferences and discuss our experiences and data, and occasionally communicate by phone. But most data were collected in Google Drive.

We began in March 2018 by sharing educational and professional autobiographies (Bullough & Gitlin, 2001). These autobiographies were meant to provide a foundation for our collaboration and critical friendship. We then engaged in on-going dialogue about our biographies, with the total word count being 30,730 words across the two documents. Afterward, we agreed to periodically post individual narratives related to our leadership experiences and engage in on-going discussion. Over the next year, Diane posted nine narratives and Brandon four, totaling 35,843 words. In Spring 2019, we shifted focus to a book study of Clift et al.’s (2015), *Inside the role of dean*. We wrote and responded to narratives for each chapter, totaling 39,746 words.

Data Analysis

We used Berry’s (2004, 2007a, 2007b) six tensions of teaching teaching as *a priori* codes and basis for thematic coding of data (Saldana, 2016), for which we noted the tension in association with the thematic meaning. We identified themes independently and if we disagreed, we discussed the intent and meaning of a passage until we agreed on the tension and thematic meaning. Themes were entered into a spreadsheet, from which we looked for recurring patterns. For this self-study, we focus on two tensions (confidence and uncertainty, safety and challenge). We then engaged in focused coding of our themes (Saldana, 2016). This second level of coding resulted in the findings of this self-study. We sought validity and trustworthiness (Feldman, 2003; Mena & Russell, 2017) through critical friendship, presentation of early findings at a conference on supervision and leadership, and exemplars using “previously defined categories validated from research” (Mena & Russell, 2017, p. 115).

Outcomes

Through self-study we found similarities in our career trajectories, reasons for accepting leadership roles, common fears and uncertainties associated with our leadership work, and how teacher educator identity informs leadership practice. In this section, we share findings from our on-going self-study research into learning leadership, with specific focus paid to the tensions of *confidence and uncertainty* and *safety and challenge*, and how those tensions play out in our work as teacher education leaders.

Finding Fit and Losing Self in Leadership

For us, a consistent consideration in our work as teacher educators and leaders has been a desire for what we saw as professional fit. Diane recalled when she applied for the deanship, she "needed to learn more about [the college and faculty] and they needed to learn more about me to see if there is a good fit." She noted the importance of fit, "I believe that leadership takes a fit between the organization and the candidate," which can present challenges for any teacher educator considering a shift to leadership. For Brandon, fit has been an on-going challenge as his teaching background is in social studies while his teacher education practice and scholarship has increasingly shifted toward teacher education more broadly. And although Brandon continues to periodically teach social studies education courses, which provides a sense of safety and confidence as a disciplinary knowledge base, his responsibilities in helping design, lead and teach in a master's program for practicing teachers shifted his attention away from social studies. As he made this move, Brandon saw a problem for those interested in teacher education, "It becomes hard to find the right 'fit' because of our teaching and scholarly interests, especially in an environment where disciplinary practice dominates." This movement can create uncertainty and professional challenges for teacher education leaders. Having undergone a similar shift in her career, Diane commented that "morphing is natural for some of us within our institutions when we see pockets of possibility but [that it] sometimes causes rubs."

Although Diane sought institutional fit when she applied for the dean position, she was quickly challenged by the lack of alignment between her teacher education practices and scholarship and the college she led, "One thing that I have had to learn to live with is that the college didn't yet have the quality programs that I had studied and wrote about." Diane was aware the college "had challenges and needed direction," one of the reasons she was hired, and has worked with faculty on program development and changes in institutional culture, but she feels her own professional and scholarly input has "really been limited." This created uncertainty surrounding her identity, as Diane noted her passion was to "make a difference in education and, more specifically, the preparation of great teachers." However, as she took on greater leadership roles, Diane reflected, "I have lost myself [my voice] in all of that." Although we took leadership roles to help improve teacher education, we agreed about the impact leadership had on our scholarly identity. Our feelings are similar to how Loughran (2015) saw his "identity as an academic… challenged by the daily requirements of the ever-changing nature of [leadership work]" (p. 6). Brandon noted, "My identity has been negatively impacted because of the administrative tasks I have been handed." Diane added, "You have no time [and little space to participate] as an administrator allotted to the work that initially drew you to teacher education in the first place."

Diane has remained in her position as dean and will soon enter year five. However, after three years as program lead, Brandon stepped back from the leadership role to refocus his attention on scholarship while maintaining faculty governance leadership roles at his university and designing a new program. He was not abandoning leadership but, at least temporarily, refocusing his priorities due to uncertainty surrounding his scholarly identity. Given her commitment to a five-year contract, Diane sought opportunities to attend in other ways to her teacher educator identity and practice. She noted that "research and teaching gives me a break in the dailiness of running a college" and from the "interpersonal challenges, conflicts." Diane saw writing and teaching as providing "some insight into the faculty's work and...to be energized." These areas provided confidence, adding, "my scholarship is the one space where I can be who I want and explore the ideas that are important to me." Brandon concurred, "Part of our identity is the writing we do, and that writing often comes from time consuming, collaborative work with others." He summarized the tension that existed between research and leadership, noting, "It is hard to feel good when you cannot fit that part of your identity into your life."

Facing Fears and (Re)Defining Leadership

A common theme across our narratives was the uncertainty we experienced in learning and enacting leadership. For Diane, this uncertainty manifested itself in her interview for her current position. Brandon asked, "What was your pitch for why you should be dean?," to which Diane responded, "I actually told them in the beginning I wasn't sure I wanted to be a dean or their dean." Diane regularly expressed confidence in her teacher education expertise, experience in reforming and leading high-quality education programs, and conducting research on impactful clinical experiences like professional development schools, residency programs, and job-embedded professional development. At the same time, her inability to immediately "fix" the programmatic issues she identified in her college made her question her identity, stating, "I thought I might be able to help them with their challenges" but she was not able "to use my [her] strengths to solve the problems associated with the college's teacher education programs."

This tension of having expertise and an inability to immediately use it generated uncertainty and challenge for how she viewed her teacher educator and leader identities. Diane noted,

> *I felt like an impostor as I entered the deanship… I had no idea what it meant to be a dean. I had never been one. I knew much more about teacher education and doing teacher education myself than about leading teacher education. I have come to learn that these two things are very different.*

This recognition of vulnerability provides powerful insights for those learning to lead. Similar to how teacher candidates can rely on an "authority of experience" (Munby & Russell, 1994), there can be an assumption that leaders know how to lead because they have observed leadership or served in lesser leadership roles. However, leadership is often something learned on-the-job (Gronn, 2015), with the collaborative exploration of practice serving an important role in moving beyond one's personal authority (Allison & Ramirez, 2020). As Diane commented three years into her tenure as dean, "I am still learning what it means to be a dean, what it takes to improve programs and help faculty be the best version of themselves, and the meaning seems to be shifting with time and need and as our programs improve. It is incremental though." A later conversation highlighted the benefits of self-study and collaboratively learning leadership in moving beyond the authority of experience, with Brandon commenting,

> *Ideally, engaging in self-study scholarship as a leader moves you past the 'unconscious trial and error' (Polanyi, 1958) stage to a dedicated, inquiry-based mode of learning how to improve your practice as a [leader].*

Uncertainty in leadership goes deeper than distinct differences between identity and the enactment of practices associated with that identity. For us, fear has been a common concern. Diane reflected on prior experiences, "During my early leadership years as both chair and dean, there was always a component of fear, like a worry sitting on my shoulder, whispering in my ear… 'what will happen if…'" The cause for this fear was directly tied to personal experiences in environments where change was needed, noting that there are "important improvements you want to make and sometimes a group of faculty who aren't ready or willing to change and improve. I have watched groups of faculty takedown well-meaning leaders." As someone who saw potential in upper-leadership roles, Brandon responded, "That has always been a fear for me. You seek to do a good job and you think you are but experience resistance from some, who are often the overly vocal." After some thought, Brandon added, "We just have to acknowledge and accept the fear, and to not let it paralyze us."

Over time, these fears have subsided in ways. For Diane, experience gained as dean helped her develop significant understandings of what it means to be a dean, but that did not mean she believed that she knew all she needed to know. Clift (2015) shared Gmelch et al.'s (2011) concept of the seasons of the dean. After reading this chapter, Diane commented that though she had learned the work of the spring dean (years one to three), as she entered her time as a summer dean (years four to seven), "I do not know what I don't know for this season. What is it that would make me more effective now that I don't know?" Brandon saw this uncertainty as a sign of confidence, responding, "It takes someone confident in their work and an acceptance of uncertainty to admit that. I wish more leaders would say as much." He regularly admitted uncertainty with the teachers he taught, using it as a pedagogical turn to provoke

reflection, with the teachers being appreciative. But he wondered, “Would it be the same if you [as dean] admitted uncertainty at points in your work with faculty?”

Another challenge Diane noticed in her move to leadership related to how she defined her work with programs and faculty. As a faculty member and lower-level administrator, she could be “doing and being the change” as she was intimately involved with program design and enactment, whereas in her role as dean she had to redefine her responsibility as “pushing and facilitating the change.” As someone whose identity is closely associated with powerful teacher education, she “had difficulty figuring out the boundaries” so she does not interject herself too much into curriculum, which has historically been the purview of faculty. She noted, “My teacher educator identity has brought me to leadership roles where programs had room for improvement and I had the expectation to improve them.” Yet there is a noticeable tension in that as Diane has moved further up the leadership ladder, gaining increased managerial responsibilities coupled with the expectation to be responsive to external pressures and mandates, the immediate impact she can have on the design and enactment of good teacher preparation curriculum and instruction remains limited in scope.

Discussion and Conclusions

Of clear importance to understanding our experiences as leaders is the recognition that leadership is largely “on-the-job training.” This is consistent with the work of Allison and Ramirez (2020) and Clift (2011, 2015) who noted their preparation lacked formal training and clarity of leadership role expectations, leading to role ambiguity as they entered their work. Our practices seem to rely on the assumption that “experienced, successful teacher educators have the dispositions and latent skills to be successful teacher educator administrators” (Allison & Ramirez, 2020, p. 16). Given this assumption paired with the expectation of learning on the job, it is no wonder that highly visible learning about leadership is stressful and complicated by fear when it is enacted with little support. This visibility – coupled with annual faculty evaluations, possible votes of no confidence and renewed appointments often based on feedback from those whom you are leading through challenging shifts in their own work- makes leadership lonely, and leaders often face legitimate fear in asking faculty to engage in the complex and time- intensive work. Our collaborative work provides further evidence that leadership learning can be supported through collaborative self-study by providing a space for reflection and sense-making.

The role of losing one’s teacher educator identity emerged as also central to the tensions that cut through our work creating another type of fear. In this case, the fear of losing one’s identity as a teacher education scholar emerged as we were left increasingly out of or not supported in the spaces needed to create visible programmatic improvements. As a result, we recognized our leadership would need to focus on working through others, including those who may or may not currently possess prerequisite knowledge needed to realize teacher education reform. When important knowledge is missing, what is the leader’s role related to supporting faculty learning and how do we learn to support the learning of others? As noted by many others, when we assume roles as teacher education leaders, we often experience crises of professional identity as we are pulled further away from who we aspired to be as teacher educators (e.g., Beijaard, 2015; Collins, 2016; Wubbels, 2015).

Finally, the tensions that emerged within this self-study have implications for those interested in not only higher education administration but those committed to leading teacher education reform and innovation. Specifically, the tensions that emerged emphasize learning more consonant with leadership rather than more traditional images of administration or management. In seeking deep conceptual change in our teacher education programs, the two tensions we address speak to how we define our leadership roles as a result of our passion and commitment to building strong teacher education programs. This finding aligns with the work of Allison and Ramirez (2020) who suggest that the way individuals seem to find themselves in teacher educator administrative roles have implications for “how administrators define themselves in their roles, how they perceive and navigate the transition into leadership, and ultimately how they experience and balance the constraints and affordances of their leadership roles” (p. 13). In our cases, our commitment to reform in teacher education has significantly impacted the way we define our leadership roles, navigate leadership spaces, and negotiate the constraints and affordances of our efforts. The tensions point to

the highly challenging, personal nature of leading teacher education reform, particularly when one's identity as a teacher educator is entangled with the work.

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Uneasy is the Teacher Educator

Examining Taken-for-Granted Pedagogical Expertise

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Pedagogy | English Language Arts | Teacher Educator

I have always considered myself a good teacher. While continuing to ask questions of my practice and support the development of my instruction (Boche & Shoffner, 2016; Shoffner, 2019; 2018; 2016; 2014; 2012), I felt pedagogically adept in the classroom, confident that I possessed the knowledge and skills necessary to teach preservice teachers at the college level. In the last year, however, my pedagogical confidence has begun to fray at the edges. Changes in my professional life, as well as certain classroom interactions and recent student evaluations, combined to unravel my assessment of my pedagogical abilities and educative goals.

These experiences contributed to my discomfort with a seeming disconnect between my pedagogical intentions and actions. As Russell (2002) explains,

> *most teacher educators are aware that their students can read every teaching move we make for an implicit message about how to teach. Those of us who are acutely aware of the potential for contradiction between the context and the process of our teaching and who wish to minimize such contradictions seem to be drawn to the self-study of teacher education practices. (p. 3)*

In considering what it meant to question my taken-for-granted expertise as a teacher educator, I decided to create a self-study. I wondered: What did it mean for experienced teacher educators – like myself – to pick apart their pedagogical seams and piece together new understandings of their practice?

Framing Pedagogical Expertise

The work of ELA teacher educators is grounded in the teaching and learning of English language arts (ELA). As teachers who also educate teachers, our pedagogy consists of research-informed practices that incorporate understandings of justice, equity and diversity while supporting critical thinking and developing reflective consideration (Shoffner et al., 2017). Understanding the field of ELA education as responsive to context, inclusive of diversity and constantly changing, teacher educators must approach their pedagogy likewise: capable of change in order to meet the needs of students while addressing current issues and concerns.

The demands of such pedagogical expertise mean teacher educators must consider not only the content they teach but the way in which they teach (Loughran, 2006), bringing together knowledge and action to create an instructional praxis. They must "be able to theorize the practice in such a way as to know and be able to articulate the what, how, and why of

teaching and to do so through the very experiences of teaching *and* [sic] learning about teaching" (Loughran, 2006, p. 14). In creating their pedagogical expertise, then, teacher educators' knowledge, skills, and dispositions rest in and respond to a range of contexts, both personal and professional.

Not surprisingly, this is difficult work: "Clearly, then, teacher educators carry a heavy responsibility in what they do, how they do it and the manner in which they come to know and develop their own professional knowledge and practice" (Loughran, 2006. p. 14). Often, this is also uncomfortable work. As Isenbarger and Zembylas (2006) explain, managing the emotions engendered by the questioning and revision of pedagogy is a form of emotional labor. Moreover, the "emotions we experience, and the unconscious appraisal process of evaluating these emotions, cannot be 'separated from the relational, social, cultural, and political contexts in which they occur' (Forgasz, et al., 2014, p. 82)'" (as cited in Stolle et al., 2018, p. 100).

While creating pedagogical expertise is difficult, emotional work, disturbing taken-for-granted pedagogical expertise is equally uncomfortable. It is a productive discomfort, however, since teacher educators "need to look beyond the ability to perform particular skills and procedures…to critique and analyze the nature of practice" (Loughran, 2006, p. 29).

Context of the Study

Three years ago, I chose to move from a research-intensive doctoral-granting university to a master's level university that emphasized undergraduate education. Within that time, I have taught several new-to-me courses, most notably the middle grades (6-8) English Language Arts (ELA) methods course. While I have the necessary knowledge and skills to teach this course, I was surprised to find it held less interest to me than expected, influenced perhaps by my previous positionality as a high school (grades 9-12) ELA teacher and my experiences teaching different methods courses at my former university.

Having always considered myself a "difficult" professor (Shoffner, 2014, 2012), now I felt my teaching did not truly challenge students. My pedagogical practice was still grounded in individual development and collaborative learning, but I was troubled, feeling that my instruction did not critically engage students with the complexity of teaching and learning. Informal and formal student feedback on the course was generally positive, indicating that the students did not share my concerns. However, specific comments on end-of-course evaluations indicated an increasing disinterest in and/or frustration with certain readings and specific assignments, feeding my concerns about my pedagogical effectiveness.

In an effort to "shake up" my pedagogical thinking, I applied to participate in a Summer 2019 university-sponsored week-long institute focused on instructional (re)design. Run more like a workshop, the institute addressed a range of pedagogical concepts (such as backward design, learner-centered teaching, and aligned assessment) while providing time for participants to apply these concepts to the (re)design of a chosen syllabus. Additionally, participants were organized into small groups of five to six faculty that served as learning communities for the whole week. While each day included brief pedagogical presentations and facilitated discussions on different pedagogical concerns, the majority of time was given over to syllabus work, either independently or collaboratively within our small groups.

My goal in joining the institute was twofold: (1) to redesign the syllabus for the middle grades ELA methods course and (2) to engage in focused, directed consideration of my pedagogy. Given my background in education, I did not participate with the expectation of learning new material – and, indeed, the information covered was well-known to me as a teacher educator. However, over the course of the week, I did gain different perspectives on familiar pedagogical principles while interacting with others in a friendly, collaborative, learning space.

In Fall 2019, I started the semester with a redesigned middle grades ELA methods course syllabus. While some material remained the same – namely, information required by the university and certain course readings – the majority of readings and most of the assignments were now different. In consciously altering these two elements, I hoped I would counter the concerns voiced by previous students and address my own pedagogical frustration.

Situating the Self-Study

To consider how these efforts to revitalize my practice might influence my instructional thinking and classroom practice, I determined to engage in self-study to examine my pedagogical placement. Self-study supports the questioning of one's practice through the "critical examination of one's actions and the context of those actions in order to achieve a more conscious mode of professional activity, in contrast to action based on habit, tradition, and impulse" (Samaras & Freese, 2009, p. 1). Such questioning also requires engagement in reflective practice: "unless teachers engage in critical reflection and ongoing discovery they stay trapped in unexamined judgments, interpretations, assumptions, and expectations" (Larrivee, 2000, p. 294).

This self-study asks what experienced teacher educators learn by examining their pedagogical expertise. To explore this question, I collected data consisting of the syllabi, lesson plans, and final course evaluations from an ELA middle school methods courses taught in Fall 2018 and Fall 2019 as well as a teaching philosophy prepared in Fall 2018.

Although focused on the individual, self-study requires the "involvement of others so that the learning outcomes are much more than personal constructions of meaning" (Loughran, 2005, 6). By engaging with a critical friend, self-study allows the researcher to work with "a trusted person who asks provocative questions, provides data to be examined through another lens, and offers critique of a person's work as a friend" (Costa & Kallick, 1993, p. 50) in order to support and extend understanding of the issue under study.

I am a member of two face-to-face Critical Friends groups offering the necessary and constructive support (Schuck & Russell, 2005) to engage in self-study. The groups' engagement with and perspective on issues of teaching and learning support the reflective consideration needed to examine personal constructions of pedagogical understanding.

The first Critical Friends group – the Teaching & Learning Cohort (TLC) – consists of five professors who come together to examine issues of personal pedagogy. We represent the subjects of Communications, Computer Science, Mechanical Engineering, Peace Studies and Education; like our subject matter, our backgrounds, strengths, and interests are diverse in nature. This group developed after collaborating during the week-long syllabus (re)design institute in Summer 2019. Beginning in Fall 2019 and continuing in Spring 2020, the TLC meets monthly to reflect on course revisions, classroom practices and learning outcomes.

The second Critical Friends group – the Self-Study Study Group (SSSG) – consists of five education professors representing the subjects of differentiation, ELA, mathematics, science, and social studies. This group formed in Fall 2019 in response to a mutual interest in conducting self-study research. Beginning by reading and discussing chapters from Loughran and Russell's (2002) book, the SSSG continues to meet monthly for critical conversations about individually developed self-study projects.

Methods of the Study

In Fall 2019, I worked with a research assistant to analyze the data using qualitative content analysis (Patton, 2002), looking for agreements and disagreements in the syllabi, lesson plans, teaching philosophy and course evaluations. Our initial coding identified eleven different categories: application of concepts, assessment, collaboration, discussion, instructional strategies, multimodality, personal perspective, reading, reflection, social justice, and writing.

For example, questions about teaching "tough texts" (O'Donnell-Allen, 2011), readings about gender, my belief in holding high expectations of students, and students' frustration after viewing the film *The Hate U Give* were all coded as social justice. As a second example, collaboration was the designated code for a paired topic teaching assignment, group evaluation of different instructional technologies, my pedagogical grounding in constructivism (e.g., Dewey, Piaget, and Vygotsky) and students' appreciation of in-class interactions.

We then collapsed these codes into significant themes, with three emerging from our analysis: academic and personal challenge, active engagement in learning, and ELA curriculum. For example, data coded as social justice, reflection, and

personal perspective created the theme of academic and personal challenge, while data coded as application of concepts, collaboration and discussion created the theme of active engagement in learning.

Throughout this analysis, I explored understandings of my course revisions and my instruction with my Critical Friends groups. While our discussions were sometimes general in nature – such as sharing different approaches to collaboration in the classroom – they also offered the opportunity to delve more deeply into specific issues – such as evaluating our efforts to incorporate different forms of assessment into our teaching. With each CF group, I was able to discuss my study, ask questions about my understandings, and gain different perspectives on the subjects under discussion.

Pedagogical Beliefs in Practice

Rather than assuming my teaching adhered to my educational beliefs, I used self-study to explore those beliefs in practice. Specifically, I explored two iterations of the ELA methods course (Fall 2018 and Fall 2019) to examine the mis/match between belief and action. For the purposes of this paper, I examine two of the identified themes – active engagement in learning and academic challenge – before considering their meaning for an experienced teacher educator.

Active Engagement in Learning

In my teaching philosophy, I address students' active engagement in learning through my pedagogical grounding in constructivism: Through facilitated learning, students are active in their own educational development, making them invested participants in the learning process. My syllabi and lesson plans from both semesters indicated students' active engagement in learning through the use of different instructional practices, such as open-ended prompts, collaborative assignments, group discussions and in-class activities. The the Fall 2019 methods course, however, I made an effort to provide more variety in sustained engagement, with students expected to take a more active role in their learning, in and out of class. Three examples illustrate this approach.

Assigned Papers. In the previous iteration of the course, students completed "pedagogical papers," brief papers examining the personal understandings and beliefs that support and guide classroom instruction and interactions with students. Each paper was completed on an assigned topic (e.g., assessment, thematic connection, curriculum review) with guiding questions provided to support students' inquiry. In the fall of 2019, students instead completed "public pedagogy papers," in which they were asked to choose two campus/community events that offered opportunities to learn from common social and cultural experiences. Some suggestions were offered (e.g., a public lecture, a university athletic event, an arts performance) but students were also able to suggest additional ones.

Summative Assessment. While each iteration of the course included a summative assessment focused on instructional planning, the Fall 2019 course altered the format of that assessment. Both assignments required students to develop instruction for middle grades students, focusing on a specific young adult text. In Fall 2018, students completed a traditional end-of-semester assessment, submitting a curriculum rationale, lesson plans, supplementary texts, and teacher reflection as one complete project. In Fall 2019, students completed different summative assessments related to instructional planning throughout the semester: a book talk for their specific young adult text, a justification for using their text in three different grade levels, and a lesson plan demonstrating the integration of reading and writing. At the end of the semester, students submitted a reflection on their development as a teacher.

Workshop Approach. In both semesters, students had multiple opportunities to interact with each other and the material (e.g., think-pair-share, group completion of a task, full-class discussion) during class. In Fall 2019, students had more sustained involvement with their peers and the curriculum through "workshop" at the end of class. While class discussion and peer interaction continued each week, each class now finished with 25-40 minutes of workshop, providing students with sustained time to collaborate with others or work individually on specific assignments. In one workshop, students collaborated in small groups to create a scoring guide for a provided activity; in another, students individually drafted a writing assignment for their young adult novel that addressed specific criteria.

Academic Challenge

In my teaching philosophy, I connect my belief in academic challenge to my understanding of students as intelligent young people, capable of meeting high expectations while asking their own questions and exploring the answers. My syllabi and lesson plans reflect my intention to challenge students to think critically and reflectively through stated objectives, selected readings, focused discussions, and open-ended assignments. Still, I felt that the Fall 2018 course was not as intellectually challenging as my planning and instruction would indicate. So, for the Fall 2019 course, I reconsidered how I could better align my goal of intellectually challenging students with course assignments and expectations. Two examples illustrate this effort.

Addressing Equity and Diversity. While social justice concepts were addressed in earlier iterations of the course, the Fall 2019 course grounded issues of equity and diversity in the teaching of ELA clearly throughout the semester. On the first day of class, students were given time to read a brief chapter on enacting social justice in the ELA classroom (Boyd, 2017).

Students selected a young adult novel for semester-long study from a list of texts that focused on issues of equity and diversity (e.g., Alan Gratz's *Refugee*, Trevor Noah's *Born a Crime*, George Takei's *They Called Us Enemy*). They created a visual rendition of their novel's theme and then considered how incorporating multimodality into instruction supported differentiated learning.

Issues of difference, equity and justice were addressed in each class, developed in response to specific readings (e.g., Christensen's (2011) "Finding voice: Learning about language and power"), students' questions (e.g., their concerns after reading Collins' "What is the 'alt-right'?") and students' experiences (e.g., teaching a lesson to middle grades students).

Requiring Reading Responses. In the Fall 2019 course, students completed brief written responses to readings prior to each class meeting. For each reading, they were asked to explain first what they learned and then what they questioned. While the previous iteration of the course frequently required students to reflect on or develop questions, this was the first time students were expected to respond to assigned readings before coming to class. Responses were evaluated only for completion, however; as the assignment stated, "There are no right or wrong responses, so write what you are thinking rather than what you believe you should think." Students' responses were then used to guide instruction. Whole-class discussion questions came directly from students' questions in their responses. Students worked in pairs to apply concepts in lessons planning since their responses demonstrated understanding. Short mini-lectures clarified concerns or misunderstandings expressed in responses.

Learning from Pedagogical Examination

As noted previously, the questioning of my pedagogy was driven more by an internal disquiet than external feedback, although student evaluations of the Fall 2018 course did indicate that many of the readings "were redundant" or "extremely boring" and that the class focused more on "thought process" than the application of material. While most feedback about the course was positive – addressing responses to specific texts, involvement in class discussions, and engagement in instructional planning – I agreed with the underlying indication that the course was not fully engaging students.

By the conclusion of the Fall 2019 methods course, I felt positive in my efforts to address my pedagogical concerns. Course evaluations gave me some insight into specific issues: While students noted that the reading load was heavy, they also indicated the readings were "helpful" and liked "bringing the reading into our own lives." Students saw the assignments requiring them to address and create curriculum as "beneficial" and enjoyed "engaging and effective" class activities. One student specifically referenced the benefits of completing the reading responses: "Although it was sometimes tedious, having us complete the reading responses a day before class really helped me absorb the information and come to class prepared."

Involvement in the summer curriculum design institute certainly helped to rejuvenate my pedagogical thinking. The sustained time and focus on specific instructional elements required me to reconsider my "normal" approaches to the course, while collaboration with peers (who then became Critical Friends) offered different perspectives and encouraged questioning.

However, the study of my own pedagogical expertise allowed me to identify the importance of engaging more consciously with my content and my instruction. While I clearly expressed beliefs in active learning, student engagement, and intellectual challenge, my classroom practice had gradually moved away from incorporating those beliefs in specific ways. Knowing what I valued, pedagogically, did not automatically translate into what I did, in either course design or weekly instruction.

Just as learning, motivation, and engagement are interconnected elements in the classroom for students (Bundick, et al., 2014), they are so for teachers. Approaching the teaching of ELA through the study of meaningful issues and concerns (e.g., learning ELA to empower students, responding to issues of equity, incorporating diverse texts) rather than only the content itself (e.g., the use of rubrics, the teaching of grammar, the development of lessons) energized me while engaging students in relevant curriculum. The course still addressed needed content, but now did so through direct instruction and application in class, providing time for students to digest more complex issues through readings, assignments, and discussions.

In my teaching philosophy, I state the importance of continuing to develop an understanding of subject matter and pedagogy in order to improve as an educator. This study reminded me of the need to frequently question the match between intention and outcome. While I possessed "the pedagogical skills necessary to help students see the relevance and importance of the material to their lives, interests, and future goals" (Bundick et al, 2014, p. 23), I had gradually moved away from applying those skills. Students were busy and the course addressed necessary material but, overall, the course was not offering enough active engagement or useful challenge to make it meaningful to the students – or to me.

Conclusion

By engaging in self-study, "we have the ability to develop as teachers by identifying elements of our practice to change, improve or maintain" (Shoffner, 2014, p. 189). By examining my taken-for-granted pedagogical expertise, I not only identified ways in which I was developing as a teacher but considered the importance of doing so. My students benefitted as learners and developing teachers – which was the impetus for my initial pedagogical interrogation – but I benefitted, as well, enjoying the Fall 2019 iteration of the ELA methods course more than those taught previously. As Taylor and Newberry (2018) note, positive emotions are important in education, supporting and strengthening teachers' motivation, thinking and happiness. Moreover, "when a classroom is filled with students who are paying attention, focused, participating, mentally stimulated, and having fun, the teacher is much more likely to enjoy being there and, in turn, likely to be more invested (and less likely to burn out)" (Bundick et al., 2014, p. 5).

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Learning to Productively Struggle with Self-Study through Feedback and Failed Attempts

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> *"Weaving involves crossing two threads...To produce the textile it is necessary for these two threads to be bound, otherwise each will remain a fragile and fluttering potentiality...if the meeting of opposites does not take place, nothing is created, for each element is defined by its opposite and takes its meaning from it." (Valcarenghi, 1994, p. 9)*

We are mathematics teacher educators who value learning from one another. We believe our learning is socially constructed and influenced by pre-existing theories, world views, and our contexts. During conversations, we examine, grapple, and reframe the complex problems we face (Patrizio et al., 2011). Therefore, our research is socially constructed and relevant as the procedures and data align with common understandings of our work individually and collectively (Willis, 2007).

As experienced mathematics teacher educators, we focus our work on mathematics specialists in a synchronous online graduate program. Interest in this specific research is still developing as only 20 states have created state endorsements or licensure paths (McGatha & Rigelman, 2017). Few have explored either mathematics specialist program development (Rigelman, 2017; Spangler & Ovrik, 2017) or field experience considerations (Baker et al., 2018). Due to both our interest in and access to mathematics specialists, we feel an urgency to engage in research that shares the practice of what it means to be a mathematics teacher educator of these individuals, and to provide others in similar positions with stories, experiences, and recommendations based on the lessons we have learned to advance the field as a whole.

Like other teacher educators in mathematics education, we encourage our students to partake in productive struggle (NCTM, 2014) as learners, in hopes they facilitate similar preK-12 experiences. Productive struggle "embraces a view of students' struggles as opportunities for delving more deeply into understanding...instead of simply seeking correct solutions" (p. 48). As teacher educators, we recognize the pivotal role we play in the development of mathematics specialist candidates, especially as they productively struggle with their own understandings.

Purpose

Two years ago, we investigated this phenomenon via self-study in order to "build new understandings through dialogue and validations of findings" that would ultimately benefit our students (Samaras & Freese, 2009, p. 5) and other mathematics teacher educators. In this paper we describe how feedback about the aforementioned self-study resulted in a moment of recalibration that unraveled what we thought to be true (East et al., 2009). It is our hope that we bring to the surface the messiness (Berry & Crowe, 2009) of our own productive struggle and share with the self-study

community how we took one unsettling experience that filled us with doubt and transformed it into a key moment in our continued and collective learning.

Our Critical Friendship

The critical friendship between Courtney and Laura was built on the commonalities each experienced in their journey to academia. Both served as preK-12 teachers and mathematics specialists who constantly sought feedback to grow and refine their practice. Courtney's foray into self-study aligned with her induction as a mathematics teacher educator. During her first semester, she taught a master's-level capstone course that engaged mathematics specialist candidates in self-study. Additionally, a colleague invited her to serve as a critical friend in a self-study of their practice as novice navigators of synchronous online teaching. Each semester after, Courtney dug deeper into her teaching of self-study with her mathematics specialist candidates.

Upon her own entry into academia, Laura learned about self-study as she, Courtney, and others researched the impact of the self-study mathematics specialist capstone course on the candidates (Baker et al., 2018). Additionally, Laura joined an adjunct self-study group organized and facilitated by a scholar in their university who was a prominent self-study researcher. Excited to advance her understanding of and practice with self-study, Laura became frustrated when her assigned critical friends did not challenge her practice as anticipated. Laura desired to learn more from her mathematics education peers who pushed her practice in relevant ways while encouraging her to think critically.

Recognizing this, Courtney asked Laura to serve as a critical friend in a self-study centered on the mathematics specialist capstone course. Collaboratively we possessed new knowledge from their previous examination of the capstone course which Courtney wanted to implement into the upcoming course iteration. Over a period of four months, we found that regular discourse furthered our practice and met our individual needs.

Sharing Our Research

As novice self-study scholars, we first shared the results of our self-study on the capstone course at mathematics teacher education conferences. In these situations, we felt comfortable in describing self-study to our peers where our work was met with approval. We then shared our results with self-study scholars via *Studying Teacher Education* (STE) and the American Educational Research Association (AERA) Self-Study of Teacher Education Practices Special Interest Group (Baker & Bitto, 2019). We recognized that by making our thinking more public to the community of self-study scholars, we would gain "further insights and [refine]" (Berry & Crowe, 2009, p. 91) our understanding of self-study methodology. However, while our presentations within the mathematics education community had been well-received, the self- study community's feedback highlighted the fragility of our methodological understanding. Although the collective feedback was woven of a similar fabric, we failed to identify the common thread. Our confidence decreased and the strands of our understanding unraveled.

We felt insecure, embarrassed, and uncertain. The STE and AERA feedback highlighted the fact that we were not as far along in our self-study practice as expected. Although the collective feedback shared many commonalities, we were unable to identify these missing pieces through our disappointment and frustration. We could not fathom why our work was rejected, even though the feedback echoed similar queries: *Where is the self-study in what you are sharing? What difference did this make? How did you change?* In our minds, we *knew* what self- study was. We taught graduate courses, experienced self-study collaborations, and applied the methodology to our practice regularly. What was different about these outlets?

In avoidance, we delayed the revision of our paper and placed our critical friendship to the side, unaware of each other's internal struggle. Our identities were shaken as we were left wondering what was missing in our interpretations of self-study methodology. How could we fill in the gaps of our understanding? What we did not realize, at that time, was that we needed to rebuild and reweave the strands that had come loose for the purpose of building credibility and shared understanding. Although the detailed reviewers' feedback provided extreme guidance, neither piece alone was enough

to push us forward in our thinking at that time. We were not ready to hear that the foundations we built our understandings on were wrong. Overwhelmed by the required growth, we continued in conversations about our other independent projects and pushed the self-study pieces to the side. In our silence, the unintended ripple in the fabric of our journey sat in the background waiting to emerge.

Initiating Our Journey

Several weeks later, Laura attended Courtney's last class for the online capstone course to watch the students present their own self-studies. It was then that the strands of feedback wove together and illuminated the reviewers' feedback in practice. During the presentations, Courtney became frustrated. Her students were not highlighting their own growth. They spoke of standardized test scores and student surveys. They shared insights into student understanding and missed opportunities to share of their own personal struggles and accomplishments within their practice. Immediately after class, Courtney phoned Laura for feedback knowing something was missing but uncertain as to what.

> *Courtney: What did you think about the presentations? Laura: They were good…*
>
> *Courtney: Were they though? I'm not so sure.*
>
> *Laura: Thank goodness you noticed! I didn't know what to say. No, something was missing. They didn't capture the essence of self-study.*
>
> *Courtney: I know! The results emphasized their students and it felt more like an action research presentation rather than their own personal journeys.*
>
> *Laura: Yes! There was no self.*
>
> *Courtney: I've always walked away from the last class feeling satisfied. But I'm not. What did we miss?*

Emphasizing summative data over personal struggles and growth, student presentations mirrored the holes in our own understandings. That moment served as a recalibration point (East et al., 2009) in our journey to become self-study scholars. It was easier to see what was missing from our students' work than scrutinize our own. However, once we observed the reviewer feedback in action, our necessary journey became apparent. We were not failures in self-study, we simply had more to learn.

Our presentations and papers had never before been presented to the self-study community. Submitting our work to STE and AERA not only pushed our boundaries of comfort and experience it also served us with the realization that we had not yet learned how to successfully communicate our work with methodological rigor. Because it was incomplete, our fragile understanding crumbled when presented within the self-study community. If we were to engage in meaningful self-study, we needed to embark on a collaborative journey to advance our own understanding of how to share the knowledge gained from our critical friendship. We needed to identify the point in which our understandings began to unravel and reweave the strands. But where did we start?

This paper captures the dynamic inspirations and stalled motivations of our productive struggle as we explored the following questions: *What essential understandings are missing in our interpretation of self-study methodology? How might we better communicate our learning to self-study scholars?* Similar to the process of weaving, our journey in understanding self-study as a methodology has been incredibly intricate, painstaking, and labor-intensive. To look upon the finished product one might fail to appreciate the hidden intricacies, or productive struggle, that emerged as a result of our inquiry.

Methodology

We engaged in self-study to collectively examine and improve our knowledge and practice (LaBoskey, 2004) of self-study methodology. Over four months we interacted via weekly conversations, daily emails, and texts. We turned to self-study literature and started with *Self-Study Research Methodologies for Teacher Educators* (Lassonde et al., 2009). We analyzed the table of contents and collaboratively determined to initiate our study with the introduction. After completing our first 'assigned' reading we found that the following quote resonated greatly with each of us and caused cognitive dissonance: "We are concerned that the term self-study research is being applied to a variety of practices, some of which bear little resemblance to the quality and systematic methodology our S-STEP community values" (Lassonde et al., 2009, p. xii).

> *Laura: This reminded me of us and our practice. I feel as if we have so much to learn. I feel like a fraud or that we somehow hurt the methodology.*
>
> *Courtney: I know. I highlighted that quote too, but we weren't intentionally trying to mislead anyone. And I do think what we are doing is self-study. We used the self-study literature to guide our work and we think about our practice in a systematic way. We don't just interview each other at the end of a project. We started with our wonderings, developed a plan, set a schedule for our conversations…*
>
> *Laura: Maybe. I mean I agree with you that we were systematic in the design. Or as much as we could be with still allowing our learning to take us in new directions. But what is our methodology?*

Concerned about our own methodology we brainstormed wonderings that would not only enhance our understanding of self-study methodology, but that would also increase our rigor and trustworthiness. Laura's wonderings centered on the student presentations and how self-study was different from action research. It was apparent that for our students, particular components of these methodologies blurred together. We reflected on our own actions. If our students were unable to articulate the differences between these methodologies, we needed to better support them by firming up our own understandings.

Courtney's wondering centered on Laura's question: What *was* their methodology? Thinking about the scholarly feedback and peer conversations, Courtney recognized the need to increase their methodological rigor. To do that, we needed to be explicit in our decision-making. We also recognized that conversations were our richest data sources. We realized this early on in our critical friendship and identified a way to capture thoughts in-the-moment they occurred so as not to miss something as we waited for our audio recordings to be transcribed.

Recognizing a need to identify where our understandings unraveled, we turned to the self-study literature to ground our conversations and guide our learning. We assigned specific readings as homework between conversations. We used Google Docs to create agendas and

capture our thoughts as they emerged during our individual reading and reflection. We developed the norm of typing each other's verbal reflections to capture ideas while the other focused on articulating their thinking. We examined artifacts beyond the AERA and STE feedback such as: self-study articles and books, course materials, and our past papers and presentations. It was in this manner that we explored the essential understandings missing from our interpretation of self- study methodology.

Although we were unable to name it at the time, our self-study methodology was dialogue (East et al., 2009). Data was qualitatively analyzed using both InVivo coding to prioritize and honor our voices and process coding to capture our emerging actions over time (Saldaña, 2016). Codes were thematically grouped and aligned with our wonderings to increase relevance (Stake, 1995).

Outcomes

Using self-study literature helped us to initiate our journey in understanding and allowed the following two findings to emerge: 1) Embracing our productive struggle; and 2) Uncovering dialogue as our methodology.

Embracing Our Productive Struggle

We continued our exploration by reading Samaras and Freese's broad perspective and historical overview of self-study (2009). Immediately, we each connected with the "openness and vulnerability" described (p. 5). After electronically sharing images of quotes we connected with, there was one quote that monopolized our conversation.

> *When we engaged in action research, the focus was on our students and what they learned. However, through our dialoguing we realized that by focusing on the students we research we left out a very important aspect of the study - the self, the role we played in the research, and what we learned and how we subsequently changed. (Samaras & Freese, 2009, p.12)*

In this quote we saw how we had not yet embraced our own productive struggle. We needed to better communicate to our audience, but first to ourselves, the examination of *our* practice for the purpose of improving our teaching.

> *Courtney: This is us! Do you see it?*
>
> *Laura: I know! This helped me to clarify the differences between action research and self-study. I mean it makes sense. In action research the emphasis is on the action and the results of that action. Whereas with self-study the researcher is thinking about their influence or impact. In self-study we are examining our practice for the purpose of improving our teaching. I think we missed that in communicating our past work.*

In our practice as mathematics teacher educators, we constantly celebrated the productive struggles our students experienced. Yet, we had not embraced our own productive struggle as it appeared in our self-study journey. The connection to productive struggle served as a cementing point.

We deconstructed self-study exemplars and analyzed them against our past efforts. Laura's wonderings on methodological differences unfolded. The exemplars' use of "I" and "we" in addition the description of developments and uncertainties was a stark contrast to our use of third person. This exploration also helped us to answer Laura's wonderings on the differences in self-study and action research methodologies. It opened our eyes to the honesty in the reviewer's feedback. "Findings focused on defining and use of the conceptual framework with students... it isn't clear how Courtney's instruction is increased or influenced in significant ways" (Reviewer 2, STE).

When we aligned the feedback with our paper our awareness of and receptiveness to the honest critique of our work heightened.

> *Courtney: Have you re-read our paper? It reads like a fifth-grade science project. We focus on the variables and what happened to our students. Nowhere in our paper did we talk about our growth or journey. We never shared our productive struggle.*
>
> *Laura: Courtney, look at the headings of our findings. Improving instructional practices and increasing student knowledge. Clarifying instruction with explicit expectations.*
>
> *These center on the students.*
>
> *Courtney: We intended them to be about our own growth and how our actions improved our own practice….*
>
> *Laura: But ended up writing about what happened with our students.*

Courtney: We may have conducted a self-study, but we definitely did not write about our research like a self-study. And the reviewers were trying to tell us that. Listen to this feedback from Reviewer 1, 'Although this is definitely a study of teacher education practice by those engaged in the practice, it is not so clearly a study of self.'

As we continued to align reviewer feedback with our paper, we found multiple examples, of our emphasis on the impact of our actions on our students. We had positioned ourselves as mediators of those experiences, and failed to share the intimate details of our struggles and interactions; something highlighted across our reviews.

Uncovering Dialogue As Our Methodology

With every reading and through our dialogue, more questions and wonderings emerged. The work of Feldman (2009) also assisted us in our exploration of the role of self, validity and "how LaBoskey uses the characteristics of self-study scholarship to identify ways to reduce the inherent bias that arises from being both researcher and researched" (p. 45). The exemplary study presented by Kitchen and Parker (2009) provided a window into how others applied methodologies centered on conversation and readings.

Throughout each conversation, we continually captured our joint-construction of new knowledge. Individually, our understandings were single threads, isolated with tremendous potential. Yet, together, our understandings merged into dynamic, rich, and complex weavings.

As we wove new strands of knowledge into our pre-existing tapestry our path became clear and we began to see how both our teacher education practice and ourselves were drawn into our self-study methodology. Reading East and colleagues (2009) confirmed that dialogue was the catalyst that served as "our primary data generation, and analysis tool" (p. 56).

Courtney: Our methodology is dialogue. Think about it. How do we communicate our ideas, our struggles, the things that excite us? How often do we ask each other to capture what we are about to say by memoing as we share our thoughts verbally?

Laura: Yes, I think our past roles as mathematics coaches plays into this too. I often find myself asking clarifying questions and pushing you to articulate your thinking when I need more clarity. You do the same.

Courtney: We need to dig into this more. What do we read next?

Additionally, we saw how the student presentations served as our own recalibration point, which helped us to grow as scholars and teacher educators. We connected to the enthusiasm of LaBoskey, as we were also "energized for change" by our self-initiated need to improve (2009, p. 80). Our readings connected our desire to ask "hard questions" not just our students, but ourselves, and provided "exemplars of practice" we wanted to engage in (p. 74-75) as we thought about integrating equity to better prepare advocates of mathematics education.

However, it was ultimately learning about whanderfahring (Miller et al., 2002) and seeing how the methodology Berry and Crowe (2009) employed played a part in our quest that resonated with us most. Like Berry and Crowe, we recognized that "the process of working together to better understand practice is a messy one - and one that does not become any less messy over time" (p. 84). Dialoguing with each other allowed us to examine and transform our practice. We could explore the changes that emerged and intentionally reflect on how others might use the processes we employed to refine their own practice. In previous attempts, we kept our journey private and failed to communicate our gained insights to the self-study community. We needed to make our decision-making explicit so others could retrace our steps and determine our validity (Laboskey, 2009), ultimately contributing to the self-study community as a whole.

Laura: We have to go back to our agendas to figure out exactly what we did. Everything we said is captured within that document.

Courtney: The reader has to know about all of it. From the dissatisfaction I felt after that first night of class when I asked you to come on this journey with me to the unproductive attempts of integrating your framework.

Laura: This is definitely not how I have written before. It feels so open and vulnerable. Courtney: But it's how the articles we have been reading are written. Look at their use of 'I' and 'we.'

Laura: I know, everything is so personal. It's just different. We are ready for this. We just have to reframe our thinking and apply these new understandings.

We began to re-envision our rewrite with the strands of new knowledge. We needed to tell *our* story and describe our authentic exploration: how each of us pushed the other in a way that neither could have accomplished alone. In sharing the moments our dialogue stalled, gained momentum or allowed us to become vulnerable we would be sharing the aspects of our practice that inspired us to reflect and change. We viewed the open journey ahead of us as a productive struggle in which we needed to make our decision-making explicit so that others could retrace our steps. We needed to provide "sufficient information for [others] to determine [our] trustworthiness and thus, in part, [our] validity" (Laboskey, 2009, p.76).

Final Thoughts

Our collaborative projects of the past were neatly packaged in concise bundles, and student-centered. In this self-study it was our bravery and vulnerability to share the rawness of first-draft thinking with one-another that was essential for growing the self. By examining reviewers' critical feedback and digging into self-study literature to re-explore our understandings, we uncovered dialogue as our self-study methodology and redesigned the way we communicate our self-discoveries. This positively influenced the un-weaving of the already fragile understandings and guided the re-weaving and reformation of our current understandings. Similar to a tapestry in construction, the journey of self-study may be uneven and contain knots or blemishes. However, during the restructuring of the cut and frayed ends, there is a transformation into something worthwhile and meaningful as a final product emerges that may not have been apparent at the start. In weaving together our individual understandings we transformed them into collective knowledge and realized the importance of feedback in forming our self-study scholar identities. Ultimately, this has moved our teacher education practices forward, and influenced our understanding of what it means to be a self-study scholar via critical collaborative inquiry (Samaras, 2011).

The contribution of this paper lies in the study of our productive struggle with deeply understanding self-study methodology and forming our identities. This work highlights the need for mentorship and the power of self-study exemplars. Our journey informs the field by helping novice self-study researchers feel less isolated in their inquiries. By openly modeling best practice of professional learning, we bring to attention our uncertainties while providing encouragement. We provide guidance for others in reflecting on feedback to promote growth into a supportive community.

We recognize that our self-study scholar identities still are, and will continue, forming. We are grateful for the investigation we describe above that allowed us to step back from our own notions and push past the internal barriers. Although intimidating to place ourselves in a vulnerable position yet again, our growth has allowed us to think differently about our upcoming feedback. We now eagerly anticipate and welcome feedback as we continue to weave together our new knowledge with our past and look forward to the journey to come.

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Pulling on the Threads of Our Teaching Practices

Course Redesign and Strands of Relationships in Context with/for Teacher Candidates

Kathy Sanford, Tim Hopper, & Kerry Robertson

Self-Study | Self-Study of Teacher Education Practices | Course Redesign | Complexity

Teaching in the 21st century is complex and challenging; teacher education is incrementally knotty and demanding. Many competing agendas result in tangled conversations that reveal competing perspectives, needs, and understandings. It is easy, we find, to add more 'stuff' into teacher education programs and our courses, in our attempts to provide teacher candidates with everything they might need to be good educators. However, it is less easy to remove 'content' and even more difficult to restructure our courses and programs. Over the past year, we, as two teacher educators, have both worked to reconsider our own thinking and practices, to better understand where *we* need to change and how we need to adapt our own practices and thinking (Hopper & Sanford, 2018; Sanford et al., 2019). Our goal, in this collaborative self-study, is to untangle the knotty discourses and follow the significant common threads as we redesign two courses to meet the needs of today's teacher candidates. Our research focus has centred around the question: as we redesign our teacher education courses, how does our thinking about, and our practice as, teacher educators change, as we critically reflect within a collaborative community focused on responding meaningfully to our teacher candidates (TC) and to our profession?

This self-study shares interweaving autobiographical and current case study stories of two experienced university instructors as they redesigned and taught their courses whilst working with a critical friend who had responsibility for teacher education program development. We believe that TCs often believe that they are ready to be teachers based on their "apprenticeship of observation" (Lortie, 1975) but at the same time are frightened by the idea of facing groups of students with diverse needs, interests, and expectations (Loughran, 2006). The complexity in learning to teach is further compounded by pressures on teacher education programs to become shorter, packed with more preparation knowledge, and often taught by people who have little connection to schools. In a time where corporate neoliberal values seem to dominate our society, TCs wanting 'bang for their buck' believe they should 'get what they are paying for', and if they don't get what they want (even though what they want may not be what they need), some overtly show their displeasure – causing more tangles and knots in their learning. This paper describes our ongoing attempts to create connected, meaningful and engaging learning experiences for TCs, to get at the 'knots' of learning to teach (Sanford et al., 2019; Lysaker & Furuness, 2011).

Aims of the Study

The questions of our study surround common themes found in our previous work (Sanford et al., 2015) focused on working in school cultures and promoting TCs to 'think like a teacher', as we attempted to embody theories in our practices that we advocated in our courses. 'Thinking like a teacher' advocates a growth mindset that shifts the TC student mindset, perpetuated by university-based course experiences, by getting them to focus on the wellbeing and learning of students they are responsible for, building their own confidence as they continue to learn what is, and how to do, teaching. These themes resonate with Loughran's call to "walk the talk" (Loughran, 2006) so as to better align theory with practice and to develop theory from practice. In this self-study, we have intentionally unpacked our past experiences, current thinking and shifting practices, as we reflected within our collaborative community on why and how we redesigned our courses. In so doing we explored our shifting assumptions about learning in relation to becoming a teacher. We explored TCs' learning in our classes, the role of relocating class experiences either into school sites or locating school students into university spaces, and we considered how to enable TCs to recognize their experiences as 'artifacts' to be articulated and reflected upon. We asked ourselves how we shape the content of our courses, our assessment processes and critically consider how to "walk the talk" of our learning assumptions.

Data Collection and Analysis

As suggested by Vanassche and Kelchtermans (2015), this collaborative self-study draws on methods that are feasible for practicing teacher educators to perform in their day-to-day professional situations. In particular, we draw notes from informal chats, course planning, digital artifacts, and student reflections, and research group meetings we held three times over the term. These meetings were digitally recorded and transcribed. Transcripts were colour-coded through an open coding method, labelled by the researchers and their critical friend, then compared and discussed at subsequent meetings, creating a recursive process of reviewing, reporting and reflecting on the shared insights on the courses and the teacher education program in general. The coded process allowed us to discuss common sections of the transcripts, leading to further collective analysis to decide on organizing threads to our course redesign and organizing cognitive principles to our reflections that became themes in relation to our research question.

Findings

In the following section we frame common strands in the redesigned courses and then analyze each course in light of four organizing threads: (1) "Why change?"; (2) "How to change?"; (3) "Letting go of control"; and (4) "Reflection and Adaptation". These threads allowed three themes to structure our emerging practices. The first was "Learning about learning" that framed the initial part of the courses and subsequent interactions through readings and course activities/experiences. The next theme, "Relocating and repositioning", captured the significance of place and our roles in the courses. Finally, "Adapting to our students as they adapt to their students" referred to the "walk the talk" notion where TCs and instructor used artifacts from the course to analyze and understand their own learning.

Common Strands in Our Course Redesigns

Kathy's course was located in the first term of a secondary post-degree professional (PDP) program. Tim's course was focused on the pedagogy of teaching PE and was part of a set of qualifying courses for undergraduate students who wish to enter into the PDP program. The analysis revealed three intertwined strands within the redesigned courses that were in contrast to typical courses experienced by the students at the university. Both instructors:

- started planning their courses by first seeking out opportunities for TCs to work in meaningful ways with students and teachers from local schools;
- focused on promoting artifact evidence, much of it digital, of learning shared between TCs through integration of digital learning tools emerging in local schools, such as Google classroom, course forums, and digital portfolio assessment processes;
- shifted our grading systems to a mastery focus where the TCs contracted for a B+ grade with options to submit an extension project that would both deepen their learning and benefit their peers in order to achieve an "A" range

Kathy's Course: Why Change?

Having taught a course on multiliteracies in the secondary teacher education program over many years, but not for the last 3 years, I had previously found myself becoming increasingly challenged and frustrated. I tended to blame the TCs for not appreciating the work in my course, the assignments, activities, and intentions. However, once I had the opportunity to gain some distance during a sabbatical year, I started to deeply explore my beliefs and my frustrations with my TCs. I concluded that blaming them for their 'failings' wasn't productive and I determined to more fully examine my own practices. Additionally, I had taught an intensive month-long Institute at the end of the PDP program the previous June which enabled me to more objectively listen to the TCs' wishes, concerns, and suggestions – these were much better informed and articulated than they would have been at the start of their program. It was during those conversations and class activities that I heard their desire for changes to the program they had just experienced: more connectedness across the program and with schools, modeling and examples of inquiry-based learning, and clearly articulated purpose for activities and assignments. I was also able to see that, even after a significant practicum experience, they were nervous about engaging with individual high school students, particularly those who expressed disinterest, disrespect, and dismissive attitudes.

How to Change? From those experiences, I determined to change my course in significant ways, by: 1) integrating multimodal learning experiences on campus and in schools; 2) selecting readings and texts that were more obviously relevant and applicable to the TCs' experiences; and 3) working to develop positive relationships with each of my TCs and make real efforts to understand their unique needs, perspectives, and fears. I planned my course in three parts, beginning with a foundational aspect on campus, introducing concepts of multiliteracies through workshops, professional readings, and activities. The second part was spent working with high school students in a lower-income school, working in small groups to create multimodal projects stemming from their own interests, and the final part would take place working in a community with another teacher at a different school and with a museum educator in a project working in groups to reimagine museum exhibitions. This represented a *relocating and repositioning* of the course and my role from teacher to facilitator in relation to complex demands in a school

The first course assignment was a 90-second video created by each teacher candidate, intended to introduce themselves to each other and to me, as well as to share with the high school students they would shortly meet. The most significant readings were two foundational articles introducing multiliteracies, one professional and one more theoretical. These shaped further discussions about the need for multimodal representations of learning throughout the curriculum and connected to workshops using drama and an app called *Comic Life*, introducing them to visuals and technologies to support multimodal representations. We then embarked on our second month, bi-weekly visits to the high school where they met their high school student partners.

Letting Go of Control. It was during the first class at the school that I realized how little control I held over the learning that was to happen over the next few weeks. I worked closely with two high school teachers who became instrumental in co-facilitating the projects, but the TCs themselves were required to take up the role of facilitator of their group, ensuring that their students were being supported in learning. The projects began to centre around mental health/anxiety and climate change. In the second visit, two of my TCs proposed an idea involving a community-based project focused on climate anxiety. Several groups decide to contribute and the "Waste and Climate anxiety" project was born. However, nobody anticipated how quickly it would explode. A local news report described the Wasteland Climate Anxiety project as follows:

A Victoria home set to be demolished got a spooky makeover this fall when a group of climate activists and artists came together to create a public art project in the Fifth Street house. The Waste Land: Climate Anxiety Haunted House project. Brooks-Heinimann and Gallivan are installation artists in the teacher education program at the University of Victoria. The Waste Land project started after Gallivan pitched the idea of turning pre-demolition homes into experimental public art spaces during a break at a meeting about large art projects at Victoria City Hall. Councilor Jeremy Loveday was on board and connected her with Aryze Development, a local company he felt might participate. Gallivan got the call about a house set to be demolished in December. She was already working with Teacher Candidates from Esquimalt High through one of her courses and she decided the house project would be a "great opportunity" to include the high school students. They chose mental health and climate change as the themes – hence the climate anxiety title. The groups got to work and a call for other contributing artists was put out. Gallivan noted that the number of community artists reached about 50.

Kathy's Reflection and Adaptation

From this experience, I learned first-hand the importance of connecting TCs to students and teachers as early as possible, allowing '*learning about learning'* to be an issue for me as the teacher educator and TC as teachers working with high school students. I came to know and respect the work of all of my TCs, see their passions emerge, as well as their commitment to their high school student partners and their projects -- *adapting to our students as they adapt to their students*. I was made more aware that there is a place for serendipity and the importance of trusting the positive intentions of TCs to become inspirational teachers and role models. I would never have been able to conceptualize or develop the a projects like the Wasteland Climate Anxiety project on my own; honouring the interests and expertise of my TCs I was better able to support their meaningful learning.

Tim's Course: Why Change?

The course I redesigned was focused on teaching approaches in physical education in relation to individual or partner activities. When I previously taught the course over 10 years ago I really focused on the content of the spectrum of teaching styles (Mosston & Ashworth, 2008) and its application in teaching PE. Practically, I focused on the planning and modelling of teaching approaches in an array of sporting areas like golf, dance, tennis and badminton. The course often consisted of a lecture class followed by a practical class, and then peer teaching before TCs created an outline unit plan. Essentially, I was the expert modelling what the textbook advocated; I often felt pressured to perform and frustrated when TCs did not take up the ideas I had modelled. I tried to innovate, using teacher candidate reflective journals, course listservs, peer teaching using video feedback and examinations that shifted from short answers to essay type responses. My assumption was that learning happened through reflection, practice, reading, and more reflection. In a loosely constructivist approach, I believed TCs learned through becoming aware, from practice sessions that I modelled, and then they tried to repeat. TCs were assessed on a sliding grading scale where a reasonable distribution of marks was expected. I felt like I was always on stage, performing the teaching process for TCs.

As I returned to teach this course, conditions had changed. TCs now came from an array of degree paths, not just education, and the focus was on getting the qualifying courses to enter into the post-degree program to be certified as a teacher. My focus in redesigning the course was not the content, though much of it still applied -- the focus was on an experience that would attract the TCs' attention, focus their interest in relation to student learning, and their intent to teach PE. To do this, the course was backward-planned in relation to a field experience where grade 6 students came to the University to be taught a series of four PE lessons. This created a *relocating and repositioning* focus for the TCs' learning, and offered a place for them to try out ideas from the course.

How to change? As noted in Hopper (2015) the 'contract' grading system enabling TCs to work collaboratively not competing for marks, promoting the Indigenous teaching and learning principle of considering their peers' learning as well as their own. New digital technology tools allowed me to remove lecture-style classes with a series of on-line mastery quizzes associated with course content, freeing up time to explore practical ideas. I also digitally video-recorded aspects of sessions to post on the course Google Classroom system and TC posted videos from their

practical classes with peers and middle school students. This use of video allowed TCs to review their own practice and receive feedback before they taught their next lesson.

As I changed my approach at the university from modelling practices for TCs to reproduce to one where TCs instead worked with students from the school, a notable pattern emerged. TCs taught a lesson, reflected with peer feedback, and then debriefed and planned in our next class before teaching again. These debrief sessions allowed the whole class to focus on aspects of teaching such as teaching styles and student learning, task progression, and teacher assessment and student self-assessment (Rink, 2014). Each group had access to each other's planning and resources. This more open sharing and focus on preparing for next class enabled effective teaching and planning processes to develop where each group drove the learning for the other groups.

Letting Go of Control.

A good example of the TCs taking more control was the assessment process the TCs took up. After the first lesson teaching the school students I shared the following quote about the purpose of assessment:

> *An assessment activity can help learning if it provides information that teachers and their students can use as feedback in assessing themselves and one another and in modifying the teaching and learning activities in which they are engaged. Such assessment becomes "formative assessment" when the evidence is actually used to adapt the teaching work to meet learning needs (Black et al, 2004, p. 10).*

After discussing this quote, I shared with the TCs a chart that listed students' names down the column and then learning domains (cognitive, affective, social, and psychomotor) across the top. The TCs had previously listed general ideas for these domains when they initially planned their lessons. However, now they had to recall how each student had learned in their previous lesson and try to note specific examples in the chart. This focused reflection then led to thinking about observing particular students next time, adjusting planning to create situations where students had more responsibility like peer teaching, and considering questions to ask and which students answered. By the third lesson, the charts were full, with repeated comments for many students. In addition, all the groups developed some type of self-assessment process for the students to complete. I did not have to tell TCs how to do this; rather they just did it because it made sense. I realized my role was less to tell TCs what they should do, but rather help them connect to big ideas in the educational field and find ways to realize these ideas.

Assessment in the course also shifted away from instructor control. Each TC created digital artifacts from the teaching experience with their partner in a Google Drive related to building a unit plan (rationale, overview, sequencing, lesson plans, reflections, and assessment processes). At the end of the course, TCs reflected on different aspects of the unit plan in a digital portfolio in relation to the teacher education program competence. For example, Terry, a University basketball player, who had recently decided to become a PE teacher, taught yoga with a female partner to a group of 12 female grade 6 students. He commented on the planning process as "constantly adjusting" as they worked "towards trying to achieve the final lesson."

He realized that planning became a process of learning how to plan yourself to teach in order to read and respond to students. Terry commented, "you lectured and demonstrated the teaching styles which was good but being able to apply this to a group of students…see what each style brings out in the kids…the type of learning that can occur under different styles was amazing."

Terry continued, saying that,

> *how students learn is as important as what…[for example], we used the divergent style for them, exploring and creating a practice for the other team. Just what it produced I thought was really cool… was the whole of what we were after… going from A to B in their own way.*

Terry concluded that "multiple times this semester I have commented that I've gotten more out of this class than probably everything else combined in terms of what I want to do." I realized what he got was not from me, but was from

a collective learning process formed within the course, centering on the learning of the middle school students.

Tim's Reflection and Adaptation

Throughout the course, I came to realize that TCs could only learn what they were ready to learn. In the past, I felt I was filling TCs up with what I thought was useful stuff. However, this time, as a result of the four lessons taught and reflected upon, our feedback sessions between each lesson, it seemed that TCs were triggered to improve, to try new ideas. I was learning to adjust to the TCs' learning to teach and the TCs were learning to adjust to the students in a parallel process. This represented an '*adapting to our students as they adapt to their students*' process which created a space to understand '*learning about learning*' that was most evident in exit interviews that were conducted with the TCs at the end of the course.

Cross-Course Emerging Patterns

One of the key issues we have encountered throughout our reflections is the importance of considering whose voices need to be heard as we reimagine our courses within a goal of re-imagining our programs. This issue is critical to us as we theorize how to work in the spaces of schools to become "students of teaching" (Dewey, 1904; Loughran, 2006). We are learning through 'adapting to our students as they adapt to their students' in a recursive process of becoming a teacher/teacher educator. In reference to the threads of our individual stories, we continually returned to the questions of why we should change, how to make changes, and how to enabling TCs to inform these changes.

Through our conversations, we realized how much time and energy was expended in maintaining clarity as we re-wove our strands, took time to talk with TCs, with teachers and their students, and with each other. 'Learning about learning', as it happens for those becoming teachers working with school teachers and students, is a complex idea, but we believe that embracing the complexity, recognizing the key role of students' passions within a learning community, embracing a complex challenge, are foundational. This we see as collective, adaptive change and common attractors advocated by complexity learning theories (Hopper, & Sanford, 2018).

Planning was both more focused and more complex as we continued to distill what was important, under what conditions, and when learning should happen, as we relocated our courses into spaces in schools and at the university. The focus became the learning of students and the enabled role of being a teacher. We had to let go of our attempts at controlling the learning environment, recognizing that expertise emerges from many, often surprising, sources. It is hard work to remain flexible and adaptable, always working to untangle our ideas that so easily become knotted and confusing. It was important, we realized throughout this self-study, to make time to seek out trusted colleagues to reveal our struggles, share our successes. By unpacking TCs' comments such as "Multiliteracies aren't useful to my teaching", "do we have to plan and reflect on every lesson", and "we need more classroom management", within a community, we were able to consider those statements in light of our own goals and expertise, as we continually strove to offer powerful and meaningful learning experiences.

Conclusion

In conclusion, we asked in this self-study, "how does our thinking and our practice as teacher educators change based on our reflections, within a critical and collaborative community, to respond meaningfully to our TCs and to our profession?" The three themes we identified interacted to address this question. 'Relocating and repositioning' shifted us into a space where we came to better understand how learning happens for those wanting to become teachers and for the students they worked with. Critically we drew on our self-study community in order to help us identify ways of 'adapting to our students as they adapt to their students' through learning experiences that focused on the processes of 'learning about learning' with course content emerging from experiences.

We need to transform our teacher education practices collectively and critically to embrace the interconnected complexities of today's classrooms and schools (Cochran-Smith, et al., 2014). For us, it has been getting ourselves into

the complex tapestry. Our self-study reflects on how we continue to weave our narratives into this tapestry.

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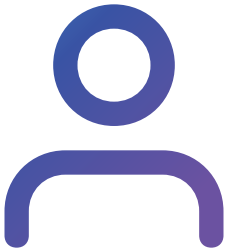

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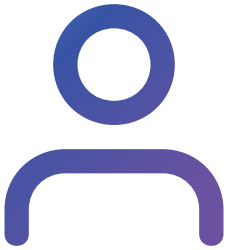
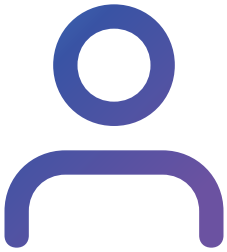


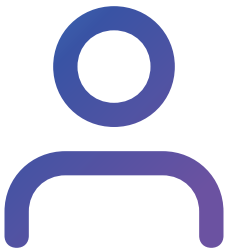
Courtney Baker

George Mason University



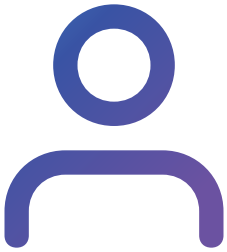
Allison Barness

University of Northern Iowa



Christine Beaudry

Nevada State College



Stephanie Beni

Brock University

Blake Bennett

University of Auckland

Bethney Bergh

Northern Michigan University

Bethney Bergh is an Associate Professor at Northern Michigan University and serves as the Director of the Graduate Educational Leadership Programs....

Laura Bitto

George Mason University

Natalia Bondar

Clear Lake High School

Richard Bowles

Mary Immaculate College

Erin A. Bronstein

Michigan State University

Rebecca Buchanan

University of Maine

Brandon M. Butler

Old Dominion University

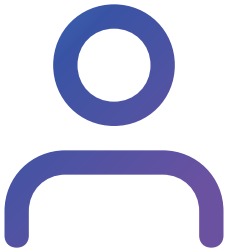
Abby Cameron-Standerford

Northern Michigan University

Abby Cameron-Standerford is an Associate Professor and serves as the Director of the Graduate Learning Disabilities Program at Northern Michigan University....

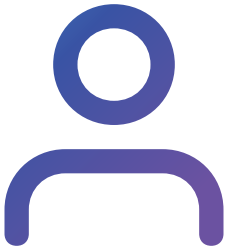
William Cavill, Jr.

University of Nebraska at Kearney



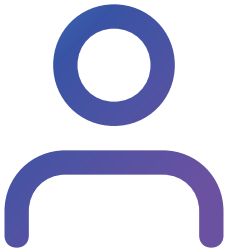
Margaret Clark

Massachusetts College of Liberal Arts



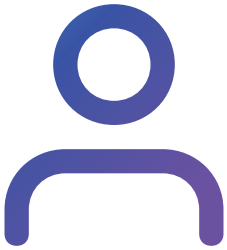
Jane McIntosh Cooper

University of Houston



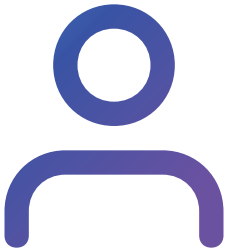
Georgann Cope Watson

Thompson Rivers University



Maura Coulter

Dublin City University



Kathleen Cullen

Utica College

Gayle A. Curtis

University of Houston

Ramona Maile Cutri

Brigham Young University

Ramona Maile Cutri is an associate professor at Brigham Young University's Teacher Education Department. Cutri's research attends to the complexities of technology integration into faculty's dai...

Charity Dacey

Felician University

Jane Dalton

University of North Carolina at Charlotte

Sophie Degener

National Louis University

Elizabeth Dorman

Fort Lewis College

Kristina Doubet

James Madison University

Scott Durham

Tess M. Dussling

Saint Michael's College

Christi U. Edge

Northern Michigan University

Christi Edge is a Professor of Education and serves as the Director of Graduate Reading Programs and the Extended Learning and Community Engagement Scholar at Northern Michigan University. She teaches...

Laura Edwards

Linda May Fitzgerald

University of Northern Iowa

Tim Fletcher

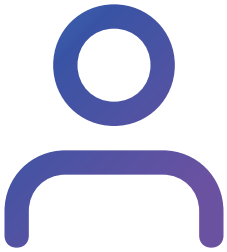
Brock University

Charlotte Frambaugh-Kritzer

University of Hawai'i at Mānoa

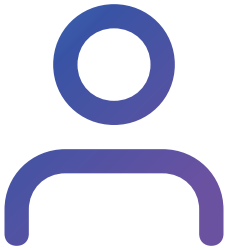
Rodrigo Fuentealba

Universidad San Sebastián



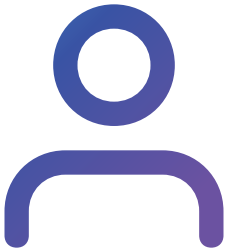
Dawn Garbett

University of Auckland



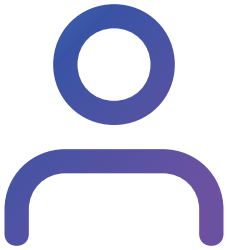
Wendy Gardiner

Pacific Lutheran University



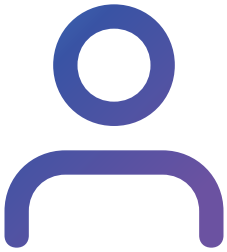
Leslie M. Gauna

University of Houston



Natasha Gerstenschlager

Western Kentucky University



Karen Rut Gísladóttir

University of Iceland

Melva Grant

Old Dominion University

Elizabeth Grassi

Regis University

Susie L. Gronseth

University of Houston

Dr. Susie Gronseth is a Clinical Associate Professor in the Learning, Design, and Technology program area in the College of Education at the University of Houston (Houston, Texas, USA). She specialize...

Miriam Hamilton

Mary Immaculate College

Laura Haniford

University of New Mexico

Susan L. Hillman

Saginaw Valley State University

Tierney B. Hinman

University of North Carolina at Greensboro

Tim Hopper

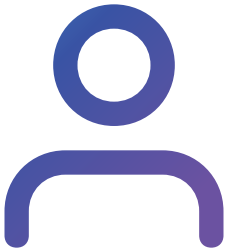
University of Victoria

Edward R. Howe

Thompson Rivers University

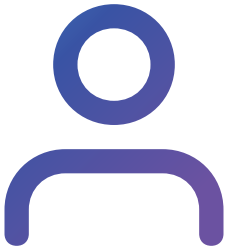
Chinwe H. Ikpeze

St. John Fisher College



Uwakwe N. Kalu

University of Regina

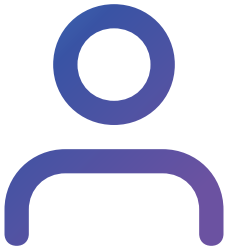


Signe E. Kastberg

Purdue University

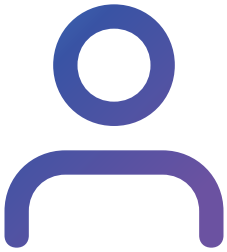
Julian Kitchen

Brock University



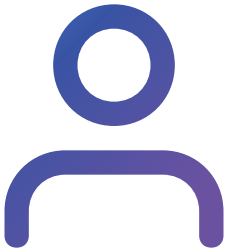
Emily J. Klein

Montclair State University



Makie Kortjass

University of KwaZulu-Natal

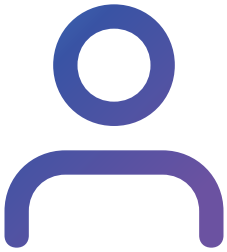


Carlos Kucera

University of Auckland

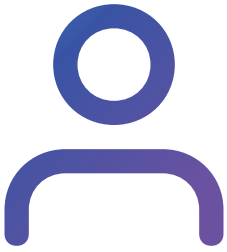
Celina Lay

Brigham Young University



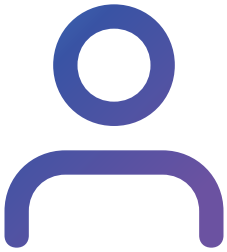
Alyson E. Lischka

Middle Tennessee State University



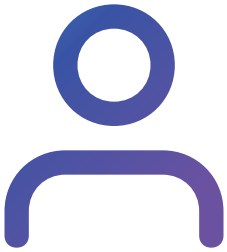
Kelly Lormand

Montclair State University



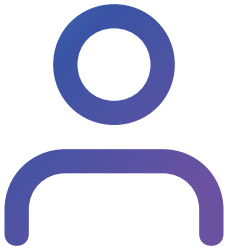
John Loughran

Monash University



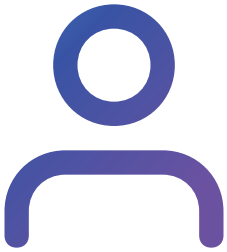
Adrian D. Martin

New Jersey City University



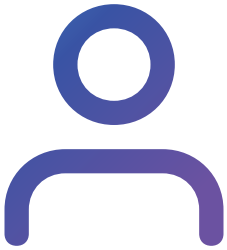
Andrea K. Martin

Queen's University



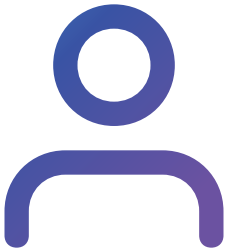
Lungile Masinga

University of KwaZulu-Natal



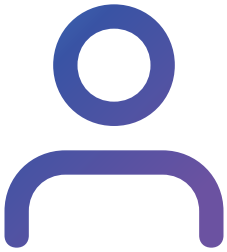
Barbara E. McNeil

University of Regina



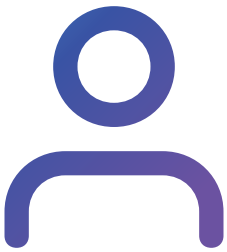
Katherine Menard

Northern Michigan University



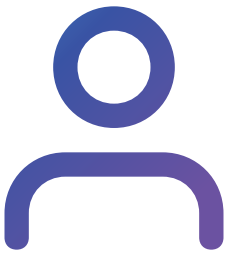
Tamar Meskin

University of KwaZulu-Natal



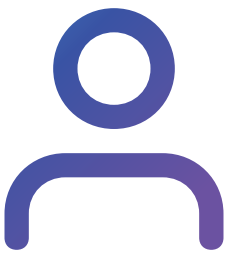
Tammy Mills

University of Maine



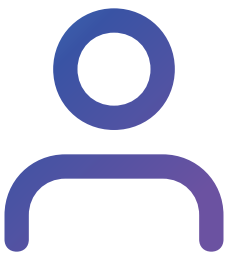
Kathy Marzilli Miraglia

University of Massachusetts Dartmouth



Margaret Mnayer

University of Kansas



Enrique Correa Molina

Université de Sherbrooke

Evan Mooney

University of Maine

James Muchmore

Western Michigan University

Shaun M. Murphy

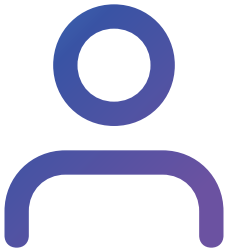
University of Saskatchewan

Lynn Nations-Johnson

Western Michigan University

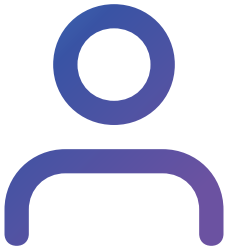
Melissa Newberry

Brigham Young University



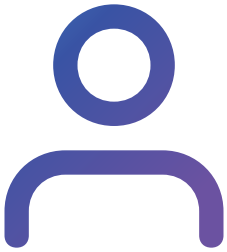
Megumi Nishida

University of Iceland



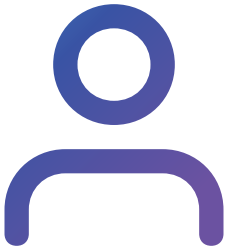
Chris North

University of Canterbury



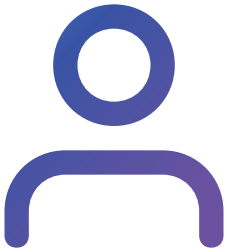
Anne O'Dwyer

Mary Immaculate College



Olufunke Oba

Ryerson University



Elsie L. Olan

University of Central Florida

Kristi Oliver

Gunnhildur Óskarsdóttir

University of Iceland

Alan Ovens

University of Auckland

Angela Pack

Montclair State University

Amy B. Palmeri

Vanderbilt University

Kevin Patton

California State University — Chico

Jeanne A. Peter

Vanderbilt University

Eliza Pinnegar

Stefinee E. Pinnegar

Brigham Young University

A St. George native, Dr. Pinnegar graduated from Dixie College (now DSU) and Southern Utah State (now SUU). She taught on the Navajo Reservation then completed an M.A. in English at BYU. She taught fo...

Kathleen Pithouse-Morgan

University of KwaZulu-Natal

Laurie A. Ramirez

Appalachian State University

Wendy Rawlinson

Durban University of Technology

Mary F. Rice

University of New Mexico

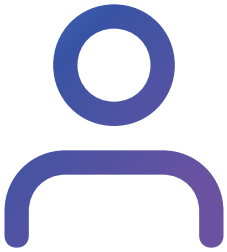
Mary Frances Rice is an assistant professor of literacy at the University of New Mexico. She teaches writing pedagogy and digital composition. Her scholarship uses interdisciplinary approaches to stud...

Elsa Richter

University of Vermont

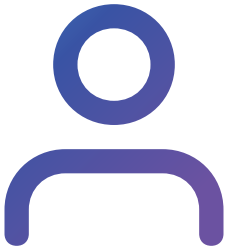
Kerry Robertson

University of Victoria



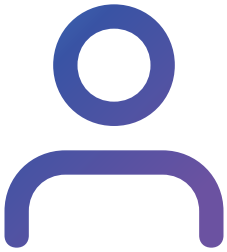
Tom Russell

Queen's University



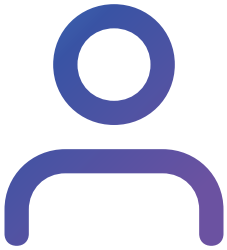
Rebecca Sánchez

University of New Mexico



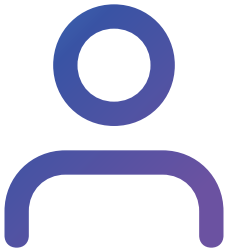
Kathy Sanford

University of Victoria



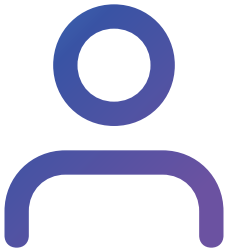
Pamela Schmidt

Iowa Education Association



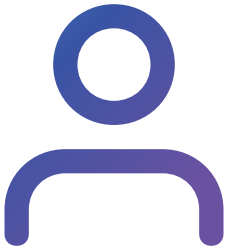
Jennifer Seat

Middle Tennessee State University



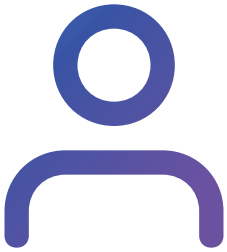
Lavina Sequeira

Felician University



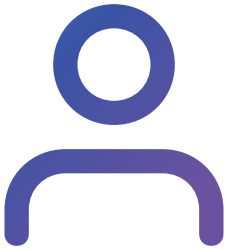
Melanie Shoffner

James Madison University



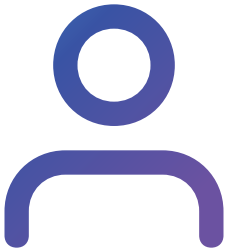
Brandy Smith

University of Northern Iowa



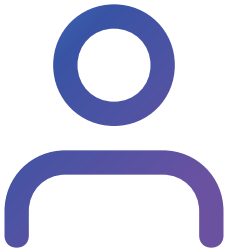
Tamara Spencer

Saint Mary's College of California



Elizabeth Years Stevens

Roberts Wesleyan College



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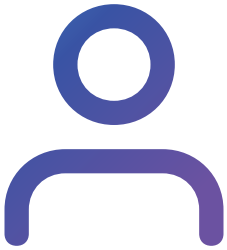

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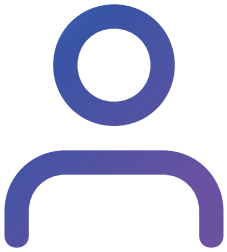

Tony Sweeney

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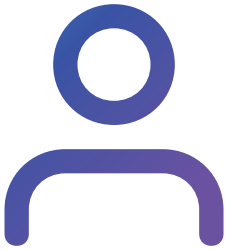

Debra Talbot

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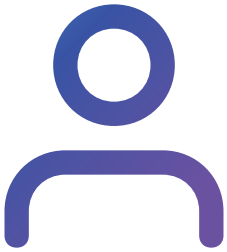

Suzanne Tate

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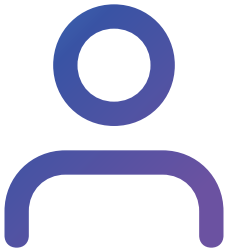

Monica Taylor

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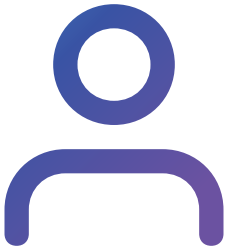

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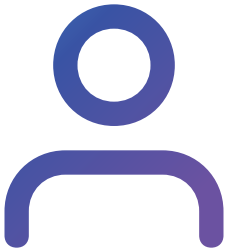

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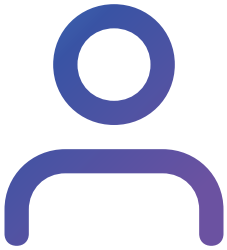

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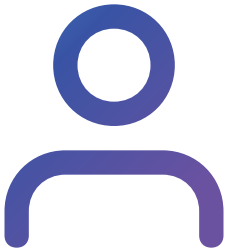

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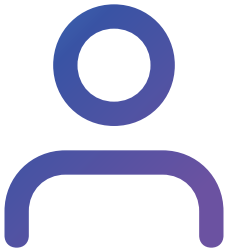

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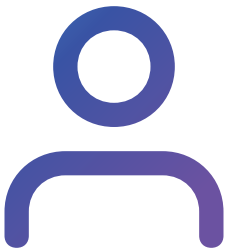

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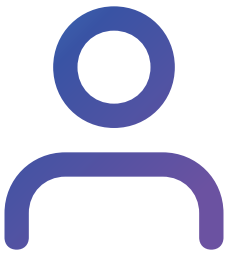

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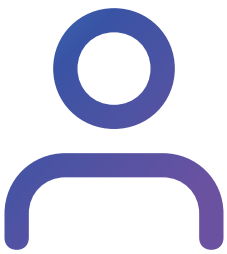

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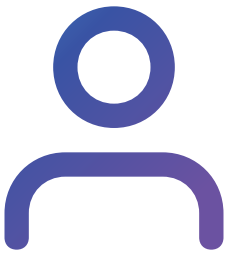

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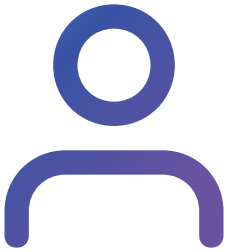

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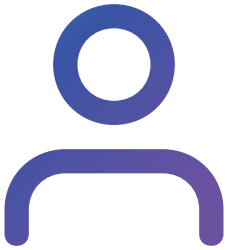

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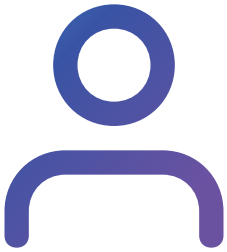

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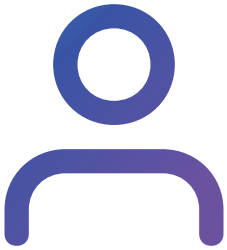

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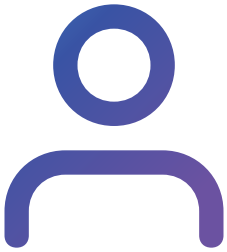

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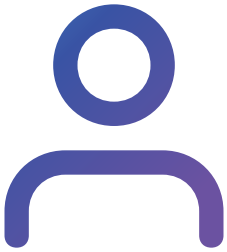

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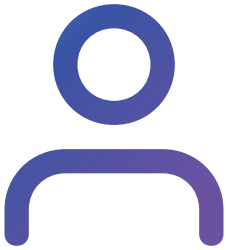

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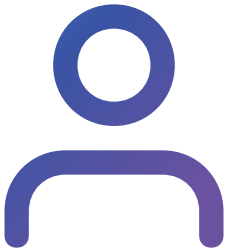

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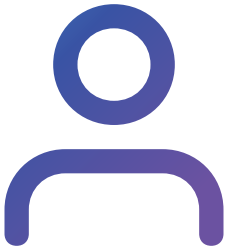

Natasha Gerstenschlager

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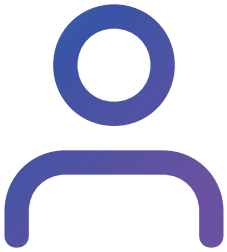

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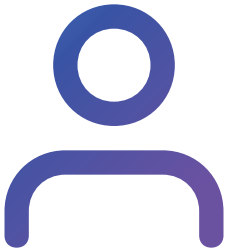

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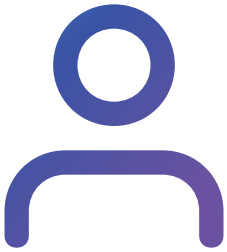

Alyson E. Lischka

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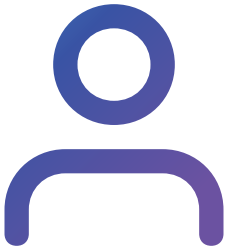

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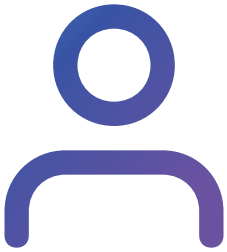

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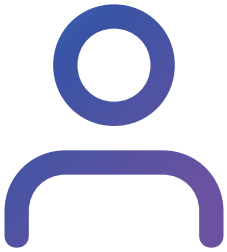

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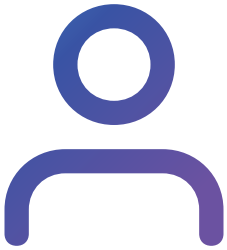

Andrea K. Martin

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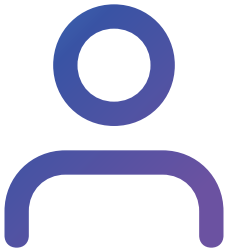

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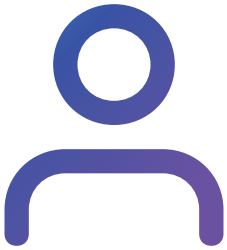

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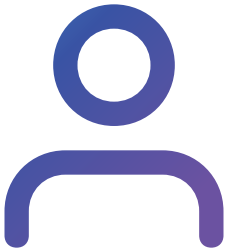

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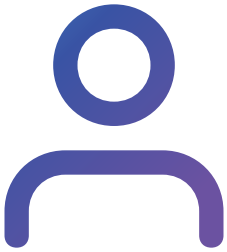

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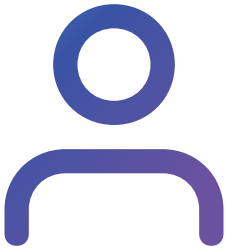

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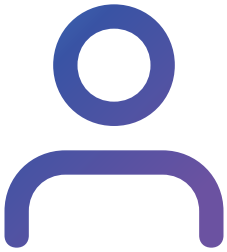

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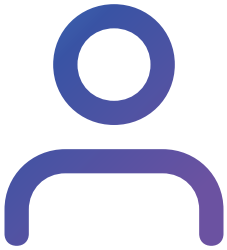

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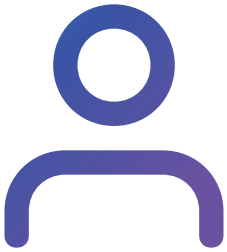

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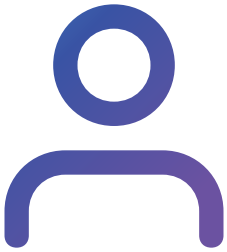

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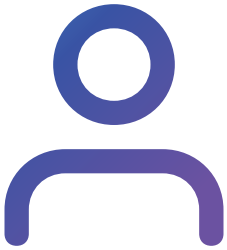

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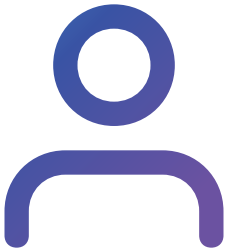

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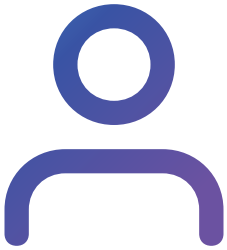

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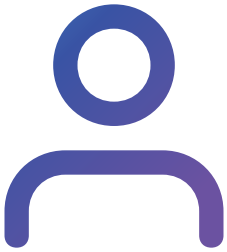

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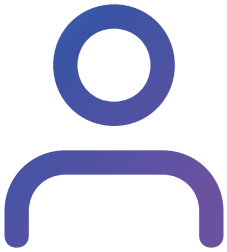

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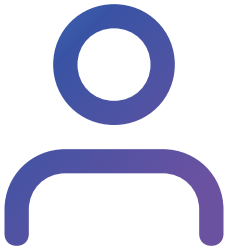

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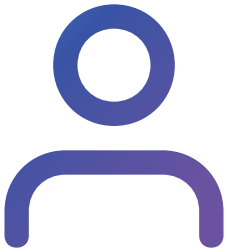

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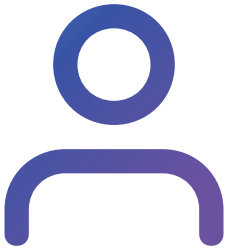

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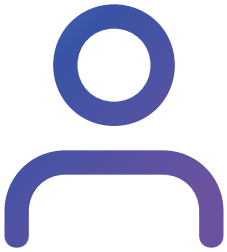

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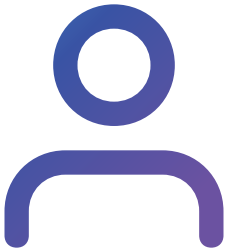
Middle Tennessee State University



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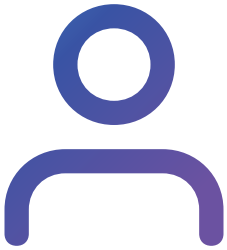
Felician University



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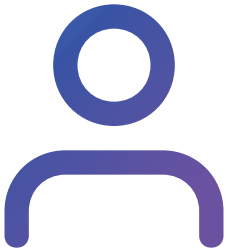

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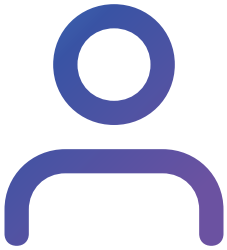

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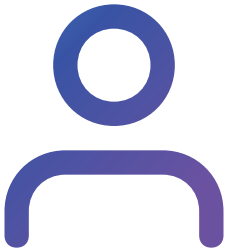

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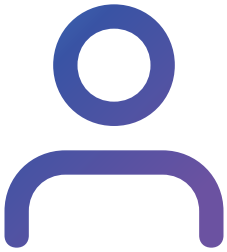

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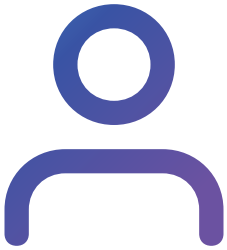

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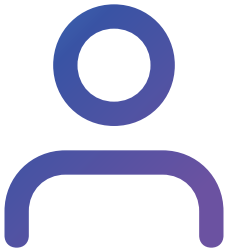

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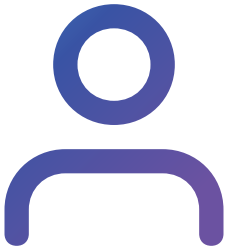

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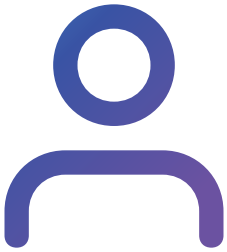

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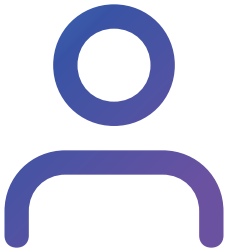

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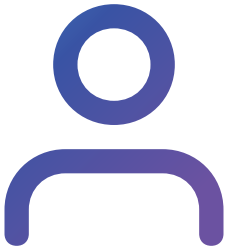

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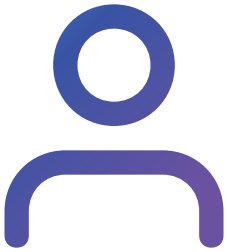

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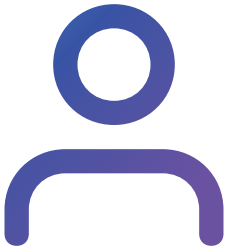

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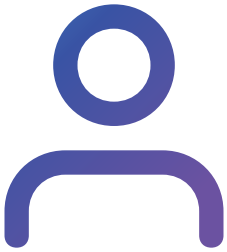

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